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24.

Viterary Department. Written for the Banner of Light. SPIRIT EVIDENCE.

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Armington and I were school-boys together, and while my inclination led me to adopt the legal profession, his sent him out of doors, as an artist; and he has seen much of the outer world, and, as I think, but little of the inner. He is visionary; not to an extreme, but is always trying experiments, to gain knowledge, he says, of himself and human nature, and of the soul. I have never really seconded him in any scheme of this kind, except once, where he made it appear that my professional honor required it. Of course, it is the duty of every lawyer to work for his client, as he is bound on his oath to do: but heyond that he should feel that not only interest but reputation is at stake, and never neglect any means, however apparently insignificant, to gain his cause, especially when he believes it just.

It was a case of embezzlement. A school-mate of ours, in Ludlow, when Bunnel was principal of Black River Academy, in 1845 and '46. Henry Pollard came to this city in 1853, and worked his way steadily up from one post to another, until he was made confidential clerk of the firm of Tayler & Co., Bankers, Wall street, his predecessor being promoted to a junior partnership. He had held the post with honor for nearly three years, up to the time of the alleged embezzlement.

Armington insisted that I should give him my services gratis, as assistant to Hon. Wm. Bronson Esq., who had engaged to defend him, because he had a pretty good reputation as a criminal lawyer. He had called on Bronson, and learned that the only defence Pollard could make was a simple denial, while the proof was abundant, although circumstantial, and that in his opinion conviction was certain. What could I do? My inexperience could not hope to succeed where Bronson gave up the case as a lost one. Armington urged that Bronson had made his reputation and his fortune; there was but little stimulus here, either of money or reputation, and besides, he was a total stranger to Pollard. He urged me further to go with him to the tombs where Pollard was locked up, and have a talk with him.

We found him dejected and pale. Armington told one or two stories, by way of softening the heart, he said, and widening the features, for he never saw a man so long-featured and in such need of illumination. Then to business. Truly. he had nothing to say in defence. Thirty thousand dollars were missing from the safe, having disappeared between closing time Saturday and ten o'clock Monday morning, and the keys were in his keeping. His books were correct. He lived with his employer, kept good hours, had no exember of a club, and his bank account showed a balance of only about two hundred dollars in his favor. He supported his aged father and mother, up in the old home, and a younger brother in college. Could account for every dollar, as he kept a diary and item account for himself. Did not suspect any one in the office had a grudge against him-did not think any one in the employ of the firm had the money. Armington went home with me to dinner. We were late, and there was only one or two at the • table, so we could talk without intruding our affairs upon others. I don't enjoy the solitary meal. You may amuse yourself alone with chess, or cribbage, or croquet, but not eat alone. The chitchat from your right and left, and opposite, neighbors, at the table, is so much spice and flavoring extract to your palate. A well-ordered court consists of a judge, counsel, victim, accusers, witnesses and audience; and a good table should have all these, and usually has, which adds immensely to the value of the occasion. One of those who sat with us at our late dinner was a Mrs. Russell, (really I don't know whether she was a widow or not; never inquired.) who was very plain looking, and given over to the "wiles of Spiritualism." I always seized the chance of throwing a mental brick at her by way of exciting her to some remarks on the vexed question, for I had no faith in ghostly things. Therefore I began. after a few minutes' conversation with my friend. by saying to Mrs. Russell:

We sat and listened to raps and the spelling out of communications for Tom, Dick and Harry, and I was getting very near the bottom of my patience, when Mrs. Russell said there was something for me. An eminent lawyer desired to say to his brother of earth that "He would soon hear of some very good news concerning a dear friend who was in trouble. He must be patient. The Lord would work out his righteousness in his own good time and way. Trust ye in the Lord, for He is good; for He is mighty. Praise ye the Lord for his wonderful works to the children of men."

we engaged to go.

Oh, how disappointed I felt. Was this all we were to expect to help poor Pollard? I had trusted in a reed indeed. "Have faith," said Mrs. Russell.

"How can I have faith in what I do not understand? There is nothing here for faith to look at, or stand on, or think about, except a vague promise of some good news. The fact is, I have always contended that there never was anything said or done by the Spiritualists that could not be accounted for by the living, without resort to the departed spirits. And this communication is in point. You know enough about the case to have said as much. Besides, the quotations from the Bible were botched."

"The good spirit was there, the letter is only the material servant and liable to err. You should not refuse to hear, having ears."

"But is there ever anything learned that is

new?" "Yes. Here is an evidence."

"What evidence?"

"The spirit said you should hear something good for your friend, and no one else in the room, but us three, knew anything about your errand." "It seems such a flimsy thread to trust in."

" Wait and see."

Armington said we ought not to conclude on so elight grounds. "Even you lawyers are in the habit of temporizing, delaying, tormenting, also, by your diabolical inventions, in the art and mystery of worrying clients. Let us wait and see. as Mrs. Russell says; and besides, do n't despise this small beginning, for it may be a test of our worthiness to receive more."

Confound him, I thought; Armington is half pracked.

Late into the night I fell asleep and dreamed that Pollard came to my bed-side and said, with beseeching, pale face, "Fuller, I am innocent, and you must work hard to prove it. It rests with you. Bronson is bribed to let me go. Think of my old father and mother; their gray hairs must not go down in sorrow to the grave. They are hevond the age of three score and ten now, and so feeble that this blow would kill them. How horrible, that innocent yet helpless, I should be the means of their death."

So clear and distinct had been the vision that when I awoke I looked around the room for Pollard, while something tugged at my heart, urging me to do my best, my utmost, to save him. . I had almost begun to have faith in supernatural things, and ventured to wonder if Pollard had been dreaming anything corresponding to mine. So I called, on my way down town, at the tombs, and talked about this and that, only venturing after a while to sav-

straw may show which way the wind blows. And "There is one then, after all?" queried I, teas- | one, however expert, would risk the denouncing | How painfully conscious do we feel that our ingly.

> can have nothing to do with this case. I've not ter what was hidden. wasted money or time in that way."

with any young lady?"

"Fuller, I say again, solemnly, that I can't see as 'another delusion." how any woman can be mixed up in this affair, for I am not guilty, I have kept no one, am not then-that is. I----'

"I have sometimes driven to the Park with Miss Munson."

"Who is Miss Munson?"

"Niece of Mr. Tayler, senior partner of the firm."

"Cost you much?"

"Went always in his carriage. Sometimes we have ice cream, but not always. Just as she and claimed it as an unconscious testimony to chooses, and she is very moderate in her desires, and cares very little for luxuries. The scenery is her attraction.'

"Did you go alone with her?"

"Never. The driver, of course, and Mr. Tayler's son and daughter, about six and ten years of age. No, never alono."

"Do you know whether she is engaged to anyone else who might be jealous of you?'

"No; Mr. Ellis, one of the junior partners, used to occupy my place in the office, and lived as I do in the house of Mr. Tayler, and I believe often drove out with the family to the Park. But just before I was promoted he left Mr. Tayler's suddenly, and took up his quarters in a room down town, and dines at the Atheneum Club. I never heard any reason assigned for the change."

'Do you go to the opera with Miss Munson?" "Yes. Mr. Tayler always has a season ticket for us all-and I don't know but he is a sub-

scriber." "Did Ellis enjoy these perquisites before you

cut him out?" "I did not know as I had cut him out. He left

before I was promoted, some weeks, or months. But he is always very civil toward me." I did not sleep until I had seen Ellis. Found

him at his club, reading, and had a good opportunity to study him. Armington was with me. Armington has an instinct in the way of reading faces. Do n't know any rules, scientific or otherwise, but feels so and so, and so it proves. He has often amused me by guessing at the occupation and character of the company where we have been spending the evening, and on inquiry he has always been found to be correct. So I expected much from him on this occasion.

Ellis was a genteel-looking, middle-aged man, with side whiskers, very quiet, full face, smooth; good, pleasaut eyes; fair, round forehead; and he was dressed fashionably.

a man as a criminal on an inspection of his head Pollard colored, and looked down for an in- alone. The office was lined with skulls, and stant, while a cold chill ran down my back like a casts of skulls, and casts of faces of noted crimistream of water. I was afraid that he was guilty. nals, but these were only records of what was "I see you suspect me. But I repeat, a woman known, and but little assistance in the search af-

{SINGLE COPIES, } Eight Conts.

"Phrenology was then only a pastime, a means "Are you engaged, of concerned in any way of catalogueing, not a means of discovering. This must then be put by the side of Spiritualism.

No. There are certain phases of the human soul that affect the countenance always in the engaged to be married, and have only now and same manner. By knowing these phases, as in known examples of great men and criminals, (I thought he would never finish that sentence.) there may be an alphabet, as it were, formed, by which you can read from the soul, outward to the face. Mastering this alphabet, you may reverse the reading, from the face to the soul.

I took Armington with me the next day, and went over the whole ground again with him. The man tested him on various characters, portraits, skulls, and found him right every time, the truth of the science.

Armington proposed that we visit some famous astrologer, or fortune teller, just to see what would come of it. In vain I urged that they were the most barefaced impostors in society, and that it was disgraceful to be seen or to be known as visiting them.

"People do say that sometimes they tell wonders. We have no right to reject any means, if we can try it without wasting time and better opportunities."

"Oue dollar for a gentleman. One at a time. Absolutely nothing, and worse than nothing. Why, she said that I was in trouble, great trouble, on account of some one else, and would see more trouble, when all would come out bright and clear at last. There was a dark-complexioned man, an enemy; I must look out for him."

"What cheap stuff the amusement market is supplied with. We had much better have gone to the theatre, for there the red-handed and black-hearted villain is always detected, and brought to justice with hemp, powder or cold steel, (made of painted pine,) and you go home feeling inclined to be virtuous accordingly."

Armington gave it up this time, and agreed that "these vampires were the side-shows and catch-pennies that always hang around any good, respectable show-the Spiritualists have an honest show at any rate."

Mrs. Russell was kind enough to inquire how we got on in preparing a defence, and suggested that I would do well to call on Andrew Jackson Davis, who would be at her friend's house that evening. She would introduce me. So I concluded to go, and asked an invitation for Armington.

We had a long talk with Mr. Davis on the subject of a spiritual telegraph. He argued that such a telegraph, with spirits at one end and

friends are writing their history from year to year, on their faces. The great philosopher, Swedenborg, who is so little understood, says that man is after death still a man, spiritually, with all his faculties, in the likeness of himself; as he was materially so he became spiritually, in exact accordance with the state of his heart and mind. St. Paul teaches the same truths. If now we can find any means of reading this man-this embodiment of ideas, thoughts, acts, passions-truly his past history can be brought to light. No Christian doubts the ability of the Almighty to read a man's history, that believes in the day of judg-

ment. Did the experiment with Black and Armington indicate any progress toward a method of such reading of the mental record? Perhaps so. It. would be worth the repetition. I could only see Black again on the next evening, and in the mean time I would ascertain if I could get the consent of the turnkey at the tombs to have Pollard examined. I made my errand known, and what object I had in view, and was met by such a curious look by the officers, as though they suspected me of some sinister design. Some one suggested that I was just going crazy; but my straightforward manner and rational converse on other matters, when introduced to try me, led them to respect me as the possessor of my wits at least, although perhaps somewhat obscured at the present. So I obtained the services of Black, and with Armington's assistance at eight that evening, in the presence of six or seven persons, made an examination. The result was as I expected. He detailed his history for several weeks, but not one word about the missing money until the Monday morning-the day of his arrest. After we left Pollard in his cell again, we retired to a room with those who had witnessed the proceedings and talked the matter over. One thought it was certainly a very strange circumstance.

"But then," said a policeman, "no one can say, really, whether this was not all collusion, a regular trick, made up among you beforehand. Rather a poor basis for a defense before a jury."

Armington and I debated the matter. Who knows but that a man becomes so steeped in crime as to obliterate all traces of virtue, and he becomes a deception to himself? In that case he would deceive the medium also. It is said that the heart of man is deceitful above all things. and desperately wicked," so we may not be in the right way after all. Now even if we are sure of finding and reading the recorded thoughts and acts of any one, without their knowledge, or at least when they are unconscious, and cannot exert their will to oppose us, or to cover up and refuse certain secrets, then there must be a means of determining the truth from falsehood. We can do this in material things. Disease and deformity can always be detected on a proper diagnosis; why does not the rule hold good in mental or spiritual things? Falsehood as opposed to truth, bodies animated with spirits at the other, might sin as opposed to virtue, is only moral disease, decay, and its result is spiritual deformity The thought is worthy of a trial at least. But how test it? By what means shall we lay hold of a reminiscence so as to examine its origin, whether good or evil? By the words that proceed out of a man's mouth is he judged. Yes; but in this case the words proceed out of the mouth of the medium, so they seem to be vicarious, or at secondhand. Is it possible that we may speak as truly and fairly from the impressions received from another's nature, as from his own? Is this the actual condition of the trance medium? Does the nature of the medium effect the communication, coloring it one way or another? These things must be examined and proved, one by one, as they arise, and I saw no better way than to proceed with experiments.

"Well, if there is any good thing in the Nazareth of Spiritualism, now is the time to bring it out; but of course there is not, or it would sometimes appear, as if by accident."

"Have you ever tested it?" quietly asked Mrs. Russell.

"No. What's the use?"

"Then, if you have not tested it, it is unfair, to say the least, and unjust in a lawyer to judge without evidence and a fair trial." .

That was a home-thrust from a good fencer. I am not sure but she was a grass widow, with whom it would be very difficult for a quiet man to get along. I thought of Pollard, and forgave her for the time, and wondered if it was possible friends, in and out of the office. that anything could be done for him by the spirits.

"What do you say, Armington?"

"Well enough to try, if anything promises to ald us."

To Mrs. Russell I said, "Come now, I will take you at your word. We will have a trial. I have a friend who is accused of a great crime, and I believe him innocent, but the proof against him is very strong, and he will be sure to be convicted unless a miracle, spiritual or otherwise, is enacted in his behalf. Now, what say you? Can anything be done?"

"We must ask for help."

"Certainly. Where?"

"Of any good medium-trance medium. You don't know any? Well, if you will attend our circle to night, something may come to light."

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"How do you sleep these hot nights; is it cool in this stony hole?"

"Oh, I do n't sleep. I doze off, now and then, and scare myself with awful dreams. Sometimes I am at home up there, a boy, and in school, happy again, as in our old times; father and mother and brother and sister, all as you used to see them. But then the reality on waking is so bitter l"

So his dreams had nothing for me. Dreaming of parents and childhood is all very well for sentiment, but not for business. Legal facts or fictions are now current coin only. Something practical is wanted. Of course, it is all folly to spend a minute or a thought on the Spiritualists, and I must not let it out, or I shall catch it hot and heavy. Wonder what Bronson would say to his valuable and efficient assistant, running off to a spirit circle, instead of looking into the proper place for evidence, where they are most concerned. Of course I cannot go as a spy into the enemy's camp.

I introduced myself to the Hon. Mr. Bronson without delay, and asked for information and direction as his assistant, in the case of the People of the State of New York against Henry Pollard. Bronson said that all we could do was to wait for something to turn up in the prisoner's favor; as it stood now he would be convicted, and we could only hope, by bringing his previous good character to bear on the court in mitigation of his sentence. "We must try what can be got from him as a clue to a conspiracy, which no doubt exists in the case, as the evidence is entirely circumstantial, although very strong. We have ten days to term, and perhaps a few days longer, as there is a long calendar."

I questioned Pollard abont his associates and

"I am a lawyer now, and no gossip, and must know the worst as well as the best, if I am to fight to advantage. There is sometimes desperate defence made to save the guilty, and often the in-

nocent are lost by doing things half-way." He mentioned one by one the clerks, messengers and partners in the office, and said he had lived for nearly two years with Mr. Tayler, and had but few associates outside of the family friends and acquaintances. Went to church at Chapin's, except now and then, when the family stayed at home, he went somewhere else; just as inclination prompted.

"Is there no woman in the case? There nearly always is, you know, when a man gets into trouble.'

"I expected that. But as there is no guilt, there

" Do n't look like a rogue, Armington."

"I wish I could see him talking to some one." "I'll venture. He don't know me, and I may learn something to our advantage."

I was entering the enemy's camp as a spy after all. Ellis talked very coolly about the matter. Re-

gretted that so promising a young man should give way to temptation, and hoped he might not be entirely crushed by it.

"I am an old acquaintance of Pollard's. Knew him in school."

"Then you must certainly feel interested in his case."

"Yes; and I can't believe him guilty, and hope to see him cleared."

"He will have hard work to get off. The proof is strong, direct. But, although it touches my interest, I would give twice the amount he's charged with having taken, to see him back in his place again, honorably."

I repeated the conversation to Armington, who replied:

"Fuller, as I am alive, that man is a rascal. I see it in his hair, his eyes, his fingers. What he said about giving so much to save Pollard is only a blind. We must wait and see."

"Armington, why do n't you pronounce on this man? Is he the very rogue?"

"Well, that is cool. All any man can do is to detect a spurious coin or bill. You can't point out the place where it was made except by chance.'

My partner helped me out with my copying and other work, so I gained some hours each day for the case, and since I had begun with the visionaries, as I called them, I thought best to call on Fowler & Wells, just to pick up an idea. I had no definite intention, only a vague impression that these men were pursuing a curious and abstruse science, which was yet not all a science, being still corn in the field, uncut, unhusked, unshelled, unground, a great way off from bread, but after all, good sound corn. Behind the counter stood a fine-looking young man, with a quiet

eye, and a " head well bumped," with whom it seemed the easiest thing in the world to get into conversation. He could not tell me about the science, as he had not made it a special study, but there was one in the examination room who was at my service. Mr. Fowler was in the West -Ohicago-about that time, lecturing and conducting examinations. Mr. Wells was away on business, so I had to inquire at second hand. It may be all the better for that, thought I, for a man | of the soul, which is of itself invisible to mortal that is making a reputation for himself will work harder than when he has succeeded in gaining even in their minutest phases; and if this is so, his coveled station. He stops to rest then.

We talked quite a long time, as no one came in to distuirb us, except one or two for a "dollar examination," which was done with in a few min- vailing winds, and the succession of favorable utes, and the subject away sgain. The good man | and unfavorable seasons; and all this by an innot feally interested in my queries, but 'said that | spection of a cross section, near the ground, of the I was too far beyond the present state of the trunk. If there is such a thing as memory in

be very practicable. I opposed that the two natures were dissimilar—spirits in the flesh and out of it. He contended that they were the same essential spirit, whether on earth or in the spheres above. I verily believe that if I had listened another hour to that man, I should have doubted that any such thing as reason and common sense were extant, but had rather become fossilized and laid away among the used-up materials of the mental world, to be stratified for the future delectation of some spiritual geologist, as we now have fossil shell and other remains.

Mr. Davis said that Armington was possessed of a remarkably powerful will, and if he should ever become convinced of the truth of spirit converse, and it should be found that he was a medium, he would without doubt be the means of developing some new and most important proof test. Why not make the trial to-night? Armington seconded the proposition. After a few minutes of preparation he was placed in rapport with a very powerful medium, a Mr. Black, from Michigan, and myself. Almost as soon as he sat down by this man, I felt impressed to ask him to inquire what brought me to the circle. He answered at once:

"The service of a friend who is in trouble."

I expected that much, for I had always believed there might be a secret sympathy between two or more souls, which, under peculiar circumstances, might produce the results common to the spirit circles. Mentally continuing my questions, the medium went on to tell the cause of my presence; how: I had come reluctantly, and only to please another friend; who was present, hoping to serve my friend who was in trouble: that I had been very busy and anxious to prove his innocence.

"Is that friend who is in trouble innocent?"

There was no answer, and I reflected that perhaps the medium could not act beyond the limits of those immediately in connection with him, and under the infidence at the same time. I then asked:

"Is my friend present a believer in spirit converse?"

"No: only a seeker."

Nothing further was elicited worth mentioning, and we closed the experiment. An idea had dawned upon me. I remembered that some philosophers held that nothing is ever lost, either mental or material. Every thought, feeling or act, left its impress on the body, which was indelible, for it became a part of the substance by shaping it. The body is the material exhibition eyes, and its growth and changes are recorded, why may not these records be read? It is not many years since we were, first able to read the history of a tree. Its age, the direction of the pre-

If we possess the power of reminiscence, why not read from the present backward into the past, tracing the events or impressions-as they took up the first Atlantic Cable, until they had traced it back to where they found a piece of it crushed, that had been the cause of its derangement?

Armington and I talked with Davis again. He warmed up on the subject, and predicted success.

"Your powerful will, Armington, and faculty of reading human nature, and peculiar mental calibre, enable you to penetrate other natures, and, as it were, set their will askie, while yours takes charge and conducts affairs. This is effected through the medium. You thus control two natures-the will of the one, the medium, being passive, that of the other, the subject under examination, becoming subjected for the time, or set aside. With proper practice you should be able to read men as we read a printed page. Be careful to guard against excess of every kind. Temperance in all things is the golden rule of health. It may be that you are to be the great developer. the discoverer, and be the means of advancing spiritual philosophy, by making it practically useful. Selfish men will always test things, material or spiritual, by their usefulness in this Hfe."

This and much more to the same purport he. said, and I felt moved to do even what my judgment disapproved of as visionary and fallacious. for the salvation of Pollard.

Often the reflection came upon me that it was strange that men must resort to such means in the defence of the innocent. It was because of our short-sightedness, our want of penetration, the impossibility of reading men's hearts in any other way than by their words and acts.. If I should succeed, then, in perfecting a means of putting a window into a man's bosom, so all men could read his secret motives, which are recorded there impartially, should I not be doing a service to society that would be of the utmost value?" The idea was very fascinating, and I became excited with the hope of succeeding, and felt that even then I had succeeded, if the results of theexperiments already made were to be depended upon.

Armington was not so sanguine of success. Ha

thought we might get at a few isolated facts here and there, but this notion of unraveling the web of a man's life, through spirit influence, seemed but the idle dream of a crazy visionary. Long and earnestly did I explain to him my theory and the experiments already tried, and mentioned what had been derived from himself. This last item seemed to impress him more than all the rest. He could believe what he could see and know. If his own history had been touched upon, without his voluntary sssistance, truly there was more than a mere notion in it.

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He suggested that if it was possible to get Mr. Tayler's house servant, Bridget, under examination, we might test the theory, and at the same time possibly discover something to Pollard's advantage. He volunteered to try to secure her attendance, and hoped to succeed, through the assistance of a priest, with whom he was well nequainted, having studied the history of the Jesuit Missionaries in this country with him, both at Fordham and at Montreal.

A good lawyer is always cool and self-possessed when he can be. Then if ever I attain to that eminence it will be many years from now, when contact with the world has hardened my heart, for on that occasion I became very much excited, and my heart roared out through my breast as though it would burst its bounds; and I am always very excitable.

I sought out Black and talked over my theory with him; explaining at length my object in the service of Pollard, and he became very much interested. He said "It had been his experience, during some ten years, that every one succeeding in these matters possessed some special gift differing from another. If Armington has that valuable gift of reading men's faces, or characters in their faces, then it may be that he is exactly adapted to this peculiar business, and by careful culture may become very powerful, even irresistible, in opening up the soul's secret chambers and reading the record there."

"This seems like anticipating the developments of the future life. We generally believe that after death the spirit will put on its new and spiritual body, and will then be revealed in its own proper character without disguise or concealment of any kind, standing out clear for the inspection of all eyes. Can it be possible to so inspect the spirit of a man while it inhabits the body?"

Black: "We are not expected to account for all the phenomena that appear, either in the cheavens or the earth, in material or spiritual things, on their first appearance. It is only after their frequent appearance, and they have become familiar, that we can compare them, and measure, describe, analyze, and, having attached our label to them, lay them away for future use among the materials already accumulated in * the laboratory of the mind."

"Yes, I think I understand. Franklin discovered the means of using the electricity of the earth, explaining the phenomena of thunder storms. He did not live to see it made practically useful in the telegraph. How can I hope to do more than he did? If I succeed in really discovering a means of reading the hearts and minds of others it will be a great step in advance, and then I suppose I must rest contented that some one after me shall make it practically useful. But that reflection does not satisfy me. I want this aid now, now or never, to save an innocent man from imminent danger, and how to do it is the problem. Black, we must succeed!"

I did succeed in firing him up to do his best. He would be ready for the evening, and if Bridget came we would trust in the Lord for success.

Mr. Davis was present, and, the girl being late in coming, we had an opportunity for further converse on the interesting subject.

I asked: " Who or what will be expected to oppose this matter?"

Mr. Davis: "Chiefly the evil-minded. Those whose hearts are fully set in them to do evil will dread and oppose any means that threatons to open their bosonis to inspection. The righteous only will not oppose. And even, of these, many, through their friendship for erring friends or relatives, will shrink from such an examination, fearing the disclosure of something that may affect

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as we heard them, let them be arranged in proper order. Mr. Ellis bribed Bridget to let him into the

bouse by the basement, and, in disguise; he went up to Pollard's room while the family were at dinner, Bridget following him to see what he was doing. Here he gave her the first fifty dollars. In about one hour, or it might be a little more, he returned with the keys, which Bridget put in their proper place. So the keys had not been missed at all, Pollard being engaged in the diningroom or the parlor all this time. She had felt inclined several times to tell all about the affair, but had been kept silent by the hope of getting more money from Ellis, and always intended to tell when he stopped paying her.

The experiment was successful, and we felt satisfied with what we had heard; and, as Bridget showed signs of weariness, the sitting was closed. We told the girl that she was a splendid subject and gave us much pleasure, and I made her a good present, as much as my means justified. I could have given her a thousand dollars with a good will. We sat long in conference on these interesting developments, after the departure of the servant girls. Davis said this matter had better be kept quiet until we more fully understood the phenomena, and to that end recommended frequent experiments, and promised his best enleavors in aid of ours.

Armington and I walked home with Mrs. Russell, and I must confess that I began to feel much more charitable toward her, thinking that it must be that she was actually a widow, for certainly any reasonable man would be entertained by her, and find it very difficult to desert such a charming tongue.

That night I slept soundly, and no dreams came to disturb my repose.

I called on Bronson the first thing in the morning and reported what we had discovered of the night before. Showed him the written notes, taken down from the lips of the medium, and asked his opinion.

He said, "If this evidence had been discovered in the usual way, it would go hard against Ellis. But what can we do? It would not do to arrest him on the mere gabble of an Irish servant girl, under some mysterious influence, we know not what. We should excite the ridicule of the entire legal profession, and be liable for damages. If we can induce this girl to say this much here in our office, in her right mind, without any other influence than the desire to tell the truth and punish the guilty, we shall have some basis to build on, and pose we try; I will send for this girl, and do you gloom lived the little inner life, that still cried out through avery call the go to the bank for a transcript of her account." This certainly did not look like being bribed to let Pollard go. So much for a dream. But while standing in the door-way, it occurred to me that I had better watch Bronson: that if there was any attempt to inform Ellis of the threatened danger, I should have reason to suspect him. So I sent a messenger to do my errand at the bank, and stood sentry. Bronson sent only one message, and that was for a cab. By the time my messenger had

returned with the account, Bridget was in Bronson's office, with Armington and myself, The girl denied having any money anywhere, but her own regular wages," Barrin' her clothes-

money." But on seeing that we had obtained a copy of her bank account, she broke down and blubbered: "Mr. Ellis gave it to me for hush money."

Mr. Bronson said he would send for Mr. Tayler and also for an officer, and in a short time both were.present, and the facts developed had been gone over to the utter astonishment of Mr. Tayler. He would scarcely credit his ears. He must send for Mr. Ellis. He surely would be able to explain the matter.

Mr. Bronson said, "The officer had better keep Mr. Ellis in sight, and if there was any attempt at a flight, to arrest him and take him to the tombs.'

"No, no," said Mr. Tayler; " bring him here, if necessary. But he will certainly come."

Mr. Ellis came. He seemed astonished at the gathering in Bronson's office, and inquired of Mr. Tayler if he was sent for by him?

Children's Department.

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

"We think not that we daily see 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." [LEIGH HUST.

[Original.] BOUQUETS OF FLOWERS.

Clematis.

In a sunny, green meadow, nestled a little cluster of seeds, trustful and serene, full of the gladness of content. The autumn days came, full of golden light and fresh western breezes, and the sunlight and wind matured the seeds, and into their little cells came fresh longings and desires before unknown.

"Shall we forever linger here? See the beautiful world beyond; listen to the calling breezes. Why should we tarry about these familiar places?"

Thus sighed the little seeds, and shook themselves from their resting place, and as a strong wind swept by, it bore them away from their old quiet home, over meadows and uplands, far away, never to return.

How glad and free they felt, borne ever toward life yet unknown! What wonder was in the world below them! What beauty in the sky abovel Dancing, whirling, floating, with its little pennon outspread, one little seed swayed hither and thither full of glad delight. There was no regret for the life gone, no fears for that to

But the southwest wind lulled, and there were no arms of air to bear up the little silken seed, and it fell softly beside a granite rock close by a meadow. This was indeed a change from the triumphant journey through the air. The little seed sank down with a sigh; it had no power to move. Its little winged pennon was of no use now, and the world of beauty seemed like a dream.

But there had sprung up in the heart of the seed a new_life-a longing for the ungained. It seemed to be ever repeating to itself, "higher, still higher. My little life shall yet reach forth to the nobler." But there were gloomy days for the little seed; days of storm and darkness; days when it seemed as if all hope had died out of its little heart. But still in all the darkness and

A long, gloomy winter followed, and the little seed was deeply buried under the snow. It was a season for sleep and rest, and only when the sunniest, warmest days came, did it feel a thrill of its old life, or one longing for the life to come, But winter days do not last forever, and quickly bring on the beautiful springtime.

When the warm days had really brought their gladness to the earth, and the snow had disappeared from all the sunny places, then the little seed, that we will call Clementina, fairly quivered with joy. In every tiniest part of her being she felt the joy-thrills, and repeated to herself over and over the motto of her life, higher, still higher. Perhaps if she had paused from her wishing, or ceased her beautiful aspiration, she would have died like many a little seed about her, and lost the sweet history which lay already written on the pages of her cell chambers.

One morning as the sun lighted up the mountain to the westward, and sent its reflection to the quiet little lake, waking up the water-lilies and the myriads of insects that floated on its surface, Clementina felt an unusual warmth through her whole being. She was in love with all the world, and longed to gather its beauty into herself; and as she felt the gladdest thrills, a sudden tremor came over her, and she became a little plant. Two little leaves were where her hard shell had been, and a little root was seeking the warm earth below.

Clementina was content. She felt as if all her hopes were answered. She had entered the higher life, and she needed nothin ioula she not now look up to the beautiful sky? Could she not feel the fresh rain and dew, and peer up to the protecting rock, and touch the green blades of grass?

the air, the sun, the dew, the rain, the earth, and a proof of the presence of the All-Beantiful close to the heart of 'Nature.'

"She is going to-morrow," said Eldred. "How we shall miss her. I wish people would never get married."

"But only think how lovely she will look in her white satin. I wish I was going to be married," said Emma.

"But who will play for us to dance, and who will sing for us, and who will tell the long stories to us? Oh, Emma, how can you want to be married and go off and leave us?"

"But if we could only find some beautiful orange blossoms for her! Do n't you remember how the bride of Sorento went forth crowned with orange blossoms? I should be the happiest of mortals if I could find some fair white blossoms for her. She looks so like a flower herself!"

"So she does, and I want to keep her always close to me."

Clementina in her contented hour heard these sweet voices with a new wonder. Ah, could she but answer the wish of this fair young girl, and give beauty to her, that she might make an offering of love to a young bride. What sweet words would it be her delight then to speak. She was never wearying or faltering until he placed himsure she could whisper of all glad and beautiful things, and tell of hopes and wishes that would make the loved one forget everything but the revenge, and his persecutor could not but have bright coming time. And within her glowed felt ashamed of his mean conduct. again the aspiring life, and she sighed, " Oh for this higher, still higher office."

She almost lifted herself into the arms of the west wind, and the seekers of beauty saw her crowning with her white, star-like flowers the grey rock.

Oh, was there ever anything so lovely! See the white buds so like pearls; see the blossoms so like stars. No orange flowers could be more beautiful. Will she not be as beautiful as the bride we read of?" said Emma.

And so Clementina sent on her new mission her most beautiful blossoms, and felt the gladness er. So he was taken from school and put to work of that greatest of all pleasures, the bestowal of happiness and the ministry of beauty.

A golden day of autumn had come. The mellow light of October seemed to hold the wealth of not take the slightest interest in any of the com-Colorado in its sheen. The forest trees were all aglow. Flame-like branches fanned themselves in the soft wind, and orange, crimson, yellow and vivid green all formed themselves as in those bouquets that men think they know how best to arrange, to express the beauty of leaf and flower. The forests were glowing wreaths and bouquets.

In the orchards, too, the fruit hung red and golden and russet. It seemed as if Nature were trying to express the whole wonder of life. Every shadow had a gay tint, every reflection was rainbow hued. As the dewdrops first met the light they seemed to be set in gold; for the grass had lost its green, and sent back to the sky a reflection of contrasts.

vhen she saw the soft, feathery seeds, that looked | Here the habits of close observation and active like the down from sea-birds, or like the smoke thought he had so long cultivated, served him that, brightened by the sun, ascends as an incense from the duller earth; when she saw these beautiful fruits of her summer's labor, she felt as if indeed her time of rest had come, and she could content herself with all that life had brought her. Two children came out this golden day, and Clementina heard their sweet voices. They were like music to her, for seldom did she hear any voices but of the farmer driving his sheep, or the herd boy calling his cattle.

"Oh, Eva, if we could wind some garlands for the little coffin, perhaps it would not look so hard and dreadful. I can't even see his sweet face for the dreadful look of those red boards."

"But he was so poor they said that they could n't have anything better, but his mother is just as sorry for all that; and do n't you think she'd see something beautiful through some flowers? Oh, I wish we could find some,'

"I picked some flowers for old Mrs. Prink last summer, and you know she 's just as cross as she can be most always, but she said they carried her right to heaven, where her little Sallie had gone, of Sciences, at Paris. In 1701 he was returned as So you see flowers always talk about heaven to member of Parliament for his University. In everybody."

the movements of the mouse would turn the wheel round. He also made a water clock, and it was most ingeniously constructed. The hands were turned by a piece of wood upon which water was made to drop, causing it to rise and fall, and thus carry round the index.

He watched very closely the motions of the sun, and by means of wooden pegs placed in the walls of the house where he lived, he most accurately marked the hours and half hours. This contrivance they called Isaac's dial. He also made a little cart with four wheels, and by means of a windlass he could drive himself wherever he wished to go.

As we have already said, he was at first rather an inattentive scholar; but at length an incident occurred that seemed to rouse all his ambition. The boy who was next above him in his class. was a rough, coarse boy, who treated him like a tyrant, and one day gave him a cruel kick in the stomach which caused him great pain. He determined to be revenged upon him, and this was the singular method of revenge he determined upon. He resolved that he would excel his enemy in all his studies and lessons. And so with great zeal and determination he applied himself to study, self at the head of his class. Certainly he could not have adopted a braver or nobler system of

It was he who invented the flying of paper kites, and his great love of fun led him to take delight in fastening paper lanterns to the kites on a dark night, thereby making people believe they were meteors or comets. He took no delight whatever in the ordinary mischevious sports of boyhood, but his youthful occupations all pointed clearly to the character of the greatness he was destined to achieve.

When he was fifteen years old, his relatives thought that it was time for him to enter upon the career they had marked out for him-that of farmat farming on the small estate on which he was born. But they soon ascertained that it was folly to attempt to make a farmer of him. He could mon pursuits of a farmer. His mind was even then grappling with the great problems, the solution of which in after years was to make his name so illustrious.

He had an uncle who was settled as a clergyman in an adjoining parish, who found him one day seated beneath a tree so completely absorbed in a book he was reading as to render him oblivious to all the world beside. He was astonished to find that his nephew was deeply engaged in trying to solve a mathematical problem, and he made up his mind at once that Nature had never designed him for a farmer. This led to the young philosopher's being sent back to school again, to his great joy, where he remained a few months Clementina was glad in all this beauty. But and then entered at Trinity College, Cambridge. well, and by means of them he became one of the greatest philosophers that ever lived.

He was the first man who discovered and clearly explained the law of gravitation. He was sitting in the garden one day, and he saw an apple fall from a tree to the ground. His active mind immediately set to work to find out why the apple took the direction that it did. He felt that there must be some cause that determined the direction the apple took, some reason why all bodies fall to the earth the moment the support which held them up is taken away. Carefully and patiently he thought and investigated, until he made one of the greatest discoveries, one of the most important ones man ever made-the law of gravitation, which unlocked to him the mystery of the system of the universe and enabled him to give to the world that immortal book called the Principia.

He rapidly rose to a high position in college. Honors flowed in upon him from all quarters. He was elected a member of the Royal Academy 1705 he was knighted by Qucen Anne, and has ever since been known as Sir Isaac Newton.

them. Thus do the good shield the evil. And we cannot say that this is altogether wrong. Does not the Almighty Father kindly cover up our infirmities from the sight of our associates? and we only imitate the Divine Charity when we do the same service for any erring brother. Yet the service of right and truth and justice may demand that we expose the evil doer, especially to protect the innocent. And, in so doing, we only anticipate the future by a few short years, when all deeds, good and evil, will be laid bare."

Bridget came, accompanied by a friend whom we delivered into the keeping of the very entertaining Mrs. Russell. After one or two short experiments with others, improvised for the purpose of showing Bridget the mode of operation, and convincing her of the safety and harmlessness of it, we invited her to take the chair beside Mr. Black, Mr. Armington sitting facing both. In a few moments they were all under the influence, and the responses began to flow out, at first cautiously and slowly, but, perhaps after the subject was more fully under control, soon became prompt and frank.

Armington had been instructed by me to reverse the proceeding in this experiment, beginning with the present and retrograding until we had passed back beyond the day of the robbery.

Her every-day life was unveiled before us, in a few sentences, showing how very little of real, living fibre there is in some natures; so little spirit-food! so much animal passion! a word or two, at most a sentence, sufficed for one, and whole pages of gabble for the other. But although we were highly excited and so very fearful of interruption, we listened with patience to the dull details, hoping to find the precious diamonds we suspected were hidden in all this sand. Thus two days of her life, which had only just passed, were gone over, and nearly a third, when this fact appeared: " Mr. Eilis gave me another fifty dollars, which he said was for my silence, and it was put in the Savings Bank with the others."

Davis and I exchanged looks, but dared not move, much less speak, although expectation was on tiptoe and my heart was choking me lest Bridget's friend should hear what was said and interrupt the sitting. I looked toward Mrs. Russell and saw her sitting, facing us, talking in an animated manner to the girl, whose back was toward us, and thus unconscious of our doings. I telegraphed to Mrs. Russell to persevere, and she nodded understandingly and increased the flow of glowing descriptions of flowery and bright paradises and spheres, as usual in such cases, for which I felt really grateful, thanking the gods, or spirits, that such "stuff" really could be useful sometimes.

Then there followed more items without value to us, until the day of the discovery of the robbery. Every breath in the room was hushed, except those of the medium and the glorious Russell. who hummed away so charmingly. Fact after A BIGOT.—The mind of a bloot is like the pupit And so she rested for a few days, full of the fact came out implicating Efficiency in to be of the eye: the more light you pour upon it the deep joy and peace that seemed given to her by tedious by recounting them one by one, reversely more it contracts...O. W. Holmes.

"Certainly," said Mr. Tayler; "there appears to be something concerning some money paid to my servant girl, Bridget, which needs explanation,

"Yes, yes, I see!" interrupted Ellis. "I gave some money to the girl to bribe her not to tell what she knew about Pollard's having the money in his trunk. Did you tell of it, Bridget?"

"No, your honor. I kept your secret, as ye bid me."

Bronson's eyes flashed, Taylor's face lighted up, and Ellis looked triumphant, until I inquired:

"Mr. Ellis, how about that story of a man in disguise stealing some keys out of Pollard's room, being gone an hour or two, and then returning them to Bridget to be put back where they belonged, besides hush money to Bridget?"

"Who says that? It is false!" gasped Ellis. You should have seen his face then - it had materially changed its expression.

I need not detail this interview any further. The result was that the cell in the tombs changed its occupant. There was no trial. On confession Mr. Ellis was sent up to Sing Sing for five years. His intended victim, Pollard, was restored to his place with honor, and no one rejoiced more than Miss Munson, who had daily visited him in his cell, bringing a basket of good things to tampt his appetite, which scarcely ever responded.

I suppose that a good and proper denouement would include "cards," but that happy time has not yet arrived, nor do I know whether it is expected this season, and know of no way of discovery but by another "experiment."

Armington felt glorious over the results, and frequently says that " All things have their uses, even Spiritualism."

My professional duties have kept me too much occupied to pay any attention to Armington and his inquiries; and I am not certain that he has made any since thep. If so, he has said nothing to me about them. el mall b

The only "experiments" that Armington and I engage in now-a-days is an annual trip, with Pollard, to the trout brooks of Ludlow, where we luxuriate for a few days each summer.

Z. Fuller, formerly a Universalist minister, now editor of the U.S. Journal, published in Philadelphia, thus alludes to Spiritualism :

While we are not prepared to subscribe to all that is claimed by modern Bpiritualists, yet crea-tion is too full of wonders for us to feel at liberty to condemn as a myth anything that may be con-sidered possible in the infinitude of the order of nature, or that may appear probable in the un-foldment of the mysterious plans of the great Cre-

ator, or is analogous to what we know does act-ually exist. Verily, eye, hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive of the glories and the illimitable progression reserved for him, in the peerless eterthat is before him. Eternity-the lifetime of God!"

But a few days of light, and nights of moonlight sheen, and Clementina felt with more power than ever the glow of her inner life.

"I am not content," she said. "What is this that thrills in my whole being? I am not all I would be. Lift me higher, still higher."

And then other leaves burst out; the root struck down deeper and deeper into the soft soil, the tender stem began to climb-a little plant was growing beside the rock. All summer long the leaves expanded, the stem grew, the roots struck downward, and the little Clementina felt herself clinging to the rock, sheltering it with fresh beauty, and claiming from it a sweet protection. And autumn came again, and the green faded from the leaves, and the stem drew its juices from the surface, and Clementina went to sleep. The winter snows buried her, and the north winds uncovered her, the frosts sealed up her roots, and the chill entered every fibre of her being. But again in the sunny days of January and the warmer days of February, a little glow of life wakened Clementina, and she knew that she still lived.

When the soft spring airs came again her life glowed with new power, and the rushing sap and the greening bark spoke again: "I cannot rest; higher, still higher." And the fresh leaves started. and every little bud swelled, and beauty crowned the rough face of the rock. Dear little Clementina was never happier. Now she could look up into the blue sky, and watch the floating clouds, and turn to the rising and setting sun.

"Now am I content," said she one summer's day. "I cannot ask for more. I would live thus forever."

But only a few days of warming heat, and a new life glowed in Clementina's heart. She was not content. Something still uttered the charmed words, and some little flower buds swelled and whitened in the clear air. There were but a few days of beauty, and some Star-flowers burst forth into the gladness of the new day. The sunlight looked into the bright eye of the flower and wondered at the maryel there. The dew hung its brightest gome on the fair blossoms; the soft air fanned them and lifted them up in proud beauty; the stern old rock held an unusual warmth in its heart, and felt gladder than for many a day. The cool morning and evening, the hot noon and the moonlight, all seemed more beautiful for this fresh, pure life,

But happier than all was the proud Clementina. What was all of life before compared to this life? What were all joys compared to this great joy? This was the end, the great purpose of all life, "Now am I wholly content," said Clementina. I ask for nothing more "no the iter and han , water

'I suppose little Johnny is in heaven, if his mother does cry so about him."

"But then you know she can't see him with the angels, but perhaps if we should get something beautiful, she'd look straight through it ulties were clear and strong. On the 20th of and see them all, and know all about dear little March, 1727, he expired, and was buried in West-Johnny."

Clementina listened, and then she began to feel the kindling of that hidden life, and it still and statesmen repose his ashes, and of all the spoke to her the words, " higher, still higher."

'Oh," she said, "if I could only perform this highest duty, if I could only make a sad, sorrowful heart look up to heaven in trust, then would I rest from my labors until the beautiful spring came again. What could be diviner than to lift a weary heart up to the rest of God's perfect peace?" And as she spoke she lifted her fringed. feathery clusters to the breeze and they quivered and rustled in their beauty, and the children saw them and ran in an ecstacy of joy.

It was easy to wind garlands from the beneficent vine, and the eager hands had soon twined and retwined the slender branches, and formed a soft, beautiful covering for little Johnny's coffin. More beautiful was it than any silken one, for every twig had been gathered in hope and love, and each little silvery thread was a testimony of the power of beauty.

Through those garlands, Johnny's mother looked up to the sky, and listened to the hymn, and took to her heart the gentle words, "In my Father's house are many mansions," and she was comforted.

Clementina had done her noblest and best work, and fell asleep for the long winter, but in her heart forever glowed the charmed, words, " higher, still higher." 1.0. 14

[Original.] REMARKABLE BOYS .-- No. 4.

In Lincolnshire, England, in the year 1642. lived a widow lady, whose husband died a few months after marriage to him. She had one little boy who was born after his father's death, and who, notwithstanding he was so puny and delicate that it was thought he could not survive the hour of his birth, was destined to win a name and fame the most illustrious.

His name was Isaac Newton. His mother married again while he was yet very young, and he was placed in the care of his grandmother. At the proper age, he was sent to school, but for some time he gave but little promise of ever becoming remarkable for scholarship. He was inattentive, and disliked to apply himself to study; and yet he gave evidence of remarkable powers of observation and great mechanical skill.

Nothing delighted him more than with a set of small tools to fashion with his hands various little inventions of his own brain. , He would spend the hours that other boys gave to play in making | error in his calculations concerning the total demodels of clocks and windmills, and such like struction to take place in 1867. In revising this mechanical contrivances.

. Into his model of a mill, he would sometimes put a live mouse, which he called his miller, and to the race which this mundame sphere has to run!

The habits of this great and good man were always of the simplest kind. He lived to be eighty-five years old, and to the very last his facminster Abbey, where sleep England's most illustrious dead. There among heroes and kings great dead whose dust is enshrined in that magnificent burial place, no name is so stainless and so imperishable as that of the once poor little, farmer boy of Lincolnshire.

And though we cannot perhaps hope to vie with him in the splendor of his genius, or the grandeur of his discoveries, we can emulate his patience and perseverance and all those noble traits in his character that cannot but call forth our admiration.

Answer to Selected Charade in our last. Pen-man-ship.

Lyceum Convention.

Having been connected with a Lyceum nearly two years, and being very much interested in the welfare of these institutions, I feel that I cannot let the moment pass without saying something

concerning the Lyceum Convention. For one, I do not think that a NATIONAL Con-For one, I do not think that a NATIONAL Con-vention called purposely to consider the Lyceum subject, or the National Convention at Cleveland, will accomplish the object so desirable. That Convention may and probably will consider this subject, but how small a number, comparatively, will be present of those immediately connected with the different function and particulations load. the different Lyceums-conductors, guardians, leaders, members,

What we want, need, and MUST HAVE, is oppor-tunities to meet together socially and have "a feast of reason and flow of soul"-become ac-quainted with each other, and know each other's experiences. By these comparisons we are to be benefited—the Lycoums made more attractive and profitable. Can this be accomplished by a few meetings in NATIONAL Convention? I answer emphatically, NO! THE National Convention to meet ht Cleveland will do all it can, but we must not stop there; we must have, not another Nation-al Convention, but other Conventions--purposely for the consideration of this all important subject-held at different points, and this would ac-commodate ALL connected with the Lyceums throughout the Union. Bro Carpenter did a good thing when he "set the ball in inotion," and as thing when he "set the ball in motion," and as he is a worker as well as a talker, we may as pect something soon. Lowell is a good place for about twenty Lyceums; and as the Cleveland Convention closes the first week in September, perhaps the first of October would be a good time to start. What say you, Bros. Carter, Fuller, Williams, Richardson, Dodge, and A. "host of others too numerous to mention"?, Fraternally yours

I. OARVER. Fraternally yours, Plymouth, Mass., August 14, 1867.

It seems that Dr. Cummings made a trifling work he found that he had overlooked figures which add something like a duintillion of years

N 1867. AUGUST 31, 1867.

BANNER OF LIGHT.

MORAL TRUTH.

BY GEORGE STEARNS.

The old maxim, "Think and let think," is worthy of all acceptation; but the spirit of its suggestion is susceptible of enlargement in the shape of think and help think; especially when a soul criesout/cr help from that rare mental predicament into which one inevitably falls in attempting to confound certain moral distinctions which common sense has rendered conventional. This remark hinges on the article of our New York editor in a recent number of the BANNER, entitled "Good and Evil," which terminates in a quandary of bewilderment, thus: "Right and wrong, good and wilderment, thus: "Right and wrong, good and evil, what are they?" This question is proposed to nobody in particular, but rather thrown out as a gauntlet to anybody who may presume on the a gauntlet to anybody who may presume on the ba desired ability to defend the common understanding and usage of these terms. Such presumption have I.

The only way for finding the true answer, is to The only way for inding the true answer, is to employ the principle of analysis, which I begin to do by distinguishing the literal from the ideal burden of the question, or the grammatical from the logical; that is, by separating in conception the words themselves, as symbols of thought or devices of expression, from the matter of their diverse signification. As to the first of these general divisions of the subject, it is to be observed that the words right and promptly respond. Remember, it depends on all to make our Statistical Record complete.

and wrong, good and cvil, are commonly made to serve the purposes of two distinct parts of speech; those of the noun and the adjective. For example, the writer of the article referred to in the first of these paragraphs says," We certainly do fix a most ridiculous standard of right and wrong," in which sentence the words right and wrong occur as nouns; whereas in putting the question whether the act of taking life be "good or evil, right or wrong," he employs these words as adjectives. Now, to the general observation that this double application of the symbols of moral discrimination is agreeable to popular usage, I discrimination is agreeable to popular usage, I subjoin the less obvious truth that it is the part of adjectives to represent the concrete attributes of things; whereas the use of nouns is to distinguish the part is the part in the part is the pa things; whereas the use of houns is to during the main in the Polytechnic, and inter to the spir-things themselves, that is either entities or their abstracted attributes. And here it is important to bear in mind that we comprehend nothing of things but their attributes, of which there is no revelation but experience; that every particular thing, as, for instance, a Baldwin apple, is to us a mere aggregate of its known qualities—its color, form, size, weight, flavor, etc., each of these char-acteristics being an item of sensuous impression mitch is not to be supersolut in the supersolution of the sector. We regret lack of time provents us giving a full which is not to be superseded primarily by any other method of intelligence. Thus it is plain that we know only what we individually learn; and inasmuch as some learn faster than others, while every soul is impelled to think, with refer-ence to the external objects of internal want, be-yond the temporal precincts of conception, I, for one, do not wonder that the words good and evil, right and wrong, in everybody's mouth, seem to mean everything in general and nothing in par-

may quite as properly designate the end sought, by whatever means. Thus the signification of the four words under consideration is either relative or absolute, according to their optional employment as adjectives or nouns; and inasmuch as these two parts of speech, at least as moral epithets, are inadvertently convertible by the best speakers and writers, not only they, but their hearers and readers also, must be unremittingly attentive, and even critical, not to confound them as they commonly do.

Moreover, it is remarkable that the word good saying, "Go, stubborn, and you will never return." is interchangeable with *right*, though the two are not synonymous; and the same is true of *evil* and on the wharf, and returned to the office, where his wrong. Thus it is wrong, as Paul asserts, to do evil that good may come of it. Yet, with due re-gard to the popular looseness of language, the application of these lubricous forms is rarely so hese lubricous terms ication nugatory as is represented by the writer aforesaid, in asserting that when, in answer to a question of moral fitness, "one says ycs, and another says no, both are right; for the right and wrong, good and the set relations continue?" Mr. Wilson asked, but received no reply from the astounded Methodist. Toward the close of his lecture Mr. Wilson menevil, are relative terms, and used relatively to each individual's conscience." This decision vir-bistory of his mediumship. A spirit came to him tually sets at naught the reality of any principle in morals; since conscience, as almost everybody is aware, is no discerner of moral truth, but a merely urgent sense of obligation to choose presumptive Right as the only alternative of missing that I can form an idea as to the person I am presumptive Good. Not Conscience, but Reason, dealing with." is the sole expositor of both duty and Interest, The vagarious opinion here cited is homogeneous with the larger childish echo of a sheer poet's idle saying, that "whatever is, is right," from which it follows that nothing is wrong; or, in plainer English, that there is no such thing as Moral Truth. Whence, then, the universality of its sentiment, as evinced by the living terms which nobody knows how to disuse? It may be that the conception of Moral Truth is rare indeed. I think it is. But the mere sentiment thereof, universal as it is, demonstrates the reality of that to which it relates; while the rareness of its conception accounts for all the diverse applications of its distinctive symbols. To the meaning of these I shall attend in a future article.

them on matters of importance, relating to grand rmatory measures - religious, governmental and social-in which they and we must become co-workers, not only with the angel world, but with many who hold high places in the nation, on whose minds light from the spirit-world has descended.

It is further desired that information be given us of the number of media in each locality, and the nature of their several mediumships.

That all mediums will communicate to us par-ticulars of their several gifts, and if they are pub-lic media, how they desire to be remunerated for visiting special localities.

That all trance and normal speakers will send us similar information. That all healing media will inform us of their modes of treatment, specialties, conditions and

terms.

be desired. It is hoped that Spiritualists visiting this city, and feeling a spirit of cooperation, will call on the Secretary, and become acquainted with such

And through our united action may humanity be greatly blessed.

Yours faithfully, for truth and humanity. John MAYHEW, Sec'h, Central Bureau-Spiritual Statistics. Address Box 607, Washington, D. C.

The Spiritual Lecture Sunday Evening, in St. Louis.

Most of our readers are doubtless aware that the advocates of Spiritualism in this city have organ-ized themselves into a society, established what they term a "Progressive Lyceum" for children, and have regular gatherings each Sunday, at which lectures are delivered on matters pertain-

vostrum, and commenced his lecture. We regret lack of time prevents us giving a full report of the address, which was one of the best we have heard for some time. Mr. Wilson, wheth-er he is indebted to his spirit-friends or not for it. and the views and ideas of men are affected by the locality in which they live and the associaticular. Another reason for the vagueness of these terms is deducible from the fact that when they are em-ployed as adjectives, it is with reference to their respective meaning as nouns. The adjective good applies to anything which serves the purpose, or use, to which it is put; whereas the *noun* good may quite as properly designate the end sought, West, some business of an important nature call-ed him to the city of Kingston. He purchased a ticket on the steamer "Ocean," and made all his ticket on the steamer "Ocean," and made all his arrangements to start, but during the preceding night received strong intimations not to go on that boat. He mentioned the matter to his partner in business in the morning, but was ridiculed. His partner was a strict Methodist, and plainly told him if business matters were to be neglected on the advice of spirits, the sconer their business con-nection closed the better. Mr. Wilson finally de-termined to risk all, and start on the boat. He actually went on board, but as the steamer was just pushing out from the wharf he heard a voice saying, "Go, stubborn, and you will never return."

Genesce Conference of Spiritualists, the physiological and generative laws, he answer-Mediums' Moeting, &c.,

Held at Bochester, N. Y., July 27th and 28th. Reported for the Banner of Light.

At ten o'clock A. M., a goodly number of Medi-ums having met at Schlitzer's Hall, pursuant to the call of the Committee, (J. W. Seaver,) and Mr. Seaver not having arrived, Mr. P. R. Clum called the meeting to order, and suggested hold-ing a Conference until the arrival of Mr. Seaver. The Conference opened with a song by Mr. Beals. G. W. Taylor being called for, addressed the audience in a short, earnest and edifying speech. Mr. Taylor was followed by Dr. Joslin, Miss Clara Brooks and G. W. Stebbins, with warm, soul-stirring words. Song by Mr. Beals.

Miss Clara Brooks and G. W. Stennuns, with warm, soul-stirring words. Song by Mr. Beals. Mr. Seaver having arrived, the meeting was re-örganized, and Mr. Seaver called to the chair. He gave a short history of the conception, organiza-

gave a short history of the conception, organization and design of this Association.
The following officers were then chosen: President, J. W. Seaver; Vice Presidents. P. R. Clum, J. M. Alger; Secretary, E. C. Hotchkiss; Assistant Secretary, Mrs. Sarah A. Burtis.
A Business Committee was chosen, consisting of J. W. Seaver, G. W. Taylor, Edward Jones, James Steward and Mrs. Isaac Post. The Committee presented the following programme: At 2:30 P. M., meeting for mediums, speakers and 3:30 P. M., meeting for mediums, speakers and friends; at 7:30 P. M., meeting to be addressed by G. W. Taylor and others; Sunday, at 9 A. M., Con-ference until 10:30 A. M., followed by addresses and other exercises; at 2:30 P. M., Lyceum exer-cises; at 7:30 P. M., address by the regular speak-er. A. B. Whiting er, A. B. Whiting.

Afternoon Session.—J. M. Alger in the chair. Song by Mr. Beals, "Mountains of Life." The following Address was then read by Mr. Seaver:

'Assembled as you now are, friends, allow us "Assembled as you now are, friends, allow us to greet each one of you with a holy, heavenly sal-utation of fraternal love. You have assembled here not to promote alone your individual soul-growth, or to satisfy an individual desire, but prompted from the interior life, for noble objects, and to secure the accomplishment of noble ends. Let us then because form each a hormonic of a Let us then bespeak from each a harmonious co-operation in all the proceedings of this convocation, whether it be to give utterance to inspired or uninspired truth; to touch the soul's tenderest vibrations by thrilling music, or melting song; to lead the spirit heaven ward in aspirational invocation, or to occupy any other position of usefulcation, or to occupy any other position of useful-ness, or to calmly give attention as listeners—let each one cooperate harmoniously to induce that state of calm and hallowed peace so indispensable to the successful realization of your desires and you to feel an assurance next akin to conviction that you are surrounded by a bright ethereal band of heavenly counselors who have assisted in bring-ing you together, that you may be led to the fount-ain of inspiration, to the mountain of transfoura. ain of inspiration, to the mountain of transfigura-tion, to the swelling undulations of heavenly meltion, to the sweining undulations of neavenly mel-ody; that you may be blessed with higher gifts and stronger aspirations. We wish you to feel that assurance, that you may be led to realize the fruition flowing from a participation in these un-foldments. Await then, with calm, aspirational minds the descent of the spirit of truth, that you may be instructed by its teachings, aided by its surgestions, strengthened for approaching consuggestions, strengthened for approaching con-flicts, and in every respect cheered and benefited. And may heavenly peace rest upon and bless each soul. Amen."

Trance-speaking by Dr. Joslin, followed by re-Miss Clara Brooks, entranced, saw the air filled

with spirits, ancient and modern, a vast concourse hovering over us. Dr. Joslin, again entranced, hoped that Spiritualists would leave the slough of slander and discord, and dwell on the plane of harmony and love, as was our privilege to do; that we should live and act a higher life, as well as talk it; described a vision which he saw of a band of spirits teaching little children, the spirits in their turn receiving instruction from higher spirits, and thus a chain of instruction from the highest to the lowest of spirits was formed, and from the spirits, through medlums, to the world. Dr. Clute related certain communications he had

Di. Chile related certain communications had received, saying the "war is not yet ended." Milo Codding spoke on "the war," referring to predictions in the past as being fulfilled, and coun-seling all to heed the predictions of the present, "that we are to have another war soon." "Song by Mr. Beals—"I live for those who love me."

It was moved by Mr. Whiting that until 5 P. M.

speakers be limited to ten minutes. Carried. Re-marks were made by G. W. Stebbins on the war, and the prophecies relating thereto. Mr. Hotchkiss referred to the feeling of inse-curity and fearful forebodings which seemed to possess the minds of many in reference to the future, and expressed his conviction that we should have no permanent peace, social concord, or true domestic happiness, until woman was disenthrall-ed, and occupied the place for which God designed her, viz: as man's co-laborer in all the duties, av-ocations and walks of life, nor until each individ-ual human being shall be acknowledged enual It was moved by Mr. Whiting that until 5 P. M. speakers be limited to ten minutes. Carried. Re-marks were made by G. W. Stebbins on the war, and the prophecies relating thereto. Mr. Hotchkiss referred to the feeling of inse-curity and fearful forebodings which seemed to possess the minds of many in reference to the future, and expressed his conviction that we should have no nermonent peace social concord or true ual human being shall be acknowledged equal before the "law," without regard to nation, age, color or sex.

ed the above questions thus: "They are born

wrong." Mrs. Cowles wished ladies to begin the dress reform by laying aside their hats, (though they were small,) as did the men, in a warm day. Miss Clara Brooks improvised a beautiful pro-gressive poem. She exhorted her sisters to lift up man and teach bin a hatter way. They should

man, and teach him a better way. They should not be content to live in sensuous pleasure alone, but cultivate that life that will beautify and enrich the spirit. Song by A. B. Whiting-"Spirit of Life, Love

and Beauty

Sunday Morning Session .- P. R. Clum in the chair.

Chair. Mr. Davenport hoped no one would feel dis-turbed by what any should say, and no one be in-terrupted while speaking. Mr. Sprague asked, Are we near the angel world

-are we in immediate communion therewith, and do we fear to take hold of the work of reform? It is high time we put forth our every effort, calling upon the angel world for help, and convincing the world of our numbers and our strength.

world of our numbers and our strength. Mr. Seaver exhorted all to do what lay in their power to upbuild the cause. We must sacrifice our personal ease, our business, our reputation, if necessary, that the good work may go on. And if we do this, we shall be blessed in basket and in store, for the whole angel-world, our spirit-friends, are with us and sustain us. Persecution, contu-mely and scorn will be but the means to wean us from the lower, and raise us to a higher life. Mrs. E. C. Clark thought we would be forsaken for a time. In the end we would be taken for what we were worth; if lovely, we shall be loved; if worthy, we shall be appreciated, and that in a little while. Mr. Joslyn thought mediums were not justly

little while. Mr. Joslyn thought mediums were not justly dealt with, and reformers were seldom appreci-ated in their own day. Remarks by Doctor Clute. Mr. Codding related incidents to show that mediums were sometimes controlled against their will, and himself was a living instance of this fact. Dector Cowles remarking on Under Eduanded

Doctor Cowles, remarking on Judge Edmonds's estimate of the number of Spiritualists, said, that excepting Atheists and Second Adventists, all others do, at one time or another, by their teaching or conversation, acknowledge the fundamental principles of Spiritualism. Louis Burtis, of Rochester, was happy to see the

work thus going on. Mrs. E. C. Clark then ascended the rostrum and

by arbitrary command as by convincing the child of our superior knowledge and wisdom, and thereby leading its reason and controlling its affections. Spirits are democratic; they come to us because they are like us and love us. We do allow spirits to say what we would not permit from others, for we think they love us more. The old doctrine of regeneration is necessary, and will be until humanity is generated right. Mediums are to be taken for what they are worth to us, and not condemned because they are not all we might wish. All mediums belong to my church; I accept them all; we are all growing and becoming wiser and better with our growth.

The following Preamble and Resolutions were reported by the Committee, and adopted by the

The following Preamble and Resolutions were reported by the Committee, and adopted by the Convention: Whereas, We believe that the objects of all religious move-ments should be an aspiration toward a higher and holter life, a soul-culture embracing the attributes of love, wisdom, and justice in all our pursuits after a diviner knowledge; under these principles, and with these objects, we would recommend the freest expression of thought and sentiment in our meet-ings; therefore, *Resolved*, That our platform be open for the sober, candid consideration of all subjects that tend to the progress and cle-vation of the human family, without distinction of sect or sex. 2. Whereas, Religious likerity is above all price, party or sect, and the spirit that would force a religious creed upon any portion of humanity, or subject the humblest individual to any disability on account of belief or disbelief in any form or doc trine, or in the special claims of any book, is worthy only of the dark ages, when letters were scarce and knowledge con-fined to the few; and whereas, there is a class of people in this country calling themselves the minority in point of numbers, yet they are publicly declaring it to be their intention to use their own statistics, far in the minority in point of numbers, yet they are publicly declaring it to be their intention to use their power to so change the Constitution of our contry as to appecially reosquize their sacred books, days and dogmas, there-by virtually forming a union of Church and State. They are also employing thousands of agents and missionarics, and using millions of dollars to further their cause and convert the masses to an acceptance or tack submission to their views i therefore. *Recolect*, That we, as mediums and Spirituallists, assembled

Children's Lycoums.

I have just been reading with a great deal of interest Bro. Dyott's reply to the Western editor of the BANNER in reference to Societies and Lyceuma

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My experience has led me to differ somewhat from him, is that "the financial interests and responsibilities of the Society and Lyceum should be separate and distinct from each other." On the contrary, from what I have seen and heard, it seems to me that the principal cause of discord and contention in various Societies which I might mention, in New England at least-where such a state of things exist-has been and is, that the financial interests and responsibilities of said

Interests and responsibilities of said Societies, and Lyceums connected with them, are separate and distinct. I have in my mind now several Societies that have gone to pieces, and others that are on the verge of dissolution, on account of difficulties seleing from this year access.

with these facts staring me in the face, almost everywhere I go, I am of the opinion that the Ly-ceum and Society should not be separate, but should be one organization, united in all of its interact interests,

The objects and purposes of the Lyceum and Society are the same, to wit, the promotion of human welfare and the elevation of the race.

Being thus united in the ends to be attained, I see no reason why there should not be a union of the same hall, so that the expenses of rent, heat-ing, lighting, should be borne by both. There is generally more or less difficulty about the propor-tion of these expenses.

Again, oftentimes money is raised by exhibi-tions, festivals and other ways, in which both Lyceum and Society members are engaged, and when the profits are divided—if there are any when the pronts are divided—if there are any— there is generally more or less dissatisfaction. Many other things growing out of this separate interest might be named, all of which give rise to fears and petty jealousies that beget had feelings and inharmonics which often terminate in the dissolution of both Society and Lyceum. "A house divided against itself cannot stand."

This old proverb is as true now as it ever was, It looks to me very much like dividing the house to make two distinct organizations of the Society and Lyceum.

My ideas in reference to the proper course to pursue in this matter are these : To begin with, every member of the Society should be a member of the Lyceum, and vice versa. Or, in other words, the Society and Lyceum

should be united under one constitution, having a corps of officers, elected by the whole, and one treasury. The superior officers of the "Lycoum," treasury. The superior officers of the "Lycoum," or whatever the association was named—some people are very particular about names—could constitute a lecturing committee, whose duty it should be to employ lecturers when desired, to be abould be to employ lecturers when desired, to be paid out of the common treasury. Thus the busi-ness interests and inbors would be united, as well as the objects and purposes. This course has been adopted by a few Societies, to my knowledge, with the happiest results. What Bro, Peebles says in regard to this condition of many of our Societies is, I am sorry to say, too true. It seems from Bro, Dyott's statement that they have been fortunet in Philadalobia in not having these disfortunate in Philadelphia in not having these dis turbances. I wish it were so everywhere, but it

This problem in regard to the relation which the Lyceum should sustain to the Society, is a very important one, and is forcing itself upon the Spirinalists with a power that calls loudly for solu-tion. It ought to be taken up and considered at length in the National Convention, if that is the place, as Bro. Dyott asserts, to do such business. By the way, he seems to doubt my sanity some-what because I proposed to call a Convention in the interest of the Lyceums at such time and place as I did. Allow me a word of explanation. At the time I wrote the article in reference to a At the time 1 wrote the article in reference to a Lyceum Convention I had not seen the call of the National Convention, and did not know when or where it would be held. The Convention that I proposed was not to be a national one, but for the New England Lyceums, with of course a general invitation to others, hence the reason for propos-ing some New England city as a place of meeting. Bro. Dyot's suggestion in reference to courting.

Bro. Dyott's suggestion in reference to continu-ing the session of the National Convention beyond the time appointed, for the purpose of giving the Lyceum that attention which its importance de-serves, I am decidedly in favor of, and I earnestly

hope it will be acted upon. I felt, in our last Convention, that the Lyceum did not receive that notice which its friends had a right to expect, and I confess I fear a like result this year.

I think that our National Convention should be something more than an advertising medium for speakers. There is work that ought to be done. Of the labor to be performed there is none more important than the discussion of the best methods of developing and unfolding the budding faculties of the "little ones."

Hudson, Mass., Aug. 4., 1867.

Central Bureau-Spiritual Statistics.

To the numerous friends of Spiritualism with whom I have cooperated, and for whom I have labored in the North, South, East and West, I

labored in the North, South, East and West, I send most cordial greeting. It has pleased the *ministers of good* in the higher life to guide my steps hither, and by a series of beautiful interpositious, to retain me here for a season. A work has been opened before me which I deem one of no small importance; for the accomplishment of which it is needful to establish a *Central Rursey of Solitional Statistics*. This camaccompliable in the statistics. This can-not be done without the cooperation of Spiritualists everywhere. It will cost our friends in each place the price of a letter, and a small jortion of time failed. This, however, is no proof they were not

given, without remuneration. Hore, at the capitol of the nation, during the sessions of Congress, multitudes of influential minds are gathered, and a large proportion of them are Spiritualists. This Bureau will be a rallying point for all, and through its records North, South, East and West will become better acquainted, come into closer sympathy with each other, and be more cooperative.

To make this Bureau efficient, it is desirable to be informed FULLY on the following points:

1st. The number of declared Spiritualists in each city, village, town or neighborhood.

2d, the number, so far as can be computed, of those who accept spiritual facts or teachings, who do not publicly *identify* themselves with the move-

ment. 3d. The number, so far as can be computed, of

34. The number, so far as can be computed, of those who are balancing between the Gospel of the past and that of the present. 4th. The number of Spiritualists, good and true men and women, who may be depended on as esgnest workers for truth and right—irrespective of all partyisms, either roligious or political-to-gether with their several addresses, that direct correspondence may in due time be opened with

ais first exclamation, 10. Ocean ' was lost last night off Coburg, and every and endeavored to make an arrangement for him to act as his (the spirit's) medium through life. "What is your name, sir?" asked Mr. Wilson. "What good will it do for me to tell you?" re-riked the good will

plied the spirit.

dealing with." "My name," said the spirit, "is Moses." "Halloa," said Mr. W., "Moses; are you the man that received from the hands of God the Ten Commandments written on tablets of stone?"

"The same," responded the spirit. Mr. W. then related a protracted conversation he held with the great Israelite, and stated that before he would agree to any compact he demand-ed as a test that the Mosale spirit should influence his arm and write on paper the Ten Command-ments in the original language he received them.

This the spirit refused to do, and the matter ended, there being no harmony between the parties. The next spirit which attempted to secure him as a medium was St. John of Patmos, but Mr. W.,

as a medium was St. John of Patmos, but Mr. W., finding that the spirit did not understand the original Greek, was convinced something was wrong, and refused to make any agreement. The third spirit was more successful. It made no pretensions, and gave its earthly name as Dr. Henry Roberts, once a chemist in Liverpool, Eng-land, where the change of death had taken place, at the care of forth flue. He had been an athesis at the age of forty-five. He had been an athelst in life, and hence, having in the wonderful land of spiritual existence discovered his error, he natuspiritual existence discovered his error, he natu-rally became desirous of teaching others a wiser philosophy. With Dr. Roberts, Mr. Wilson con-cluded a mediumistic arrangement, and has never since regretted it. Through many years and many wanderings, the intimacy has been main-tained, and thousards have been converted through the Doctor's teaching from the blackness of atheism into the light of an assured belief in immortality.

not be done without the control of the small portion of time failed. This, however, is no proof they were not the price of a letter, and a small portion of time failed. This, however, is no proof they were not the price of a letter, and a small portion. Let in which to gather the required information. Let of two men with hands clasped in closest friend-this, and for keeping the records, my time will be given, without remuneration. bat. But now all animosities were ended, and from the higher knowledge of the spirit-land they proclaimed the hollowness of that code of honor which had led them to kill each other. We do not know whether any person in the audience identified the spirits or not; if such is the case, it would be highly interesting to know it.

The lecture occupied over an hour, and was en-tertaining and instructive. We have not attempt-ed to sketch its full scope and argument, and have only mentioned some of the illustrations. There were some things a little odd to an unspiritual mind, but there was much that was really of practical force and importance. Mr. Wilson in-dicated that, whatever may be his peculiar re-ligious views, he is certainly earnest and sincere,

Song by Mr. Beals-" Coming up the steeps of

Remarks on prophecy were made by Abraham James, of Chicago, who stated, as a test, that by the direction of spirits he had located an oil well, which was expected to prove a success in ninety

days. J. W. Seaver followed on the same subject, showing wherein a prediction from his spirit fath-er was literally fulfilled.

Song by A. B. Whiting—"Whene'er in sleep mine eyelids close." Dr. Gates referred to a funeral discourse given

by Mrs. Watson, and also one by Mr. Whiting, commending both, and hoping there would be more of such speakers employed on similar occa-

Mrs. Hammond, of Syracuse, hoped spirit communion would be cultivated, and mediums not be discouraged, but come together and sustain each other

A. B. Whiting, Abraham James, H. M. Rich-mond, J. W. Seaver, Miss Emma Beebe, Mrs. mond, J. W. Seaver, Miss Emma Beebo, Mrs. Isaac Post, and Mrs. Dr. Cowles were constituted a Committee to draft resolutions. Adjourned. Evening Session.—Opened with a song by Mr. Beals—" The world will be the better for it."

Address by G. W. Taylor: subject, "Humau Sympathy." The speaker commenced by saying that all mankind were brothers, and that we have had within a few years past abundance of proof of the immortality of man; that death and hell have been disproved, and their prison doors un-locked; that we hold the koys of the future world in our hand, and go in and out at pleasure. And this is no miracle, but the result of known natural law. We do not need the old false teachings of the church, as we draw our inspirations direct from Nature and the spirit-world. The church gives us no real love, true religion, or pure spirit-uality, but instead, it gives us position, worldly honor, and the means of gaining wealth; and in spite of clurch teachings and influence, the country is filled with war, intemperance and crime. Where, then, shall we look for help but to the spirit world, which valide and long but to the spirit world, which valide and long but to the direct us? Woman must be onfranchised, and take the place that belongs to her at man's side, before the struggle is ended, and we have perma-nent peace. There are conditions worse than war, nent peace. There are conditions worse that way perma-for that but destroys the body, and lets the spirit go free. A state that degrades man or woman, that shirinks and benumbs the soul, that burdens the spirit, is worse than war. But in the efful-gent light of the present, the growing liberality of the age, and the sweet daily communion of our spirit-friends, it is glorions to live.' I can give but a slight idea of this soul-stirring and eloquent ad-dress from our young brother, who, I understand, has but lately begun his labors within this Asso-ciation, which I trust are to be largely productive of good. His words were from the heart, and went straight to the heart. Song by Mr. Beals—"The brave. Soldier Boy." Dr. Josiyn (entranced) described a vision. Near the base of a high mountain he saw a beautiful temple, but on a near approach the stones of the

temple, but on a near approach the stones of the edifice seemed to be formed of human hearts, About the temple were wells of blood pressed from these crushed hearts. Outcast women and homeless children, mourning widows and weeping orplans were wandering about; the air was full of sighs and moans, and, a voice from afar was hearl saying, "This but typifies the society of to day" nomeiess cuitaren, mourning widows and weeping orplians were wandering about; the air was full of sighs and moans, and, a voice from afar was hearl saying, "This but typifies the society of to-day." Dr. Cowles asked, Why is it that with all our ef-forts as reformers, and our struggles as a people, to rhise men up and make them better, we so con-tinually fail? After sor (excellent remarks on

ists in this country to now freely and openly come forth and declare their convictions, using their means and talent to build up the cause of true religion, by the apiritual prese and literature, missionary speakers, and all other means that from time to time may be suggested, and to resist to the bitter and all attennets at usurpation on the part of transmitter and designing men, under the bloody garb of religions temporal power; and that we invite all others who are not Spiritualists, but who do love religions theory or sect, to unite with us in our efforts for a truly liberal religion, placing on our standard these motices—loved by the good and true, and hated by the tyrants and despots of all ages—viz.: "Intellectual Progress," "Scientific Demonstration," "Beigious Freedom," and "Open Communion with the Spirit-World." *Hesoleced*, That we recognize the important part that phenomenal hybritualism has had in establishing in our minds the grand truth of apirit communion; and we do hereby manifest our disapprolation toward any movement that may be made? In our coming National Convention to throw discredit upon media of this class. *Resoleced*, That the time has come when the spirit-world has united its intelligueer with that we will to the utmost of our ability cooperate with them in all such by dow orks. *Resoleced*, That it is an admitted principle in the American Republic that all just powers of governments are derived from the consent of the governed, and that taxtion and representation are inseparable; therefore. *Resoleced*, That the elective franchiae is as inallenably the right of woman as of man, and we gravering that they have all the rights they went. *Resoleced*, That the elective franchiae is as inallenably the right of woman as of man, and we carnetly conjure women to no longer publish their of progress every where, the encessity of a better understanding of the laws which govern reproduction in the human family, physically and mentaly, and that they have all the rights they went. *Resoleed*, T

After the above were reported and adopted, the following was handed in to the Committee, read and adopted:

Resolved, That we, as Spiritualists, recognize the dwellers in the spirituand, as in this our world, taking part in all that interests humanity, and that we will labor by every good word and deed, to establish the kingdom of heaven on earth, instead of inculcating the faise idea that we must go to some far distant land to reach it.

It was moved by Mr. Sprague that the fourth resolution be emecially forwarded by the Secre-tary of this meeting to the Secretary of the National Convention, about to assemble at Cleveland.

Amended by Mr. Clark to include all the reso-lutions. Amendment carried. Moved by Mr. Burtis that the proceedings of this Convention be sent to the BANNER OF LIGHT and SPIRITUAL REPUBLIC for publication. Car-

Song by A. B. Whiting-"Strike the lute gently. Moved by S. Cooper that a vote of thanks be tendered to the citizens of Rochestor for their

hospitality on this occasion. Carried. Remarks were made by Doctor Stearns on a spirit drawing he had executed while sitting in the hall. Adjourned.

At 2:30 P. M. the regular Lyceum services were held, and largely attended by the friends from abroad, who one and all seemed to be highly pleased with the beautiful scene before them. Mr. Beals again sang one of his beautiful songs for children. And here let me say that the correct rendering and sweet singing of Mr. Beals added greatly to the interest of the Convention, and ap-peared to be highly appreciated by the eutire andience. audience.

We can spend our time in no way more profita-bly than in considering this all-important subject. My voice is still for the Lyceum until we can find A. E. CARPENTER. something better. Aug. 13th, 1867.

A Meeting at Three River Point, N. Y.

Our Seventh Annual Grove Meeting has passed. and of its character and effect we have reason to be proud. The day was fine, with the exception of a little too much wind, none too much however for the comfort of the audience, but somewhat detrimental to the convenience of the speaker.

The audience was quite large, numbering at least three thousand persons, and with the inter-est manifested on the occasion, it was unmistakbly evident that the masses are panting for those heautiful truths, the promulgation of which are fast leading millions from the errors and dogmas of men unto that plane of heautiful philosophy which tends to harmonize the world and prepare us more fully to understand man's obligations to man and his creator.

man and his creator. The meeting was organized by appointing our good brother and old pioneer in the cause, Tru-man Vantessel, of Syracuse, as President, and P. Childs, as Secretary. After a brief narration of events in his past life—how more than thirty-five years ago he had traveled this, then less settled and cultivated region of country, preaching Meth-odist doctrines, of which he was then an honest believer, but thanking God he had found a better doctrine—Mr. Vantessel introduced to the audidoctrine-Mr. Vantessel introduced to the audi-ence Austin E. Simmons, of Woodstock, Vermont, who addressed the people in a manner and with doctrines which seemed to awaken an interest in every mind, as the best of attention was given to his remarks, which is themselves were calculated to send conviction to the minds of the most skeptical. Bro. Simmons ranks among the first as an inspirational speaker, and is an elequent and fore ble delineator of our beautiful Spiritual Philoso-phy. All who heard him on this occasion will admit his ability and honesty of purpose, and for additional and the start of the second start o get a gleam of light from theological creeds and dogmas of men, have received lessons from his teachings that will in due time sever the ties that bind them and make them free-free to think, express and compare opinions-free to unfold the great book of nature, and read therefrom the character and designs of God; to question inconsistencies which come in contact with the truths of science and geology; free to be free men, to let their noble souls expand and take in all the hu-man family [and deal with them in justice and mercy

Bro. Simmons gave us two discourses, followed

at the close of each by singing. The ceremonies passed off with the best of feel-ing and good order. A word about Hickory Grove. This beautiful spot is situated at the junction of Oneida and Seneca Rivers, at what is called Three River. Point, some twelve miles north of Syracuse. Both rivers are navigated by steam and canal boots which makes access convenient for those boats, which makes access convenient for those wishing to attend gatherings at that place. Mr. Rufus Diefendorf, the proprietor of the Grove, has spared no pains in fitting it up for the purpose of holding meetings, picnics, &c., with speakers' stand and seats to accommodate large gatherings, and tenders the use of the same without money or without price. Much credit is due Mr. Diefen-dorf for his liberality and great pains to make all comfortable who resort there, on such occasions. P. Childs, Sec'y.

LIGHT. BANNER OF



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The Address of the Third National Spiritualist Convention to the people of the country. which has already been sent to all quarters of our republic in the columns of the BANNER OF LIGHT. merits more than the brief mention we made of it in our last issue. A more earnest, stirring and thorough appeal never was made to the minds of the American people by a body authorized similarly to address them. It stated clearly and concisely the great objects of the Convention of Spiritualists-what they propose, what are the agents and instruments by which their work is to be done, and how they intend to make their great work successful. No man or woman in the land can peruse that popular appeal, and not believe in it for its fervor alone; and certainly it cannot come short of moving minds that are at all addicted to watch the great movements of the time. to be influenced by the same, and to desire to take a part in work which promises to flower and fruit in such splendid, such triumphant results.

The brief recapitulation of the objects of the National Association of Spiritualists is as timely as it is impressive. When the mariner is tossed on an unknown sea, he goes on deck at the first break of the clouds, and takes his reckoning anew. In the tempest of this modern age, it is meet that Spiritualists should look again at the sky, and see where they are among the many wrecks that drift wildly around them. Hence the aptness of the quotation in the Address of that Resolution which so broadly, yet tersely, recites the aims and scope of the Religion of Spiritualism. It declares that the Convention prescribes no creed, nor does it in any degree limit its freedom, to the human mind; but that its sole object is the discovery of truth, and its practical application to the affairs and interests of human life. Nothing could well be more clear and to the point. Only creed-bound opponents can be mustered to combat the terms of so liberal a declaration.

So far as liberal minds of any or all other sects evince a desire to cooperate in the aims and efforts of Spiritualists, they receive a welcome as cordial as they could desire. But when it is discovered that there are ambitious persons who would propose such an union on terms of inequality, as if there were some fatal deficiency in the social standing of Spiritualism, of which they are capable of curing it-and when, moreover, the suspicion becomes verity, that these persons have selfish and sectarian designs on the Spiritualist Organization, betraying the fact that they would obtain control of it to advance and uphold purposes of their own, it is perfectly right that the Convention should protest in language that cannot be mistaken, and declare with the most impressive emphasis that the blessed work of Spiritualism shall never voluntarily be diverted into a channel so foreign to its entire objects and character.

The Address likewise summons into the approaching Convention at Cleveland that large body of early and thoroughly experienced believers, who habitually absent themselves on these occasions of the deepest interest, but would if present bring with them a weight of influence for efficient and harmonious action, not easily to be computed by themselves or by others. Just here is where the army of Spiritualists needs greatly to have its ranks strengthened. The very best soldiers are not to be found in the line. Those who might do the most in every way, do not come forward and signify their faith by their readiness. A stronger front is what our army now requires to show to the enemy. They taunt us with our social weakness; let the response be a real, an astonishing exhibition of social strength. This at least will command respect; and that in its turn will open cars now obstinately stopped to the appeals of reason, and cause the scales to fall from eyes now tightly shut to the higher and larger views of truth. It is a fact, as the Address states with most serious emphasis, that what Spiritualism chiefly wants as a cause to-day is universal representation at its important Conventions. Let it have the benefit of that, and the battle with prejudice and blindness becomes comparatively easy, because so much of either is at once removed. Then our noble cause will be received everywhere with the seriousness which belongs to its character. Until then, it will continue to fight with but a single hand. There is another point in the Address which makes itself so prominently bold in the bare statement of it, that it cannot longer be passed by without exciting a general determination among Spiritualists, and Liberals of every name and grade, to rally in open opposition. That point is that a class of men in this country of freedom and free thought seriously think to convert the government into a dynasty of sectaries, under pretence of making it answer more thoroughly to the behests of Almighty Wisdom. In other words, this sect and that have convened and passed resolves that this government should be-.come "Evangelical." That is a cant word to express what lies uppermost in their minds as denominational and sectarian. They profess to believe that until the Constitution positively and unmistakably recognizes the existence and overruling of Divine Power, it will stand a memorial of ungodliness, and utterly fail of the ends of its establishment. In few words, all this is sheer priestcraft, seeking to bind State and Church together. The boast of our freedom has always been, that every man's faith in matters of religion was his own, with which the government could rightly have nothing to do; but these persons would condemn the liberality of the Fathers who left us this priceless legacy, and plously claim to be able to set up something far better than ever entered their ungodly heads. All we can say is, that if this government should ever fall into the hands of such men to control it, we shall have come quite to the limit of all genuine freedom, The most effective portion of this appeal is that which insists on the broad and deep sufficiency of Spiritualism, when once fairly presented to the people, to answer their wants for this world and the hereafter. That consideration naturally grows out of the elements of its belief. These

agents and representatives; lose none of their value by performing proxy service. We would urge our readers to recur to this portion of the Address again and again before the session of the Convention, that they may be perfectly familiar with the grounds on which we stand before the world as an united body of believers.

The call to swell the numbers and weight of the Convention is not a whit in too earnest a strain. In this culmination and crisis of the affairs of the country and the interests of the race, Spiritualism should boldly step forward and vindicate its ability to respond to all the demands of the time. Now, when the sects give out, is the

hour for Spiritualists to come up to the emergency and prove themselves its equal by reason solely of their philosophy and their faith. Let us make a landmark of this coming Convention, so that it shall forever remain as a new point of departure for our grand army of believers and workers, and conduct us to the future in which our faith is

speedily and universally to prevail.

Colorado.

Mr. John Wetherbee, whose facilities for knowing Colorado matters through and through are not equaled by those of any other person, has addressed a carefully prepared letter on the subject of the development of the mineral resources of this vigorous Territory to the stockholders of the Excelsior Mining Company, and to all others whom it may concern. The statement of facts to be found in this pamphlet may be relied on, and decided that the Lutheranism of Bweden was a are made under a solemn pledge of having no connection with speculative interests.

The assumptions of scientific men, or rather the recorded opinions of scientific men, are traversed in this pamphlet with a boldness which a four years' study of the subject appears to warrant on the part of the writer, who challenges refutation and invites free criticism as to anything he may friend, the Count D'Ourche, told him that it was say. The present exposition of the subject was made by the writer rather for strangers than for those who are associated with him in the enterprise which furnishes the occasion for the letter.

Colorado mining has not yet been taken up and treated with the care it deserves; but here is a complete unfolding of the subject, from one who has visited the territory himself, who has applied himself to the getting out of the ore, to the invention of machinery and the discovery of chemical forces in combination for desulphurizing the deposit, and who understands from end to end the several companies, their different modes of operation, and the whole history of mining enterprises in that prolific territory. His chief desire has been to find a method of saving the gold that the instance of the Baron, who has been passing ordinarily runs to waste, or is left untouched because it cannot be successfully separated in its combination with earthy substances. It is made to appear that the modes of saving gold practiced in California and elsewhere are inadequate to secure the gold from most of the Colorado ores; and hence the problem is, how to accomplish this desired end without mistake or a dis propertionate loss of time and means.

The history of the speculative fever is sketched and its lessons brought home to such as will heed them. The greed displayed by those who invested was generally the sole cause of their disappointments. The smooth and oily practices of those who are interested in running up a mining stock are set forth without qualification or reserve. The history of the Excelsior Company is faithfully written down, that the general public may see for itself on what rules of action it has proceeded, and understand the various causes for its delays of success. This sketch forms an exceedingly interesting summary of the whole enterprise of Colorado mining, and will be found to be very instructive also. After all the cost and pains, it was found that the gold is in chemical combination with sulphur; how to get it out, therefore, or how to desulphurize it, became forthwith the problem to be solved. It is known that gold and sulphur will not directly combine, and the question is, therefore, how to chemically separate the substance and the vapors, which exist together under mysterious and but illy understood conditions. The making, forwarding, and working of a machine invented to cover the requirements of love, the case, are given the reader in several clearly celestial genii.

Thoughts from Beyond the Tomb. By the Baron de Guldenstubbe and his Sister Julia. The Baron de Guldenstubbe is a Swede, or rather he is a native of Livonia, which is a province of Sweden. He is perhaps the chief Spiritualist of the age, for he is at once eminent both as a scholar and an author, and also as a medium. In the knowledge of the Scriptures, and in Biblical learning, there are not many persons who are his equals; and as regards the philosophy of Revelation, his sentiments are like stars in the

present deep midnight of theology. The Baron has resided in Paris since his eighteenth year, when he left his native North for a milder climate. He was, perhaps, constitutionally predisposed to marvelous experiences. While a boy he was the subject of some singular occurrences. Belonging to his father's mansion was a room which occasionally was the scene of things supernatural, and one of his parents would seem to have been sensitive to the spiritual world. At

the outbreak in Sweden of what has been called the preaching mania, the late Baron Guldenstubbe, the father of the present Baron, was a member of the Commission which was appointed to inquire into its nature; and he differed from

his clerical associates on the subject, by thinking more respectfully of the manifestations than they did. The Baron Louis de Guldenstubbe had not therefore the misfortune to be born and bred a materialist. A reverential reader of the Scriptures and a patient student, he early and firmly very different thing from "the word which God sent to the children of men." Mesmerism, magnetism and Spiritualism early attracted his attention, and showed him some of the mysteries of human nature.

Eleven years ago he began to find strange writing in his pocket-book and writing-desk. His probably the work of spirits, and advised him to make experiments on the subject; and on the thirteenth day of August, in the year eighteen hundred and fifty-six, he obtained certainty on the matter. Since then he has obtained writing directly from spirits, thousands of times, without any kind whatever of human intervention. He has published in Paris a volume on the subject, accompanied by a great quantity of engravings, which are fac-similes of communications made to him by spirits. Also he is the author of a work of great learning, on universal morality. The little work entitled "Thoughts from beyond the Tomb," was originally published in French, but it has now recently been translated into English, at some months at Brighton, in England.

Ever since the death of their parents in Sweden the Baron has had residing with him his sister, Mademoiselle Julia de Guldenstubbe. She, too, is a great medium, and shares in her brother's studies. "Thoughts from beyond the Tomb" are communications given by spirits to the Baron and his sister. The following are some of these Thoughts:

The revelation of providence is universal. There are no chosen people. That Thou hast given to one of Thy children, shalt Thou not give to all? Oh weak and foolish man! that thou reverest in one nation thou abhorrest in another; that which thou adorest in the town of Salem thou rejectest in the vale of Ida. The angels of the holy plain of Mamre are on

the banks of the Eurofas transformed into gods. Intelerance is a conformity with evil spirits. Alas! true tolerance reigus alone in the kiugdom of the heavens.

Demonophobia and demonolatry are the arms of Satan; the rod of iron he has held suspended or centuries over the church and her bigots.

That blind demonophobia which believes even n cures by demons, destroys all relation with the supernatural, and strengthens more and more the power of materialism and skepticism-that

the kingdom of Satan. According to the would-be Orthodox teachers, the demon is the sovereign Master of the creation, whilst God is seated, like an old Saint, impotent and superannuated, in a niche of the universe. Love is a spark of celestial fire-a last reflection from the other world.

When love reigns in the heart of a noble man, it furnishes him with strength requisite for all

generous actions. In order to comprehend the secret of perfect

we must purge the heart from vice, say the

How "Indian Outrages" are Mannfactured.

An Omaha correspondent of the Chicago Republican writes concerning the recent attack on a train of the Union Pacific Railway, as follows:

"The way the thing looks now, it does not ap-pear that the red-skins did this business, but the white-skins did. The scalping was certainly not done by an Indian-so men who understand the business say. A red-skin would not be apt to leave the scalp behind-he would rather lose his own-that of itself is a little evidence; but what makes it almost sure, is the fact that the scalp of the men who is still living and in a fair way to makes it almost sure, is the fact that the scalp of the man, who is still living, and in a fair way to recovery, by the way—is not taken in the Indian style. An Indian is never known to take the whole top of the head for the scalp, but merely a couple of inches from the crown of the head; and beside, they generally take it off neatly, while this was done in a very bungling manner. Some persons—and I must say that I am of the number —think there were no Indians concerned; but persons—and I must say that I am of the number —think there were no Indians concerned; but Omaha and all these western towns are bound to have an Indian war if possible; and their con-stant cry is extermination. Now, this late at-tack serves first-rate to bring Eastern people to their side of the question, provided they keep under a few of the facts. Several trains on East-ern and Southern railways have been thrown ern and Southern railways have been thrown from the track before now, the cars robbed, and sometimes destroyed. This has been done inside of two years. There being no Indians there to throw the blame upon, it was at once charged rightly to thleves, rowdies and highway robbers; and it is very natural to suppose that the same class of beings will do the same kind of work here, if that class is here to do it. And it is not denied, but readily admitted, that towns such as Julesburg, and others not so far away, are more than half peopled by roughs. Another thing: every time there is a rumor of an Indian attack anywhere, it is telegraphed East as a fact; but when, a few hours later, it proves to be entirely untrue, the telegraph does not carry the correc tion.

Rescued from "Death." .

Ellas Howe, Jr., the sewing machine inventor, as we learn from the Daily Advertiser, has been suffering severely for months, and no physician could help him. He went to Europe and consulted the most eminent physicians in Paris and beneficial to her health. London, but found no relief, and returned to Bridgeport, Conn., to die. For weeks his case was pronounced entirely hopeless; daily wasting on a lecturing tour through the West. He will away, he assumed the moribund appearance. His limbs became dropsical, and his body swelled and put on the black hue. Physicians pronounced him dying. As a last resort, a well known female In a note to us she says: "Wherever I am lospiritual medium was sent for, who undertook his case. The result was, the dropsical effusion other for humanity. My heart and soul will be in of the limbs soon yielded, and the black hue of the chest was followed by erysipelatous eruptions, thousands of others from the darkest infidelity. and a general mitigation of the symptoms. The patient was so far restored to health as to be able parts of the earth are penetrated by the angel last week to start on a fresh journey to visit his father in Massachusetts, first going to New York city. His friends and all who knew of his precarions condition, are perfectly astonished at his wonderful restoration through the agency of a clairvoy- the Children's Progressive Lyceum, publish a ant, after the entire Medical Faculty had failed to little four-page "Monthly Record," containing discover and cure his disease. And yet similar local matters of interest to the Society and Lyinstances are occurring overy day.

Legacies in the Old Country.

slice from some legacy in England, will be inter-Exposition, has been investigating the prospects one of Mr. Wilson's lectures in St. Louis. of American heirs to certain large estates in Eugland, and does not make a very encouraging report. He writes home as follows:

"A short time before leaving Vermont I attend-ed a meeting of the 'Wilson Family,' as it was called, at Essex Junction. From representations then and there made, I was inclined to believe that real estate of much value might be obtained by the Wilsons of America, heirs of one 'Robert Wilson, Earl of Warwick,' who many years since died in England leaving a large wrongerty. Wison, Earl of Warwick, who many years since died in England, leaving a large property. From inquiries which I made when I landed, I am satisfied that there is not the least possible chance for any Wilson in America to ever get an acre of land or a dollar in money from this source, nor will the 'Jennings heirs' be more fortunate than the Wilsons. than the Wilsons.

I do not propose to enter into a discussion of the question, but give it as my opinion that every one who has paid a dollar for 'Scrip,' or for the investigation of these 'claims,' had better charge it immediately to 'profit and loss,' and make no more investments in these worthless schemes." these worthless s

New Publications.

HARPER'S MONTHLY for September opens with the "Dodge Club," profusely illustrated, and is followed by two other illustrated papers. That entitled "Rob Roy in the Baltic" is humorous and laughable. The "Haunted House in Watertown" is sketched, and there are illustrations of what were supposed by the writer of the history of it to be scenes in the same. The readers of the BANNER are familiar with this history from our own columns. The other papers of note are the "Yankee before the Throne," "Light Castles in Spain," "La Belle France," "Walter Colquit, of Georgia," and the Editorial essays. With these are numerous short pieces that will pleasantly engage one's attention in these dog-days, and the weather that is to come after. For sale by A. Williams & Co.

SIXTEENTH THOUSAND OF "NED NEVINS, OR STREET LIFE IN BOSTON."-This very entertaining work, by Rev. Henry Morgan, has reached its sixteenth thousand, and is still having a lively sale. The author says: "The truth is, the great masses of mankind love heart, soul and life; they care but little for cold, classical, artistic finish." That's the secret of Ned Nevins's success. It deals with every-day life just as it is-fearlessly and frankly. The price of the volume is \$1.50.

Movements of Lecturers and Mediums.

E. V. Wilson will lecture in Evansville, Ind., during September, and in Richmond, Ind., during October. He will speak week evenings or hold scances anywhere within fifty miles of the above places. Mr. Wilson intends to be present at the National Convention of Spiritualists at Cleveland. He is doing a good work in the West.

Mrs. Annie Lord Chamberlain has returned from the West, and will spend a few months at Hyannis, on the sea-shore, which she hopes will be

C. B. Lynn, of Charlestown, a trance lecturer. and a young man of much promise, left last week speak at Johnson Creek and Buffalo on his way. Mrs. Susie A. Hutchinson-now Mrs. Englishhas retired from the lecturing field for the present. cated, there will my work be, in some form or our beautiful philosophy. It has saved me and May the good work go on until the uttermost voices."

St. Louis, Mo.

The Society of Spiritualists at St. Louis, and ceum. From it we learn that the Children's Lyceum, which was organized in 1865 with sixty-five members, now has enrolled in its journal two The thousands in this country who are flatter- hundred and sixteen children. This fact is credng themselves with the idea of obtaining a rich | itable to the efficiency of its officers. E. V. Wilson has been speaking for the Society this month. ested in the following statement. Hon. A. D. and Miss Susie M. Johnson follows for September. Hagar, the Vermont Commissioner to the Paris We print on our third page a synoptical report of

The Spiritualist Camp Meeting.

Remember that this interesting occasion will commence its sessions on Thursday, August 29th, continuing three days, in Pierpont Grove, Malden. It is to be under the charge of Dr. H. B. Storer, whose programme, giving full particulars, will be found elsewhere in our paper.

Picule to Walden Grove.

Dr. C. C. York, of Charlestown, is making arrangements for a social picnic, to take place on Wednesday, Sept. 11th, at Walden Poud Grove, Concord. Further particulars will be given in our next issue.

Dr. J. R. Newton in Montreal.

Dr. Newton, the renowned healer, will oper

written pages; and they show how persevering are the wits and will of men who are determined to untie one of the knots which Nature ties for their picking out.

The process described we have not space to go over, but refer the reader to the pamphlet of Mr. Wetherbee. It will awaken some new suggestions for his thought. That it is his intention, and that of the Excelsior Company, to go forward with experimenting until success has been attained, and the gold separated with ease and certainty and cheapness from the sulphur with which it is in combination, is apparent from the spirit and letter of this timely production. A supplementary treatise on gold and its properties, and another on the exact process of the Excelsior Company, makes this pamphlet in all respects complete; and we honestly recommend it to the perusal of every one who is interested in efforts to effect such a saving of gold, now lost for want of proper machinery, as shall be equivalent in its results to the discovery of another California. All gold mines and corporators of gold mining companies will do well to post themselves by a careful reading of Mr. Wetherbee's understandable pages.

Children's Lyceum at Stoneham.

A few months ago our friends in the suburban town of Stoneham determined to start a Children's Progressive Lyceum, and took action accordingly. The project has met with astonishing success. They began right, by procuring a complete set of equipments throughout, and then chose competent officers to take the management of the Lyceum. There are now enrolled on the cords of the Lyceum the names of one hundred and eighty children, and the interest is increasing.

Last Sunday, August 18th, the officers of the Lyceum of the First Society of Spiritualists in Charlestown, headed by Dr. A. H. Richardson, Conductor, paid a visit to the Stoneham Lyceum. The occasion was a very pleasant one. After witnessing the usual Lyceum exercises, Dr. Richardson pronounced the Stoneham Lyceum the best in New England-particularly so when the short time it has been inaugurated is taken into consideration. In the afternoon the party reassembled in the woods near by and worshiped in Nature's temple for awhile. A happier time is rarely experienced than was enjoyed on that occasion.

Commencement of the Fall Meetings.

In our neighboring cities, Charlestown and Chelsea, the Spiritualists resume their regular Sunday meetings the first of September. Rev. Ed. C. Towne speaks in the former place, and Miss Eliza Howe Fuller in the latter.

Music Hall Meetings.

The spiritual meetings in Music Hall in this city will commence the first Sunday in October, take hold directly of the soul; are their own | with Judge Edmonds as the first speaker,

Frue love cannot exist without purity of heart Humility is the immortal crown God gives those liearts he has drawn toward himself.

Humility is the basis of true grandeur. Great things are accomplished by her, and small things

Wisdom is the garden wherein philosophy must cull her flowers.

Hatred only takes root in narrow hearts, and anger finds in little minds his sting. The vice of ambition occasions the most suffer-ing in the next world, because there are there neither thrones, nor prince, nor king, nor mighty ono; nor the reverse of these; all are equally pen-sioners of God.

It is only under the direction of angels that the world can be free. The science of the ancients was a complete

work; it embraced causes and effects; it treated of the rapport of the world of spirits with the to the meanest and most narrow limits-to matter

Magnetism is the aurora of Science; Spiritualism ts rising Sun. Modern Spiritualism is a faint echo of the sweet

melodies from the joyous phalanx of angels who are preparing to chant the awakening of humanity.

The essence of Spiritualism consists in the conviction that the supernatural world of invisible causes, of which the soul of man forms a part, is in continual and intimate rapport with the material and visible world; thanks to the universal government of Providence.

In the last agony, man, instead of becoming unconscious, hay, on the contrary, a double conclousness, perceiving things terrestrial and things Death is the entering into another and better

Death is the entering into another and better life; the celestial aurora from which frequently illumines the face of the dying. With spirits who inhabit a world which is not a place, but a state or condition, there is identity of thought and being; time and space are absorbed in an infinite eternity, to the soul which is separ-ated from matter. ated from matter.

Spirits incognizant of distance may perceive numberless happy states, in the different uni-verses, as the rich man saw Lazarus, or as the lucid clairvoyant here sees at a distance

Thanks to sympathy, that moral attraction, a more advanced splitic can draw one less perfect toward himself by inducing the latter to progress more quickly in the way of perfection. All splitic are merely the forms, multiplied and individualized, of one great Splitic

individualized, of one great Spirit.

Rev. Rowland Conner.

We mentioned in our last issue that the friends of Rev. Mr. Connor, who was recently dismissed from the School-street Universalist Society in this city, for "heresy," were organizing. They have proceeded so far as to form a new religious society, to be called the "Fraternal Universalists," and have secured the hall of the Mechanics' Institute building, corner of Bedford and Chauncey streets, and will commence regular meetings there, with Mr. Connor as pastor, the first Sunday in September. A Sunday school has also been formed, and some thirty of the teachers of the old Bodety are pledged to transfer their connection to the new one. The Schoolstreet Society will be left with "a beggarly account of empty" pews, So much for illiberality, A Presentiment.

The Boston Daily Press, a new penny paper just started, relates the following case:

"A most touching and singular circumstance occurred at the State Prison, in Charlestown, a few days since, which goes to show that there may be something in presentiments. Some three weeks ago, the only son of one of the inmates arriving a life sentence way door whether the sentence of serving a life sentence was drowned near the ferry slip, on the East Boston side, and his body was found floating in the water a few days after-wards. After the burial, the mother visited the prison, and requested the warden to announce the fact of the son's death to the father, also requesting that he would not inform him that he was drowned, but leave him with the impression that he died a natural death. Mr. Haynes visited the prisoner in one of the work-shops, and an-nounced to him that he had some sad news for him; but, before he could, proceed further, the prisoner exclaimed, 'Oh, my son is drowned.' On being asked why he thought so, he replied, that, two or three days before (mentioning the eract day the body was removed), he was impressed with the fact that his son had been drowned, and The facts were then told to him, and it appeared that the presentiment of his son's death was cor-rect in every particular."

Society Organization in Charlestown.

zed under the name of the "First Spiritualist choice of the following officers for the current H. Wing; Treasurer, Henry T. Rowell; Business Committee, Joseph Carr, Sampson Warren, A. H. Clapp, Charles H. Wing, H. T. Rowell, Henry Brower, Juda Weatherbee.

Phenomenal Spiritualism.

Phenomenal Spiritualism is the bridge which has carried millions safely over, and it would be folly to ignore it now. The following resolution, passed at the late meeting of Spiritualists in Genesee County, New York, speaks for itself:

"Resolved, That we recognize the important part that phenomenal Spiritualism has had in establishing in our minds the grand truth of spirit-communion; and we do hereby manifest our disapprobation toward any movement that may be made in our coming National Convention to throw discredit upon media of this class."

Our Free Circles.

On Monday, Sept. 2d, our free circles will be resumed, and continued three days in each week. namely, Mondays, Tuesdays and Thursdays, at precisely three o'clock P. M. The public are cordially invited.

Dr. J. T. Gilman Pike

Has removed his office to No. 70 Tremont street. (nearly opposite the Tremont Honse.) He is an month of September. Other able speakers will excellent physician.

office in Montreal on Monday, Aug. 26th, for the purpose of healing the sick, the lame and the blind.

IF It has frequently been said, and with much truth, that they who denounce the loudest certain bad habits in others, may as well be suspected of practicing them at times themselves; employing their accusations as cloaks, or covers, by the aid of which they hope to do with impunity what they are as fond of as those whom they denounce.

A Significant Inscription.

It will no doubt be remembered by all or nearly all the readers of the BANNER that C. C. Felton. Professor of Greek at Harvard College, was not known as a Spiritualist! and many will remember the investigation of the spiritual phenomena which took place some years since at the Pavilion, in this city, arranged by Dr. Gardner for the enlightenment of Mr. Felton and the Harvard professors. The body of Prof. Felton now reposes at Mt. Auburn, and upon the stone erected over his grave is an inscription, which I think has a peculiar significance, under the circumstances. The inscription is in Greek, and upon being translated into English, is found to be the first The Spiritualists of Charlestown have organ- part of the first vorse of the fourth chapter of Revelations, which reads as follows: "After Association of Charlestown," and have made these things I looked, and behold a door was opened in Heaven." May this not mean that year: President, Joseph Carr; Secretary, Charles after public discussions of the question, and after the investigation, so called, by the Professors of Harvard University, Prof. Felton looked for him-Richardson, Dr. E. Page, Henry Brower; Board self, and was convinced that there was a door of Trustees, Sampson Warren, P. S. Briggs, J. B. opened between heaven and earth, and that he was not willing to leave his earthly body without putting upon record-though in an unknown tongue (to the common people)-a confession that he was convinced of the great truth of intercommunication between the natural and the spiritual worlds? VEBITAS.

Boston, August 19th, 1867.

The "Boston Progressive Lyccum."

The Spiritualists of this city have organized under the appropriate name of the "Progressive Lyceum," for carrying on the Children's Sunday Lyceum and Meetings, at Mercantile Hall. The Lyceum has cause to be very grateful to those friends of progress who have manifested so deep an interest in this undertaking, and hope that all friends will bear in mind that this is an effort to make the Lyceum not unlike its predecessors in New York, Philadelphia and other localities; for that purpose all Spiritualists should give a helping hand. Mr. Bond has kindly offered to furnish music for the Lyceum.

Dr. H. B. Storer lectured every Sunday, at 2:45 and 7:45 P. M., during August, and Mrs. S. A. Horton has been engaged to lecture during the THOS. MARSH. soon be announced. : 101

12:57

AUGUST 31, 1867.

BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

The telegraphic cable between Key West, Fa. and Havana was successfully spliced on Sunday, Aug. 18th, and is working well.

A Coroner's Jury in Montana rendered a verdict "that the deceased committed suicide, and that he did so in self defence i"

Fifty Frenchman have secured the approval of the Emperor for an expedition to the North Pole, and a subscription has been opened. They want \$120,000, and intend to try a new route.

A hoop-skirt manufacturing house in this city, six months ago sent out a venture of five thousand to Japan. The Japs put a cover on and use them for umbrellas. The female Japs could not endure the thing about the hips.

A fire in Pittsburgh, Pa., Aug. 20th, destroyed one church, one bank, two printing offices, twentyfive residences and twenty-five stores. Loss estimated at \$750,000.

Longfellow has been engaged twenty-eight years in translating the Divine Comedy of Dante.

The Mission of the United States at the Holy See at Rome having been discontinued, the American legation in that city has been closed.

Though it is difficult to obtain any reliable information from Spain, says a London telegram of Aug. 20th, it is known that Gen. Prim is still at the head of the insurrection, which has not been quelled. It is reported that Gen. Prim is supplied with funds by prominent bankers in Paris.

There is a wonderful babe in Ottumwa, Iowa six months old, who frightened the mother the other night by distinctly calling, "Give me a drink of water!"

BE NOT IN HASTE TO BURY THE BODY .- A doctor having by chance stopped at a house as he was traveling near Lowell, the other day, was told that the daughter of the owner, George the coffin, which had been made ready for interment, said that the girl was not dead, but in a fit. The body was at once removed, placed in a warm bath, and after a long struggle brought again to life.

You can't rub out marks or words written by the "Indellible Pencil," manufactured by A. G. Day, Seymour, Conn. It is just the thing to write with on coarse wrappers, and more convenient than ink.

California has found a peat bed. This was about the only useful article which that State was not previously known to possess.

Since the death of his brother Maximilian, the Emperor of Austria has declared that he will never sign another political death wrrrant. Some good will result from the sacrifice of Max.

Dr. J. Mason Warren, an eminent surgeon, died in this city last week.

Education is a companion which no misfortune can depress, no clime destroy, no enemy alienate, as the Pope is, with gifts of gold and worldly no despotism enslave. At home a friend, abroad an introduction, in solitude a solace, in society an ornament. It chastens vice, it guides virtue, it gives grace and government to genius.

Paris has entertained fifty-eight royal visitors this year.

The Pope proposes to reëstablish the Roman Catholic hierarchy in Scotland by giving territorial jurisdiction to the vicars apostolic and by the appointment of other bishops. There will be an archbishop of Glasgow, with six suffragans, who will take their respective titles from Edinburgh, Aberdeen, Perth, Inverness, Stirling and Kilmarnock.

The famine in India last year destroyed 1,500,-000 lives.

In the recent Constitutional Convention at Lansing, Mich., the word " male" was stricken out the Constitution by a vote of twenty-nine to twentysix.

Blind Tom sees his way clear to a fortune in England-for his agent.

Reto york Department.

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

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

Our Book Trade.

Our Book Trade. Complete works of A. J. Davis, comprising twenty vol-umos, soventeen clothethree in paper. Nature's Divine Rev-elations, Stilt edition, just out. 5 vols., Great Harmonia, each complete-Papsician, Tracher, Seer, Reformer and Thinker. Magie Staff, an Autobiography of the author. Penetralia; Harbinger of Heatth, Answers to Ever-Recurring Questions. Morning Lectures (20 discourse), History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Re-ligion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual-full set, \$24

set, \$24. Four books by Warren Chase-Life Line; Fugitive Wife; American Crisis, and Gist of Spiritualism. Bent by mail for

American Critis, and Unit of Spiritualism. Sent by mail for 62 00. Complete works of Thomas Paine, in three volumes, price 65: postage 80 cts. Self-Contradictions of the Bible, 15 cts. Peep into Bacred Tradition, No cts. London Spiritual Mag-arino, and Human Nature, each 30 cts. monthly. Paalms of Life, and Minstrel, and any music our friends wish for to be found in the city will be sent to order by inall, care-hully wrapped and prepaid. Send for the new music by Ditson. We have it Man and His Relations. The great book by S. B. Brittan.

Atan and His Relations. The great book by S. B. Brittan. Frice \$3.50; postage 40 cts. Persons sending us \$10 in one order can order the full amount, and we will pay the postage where it does not ex ceed book rates. Nend post-office orders when convenient. They are always safe, as are registered letters under the new law.

Woman's Secret. New and rich. Price \$1.75; postage

Hierophant, 61; postage 12 cts. Joan of Arc, 61; postage 12 cts. Queen Mab, 75 cts.; postage 9 cts. Seventy-five varieties of covered pamphiets.

Popular Medicines. Mrs. Spence's Positivo and Negative Powders, Dr. H. B. Biorer's preparation of Ibodd's Nervine and the Neurapathle Balsam all continue to bring works of approbation to our of face. Bing's Ambrosia for grey hair is also on our sheives.

Concentration.

The time has not yet come for the full and complete concentration of the forces and power of Spiritualism in this country. Only a few preliminary steps have as yet been taken in the local, state and national organizations, and the trials which individuals have been made to pass through Chandler, was dead. The doctor on looking into to test their fitness and trustworthiness for the places and missions assigned them. To us it seems that no intelligent person can fail to see the direct influence, if not complete control, of superior wisdom and intelligence acting upon the popular mind and selected rulers of our nation

and the nations of Europe for some years past. The convulsions, divisions and breaking up of churches-bolting of popular leaders from the authority of ecclesiastical tribunals-the popular books put out by persons who had gained reputations in the church and used that influence to sell the works that were heretical to their churchesthe evidently approaching separation of Church and State in Europe, and the spasmodic, feeble and futile efforts of a few old fogies in this country to tie with a slender thread their God and Christ to our constitution-all show plainly by a power not in or of the churches or their religion, working like the silent power of decay in an organic body, the final dissolution of Christianity. The mourners will no doubt be numerous, dress in black and weep at its funeral when they see its dead forms put out of their sight, but they will be comforted, treasure, and have the sympathy of those who can see its risen soul still living in the new life, a radiant form of Spiritualism: basking in renewed and higher life, while all is darkness and sorrow to the mourners who loved only the "forms of godliness," the rich churches, handsome preachers, good society, and popular pride of their church. Such may as well be getting their robes made, not for ascension, but for the mourner's train, for the death of these forms is certain. The council of D.

CAV. Our social system too seems equally accursed. Not a week, scarcely a day, passes that some revelation is not made, bringing to light the delinquency of some popular religious, political or literary character, who has been supposed to be a firm supporter in language and conduct of the social system of our nation and other civilized parts of the world. Rapes out of matrimony, and adulteries in, are constantly reported, and those who are by their own confession and observation of others believed to be perfectly happy

D.s and M. D.s can find no medicine to arrest de-

persons know the value or importance of phonography, but the day is surely coming when its value will be appreciated and our old-style writing and printing will be like traveling by post coaches and wagons beside our railroads. Orthography must have its revolution, and Mr. Graham is preparing the materials for the new system,

Will it Pay?

Is the practical question of the day applied to every new discovery, new invention, new pursuit, or new enterprise of any kind. We have many times had this question asked us of our pursuit of and devotion to Spiritualism, and propose to answer here for ourself and others. If the pay desired and sought after is coin, currency, or worldly wealth-no, it will not pay. If it is popularity, good reputation, social, religious or political honors-no, it will not pay. If it is character, development, manhood, womanhood, soul growth and soul treasures, or the currency of the spirit-world, ideas-YES, it will pay-pay richly, better than any oil well or silver mine. The gymnastic stretches and struggles of the soul will aid its growth as rapidly as lifting weights and stretching limbs and turning joints developes the powers of the body. If you want to develop your body, join a gymnastic class; if your soul. join the Spiritualists, and let the Scripture be fulfilled on you where it says, "Blessed are ye when men revile you," &c., but be sure and keep your conscience clear, and heart and head reconciled to God, especially the head. Let the heart rebel, if either, as that is of far less consequence than the head, with reason in it. We are satisfied with the pay, and go on.

Children's Progressive Lyceum of Brooklyn, N. Y.

George D. Gleason, Esq., Assistant Librarian of the Children's Progressive Lyceum, No. 1, of Philadelphia, has recently visited the Brooklyn Lyceum, and under date of Aug. 15th writes:

This Lyceum was organized last March by Mr. and Mrs. A. J. Davis, and is progressing finely. It now numbers one hundred bright children, with an efficient corps of officers and leaders, and with an emcient corps of oncers and readers, and meets every Sunday morning, at 10j o'clock, in a neat hall, on the first floor, in Cumberland street, near De Kalb avenue. It possesses a "Banner chest" and a complete set of equip-ments, including a Library case, (which they are now endeavoring to fill by soliciting donations in impact and books). money and books.)

The writer having had the pleasure of meeting with the Lyceum three consecutive Súndays, was astonished at the proficiency they had acquired in the various exercises. Their convention of groups was a perfect success, their marching excellent, and their singing with plaue, violin and flute accompaniment was very flue.

The musical director, (who is a professional musician and understands all instruments,) intends organizing a full band of instrumental per-formers out of the Lyceum, this fall.

A professor of caliathenics gives the children gratuitous lessons in the light gymnastics and marching at his academy every Wednesday afternoon

Last Sunday, a medical gentleman requested the Conductor to announce that when any of the Lyceum children should need medical attendance, he would give them his professional services free of charge, and also if desired he would give a ten minutes' lecture every Sunday on the Laws of

Health. The officers and leaders all fill their respective und outer mon their duties stations admirably, and enter upon their duties with a will, which if persevered in and seconded by the efforts of the children until their aniver-sary day arrives, they will rank with the first Lyceum in the country.

THE NATIONAL CONVENTION.

REDUCTION OF FARE-DELEGATES, ETC. The Fourth National Convention of Spiritualists

will assemble in Cleveland, O., on Tuesday next, Sept. 3d. We hope its deliberations will be productive of good results.

The following list of delegates is in addition to those already published in the BANNER. Delegates wishing to secure accommodations for board should write to D. U. Pratt, Esq., Cleveland.

REDUCTION OF FARE.

The subjoined note from Mr. Chase in regard to the reduction of fare on the return trip, fully explains the matter:

have been made with the Cen rangement tral Railroad of New Jersey, Allentown line, for return passes from Cleveland to New York, or intermediato points, for all who buy tickets over said road, or parts thereof, to attend the National Convention of Spiritualists at Cleveland, O., Sept. This is the most direct route from New York to Cleveland, and as good as any in every other respect. Our friends from New England who come this way will find the office and place of starting at the foot of Liberty street, on North River, and will get their tickets there; and return passes at the Convention in Cleveland, from the Secretary. WARREN CHASE. Secretary.

SPIBITUALIST MEETINGS.

BIGSTON.-Spiritual meetings are held at Mercantile Hall, Summer street, every Sunday afternoon and evening, at 2% and 7% o'clock. Samuel F. Towle, President: Daniel N. Ford, Vice President and Treasurer. The Children's Pro-gressive Lyccum inteels at 103 A. M. John W. McGuire. Con-ductor; Miss Mary A. Nanborn, Guardian. Mrs. S. A. Horton is engaged to speak during September. The Progressive Societics in cars of Miss Phelps meet in No. 12 Howard street, up two flights, in hall. Sunday services, 109 A. M. 3 and 7 F. M.

12 Howard street, up two flights, in hall. Bunday services, 10³ A. M., 3 and 7 r. M. East Bostow, - Meetings are held in Temperance Hall. No. 8 Maverick square, every Nunday, at 3 and 13 r. M. L. P. Free-man, Cor, Nec. Children's Progressive Lyceam meets at 10 A. M. John T. Freeman, Conductor; Mrs. Martha B. Jenkina, Guardian. Bpeaker engaged:-J. Madison Allyn, Rept. I. UtantEstown, --The FintSpiritualist Association of Charles-town hold regular meetings at Cly Hall every Sunday at 2³ and 7³ r. M. Children's Program Meeting at 10⁴ A. M. A. H. Bichardson, Conductor; Mrs. M. J. Mayo, Guardian. Bpeaker engaged:-Rev E. C. Towne (of Medford), Bept. I. UTREESTA. -- The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday at 2⁴ cents; gentlemen, locents, Tho Children's Progressive Ly-ceum assembles at 10⁴ A. M. J. M. Bodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters redressed to J. H. Crandon, Cor. Nec. Speakers engaged:--Eliza Howe Fuller, Sept. I, & and 15⁴ in S. Famile Davis Smith during October; Mrs. M. J. Wilcoxson during November; Mrs. C. Famile Al-THE BIBLE CHRISTIAN SPIETTELISTE hold meetings every Bunday in Vinnielismet Divis Smith during Scheler, S and 7 F. M. Mars. M. A. Elicker; regular chekers. The public are street. The Vinnielismet Divis Smith during December. The Bible A. Kilcker, regular spiker. The public are street. The Vinnielismet Divis Smith during December. The Mistarian A. Kilcker, regular Schelers. The public are street. The Vinnielismet Divis Smith Barles, at S and 7 F. M. M. A. Kilcker, regular spiker. The public are street. The Winnielismet Divis Smith Schelers. The public are street. The Vinnielismet Divis Smith Schelers. The public are street. The Vinnielismet Divis Smith Schelers. The public are street. The Vinnielismet Divis Smith Schelers. The public are street. The Vinnielismet Divis Smith Schelers. The public are street. The Vinnielismet Divis Smithers. The Schelers. The Schelers. The Vinnielismet Divis Smithers. The Sche

Bunday in Winnishmet Division Hall. Cheises at 3 and 7 P. M. Mrs. M. A. Bicker, regular speaker. The public are invited. Scatafree. D. J. Ricker, Rup't. CHARLESTOWN.—The Children's Progressive Lyccum meets every Sunday at 10⁴ A. M., in the Machimist' and Hiack-smith's. Hall, corner of City Aquarc and Cheises attrect. Dr. C. O. York, Conductor; Mirs. L. A. York, Gunnian. CAMBIDGEPORT, MASS.-Meetings are held in Washington Hall.

LOWELL, MASS.—The Children's Progressive Lyceum hold meetings every Sunday atternoon and evening, at 24 and 7 o'clock. Lyceum scellon at 103 A. H. F. B. Carter, Conduc-tor, Mrs. J. F. Wright, Guardian; J. S. Whiting, Correspond-

ing Secretary. PLYNOUTH, MASS.-(Meetings discontinued for the pres ent.) Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock, in Lyceum Hail.

Woncestre, Mass.-Meetings are held in Horticultural Hall every Sunday atternoon and evening. Children's l'rogressive Lyceum meets at 11% a. n. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Mrs. Martha P. Jacobs, Cor. Nec. Speakers engaged :-- Mias Emma Houston during September; N. Frank White during October: Mrs. C. Fannie Aliyn during November; Mrs. M. S. Townsend during December. Decembe

December. SPRINGPIELD, MASS.—The Fraternal Society of Spiritual-ists hold meetings every Sunday at Fallon's Hall. Progress-ive Lyceum meets at 103 A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 r. M. Firensrao, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Bolding & Dickinson's Hall, Formous' Mass.—Vasilings in Town Hall. Everypathe FOXBORO', MASS .- Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

OR SPIRITUAL MILL for pulverizing Creeds. It is the true Spiritualis's Coast of Arms of their falls. Beau-tifully engraved and colored; size, nincteen by twenty-four inches. Obsidinka, rait THELA and ARTISTIC. Its access upony-ing book DETES INFETATION Upon the subjects; "Good Found, Free Noil, Freeedom, Virtue, Civilization, Spiritumi Miraeles, Spiritumian, and comments on No Sect in Menseen," Spiritumian, and comments and No Sect in Menseen," Spiritumian, and comments and No Meet in Menseen, "Spiritus and comments and three stamps, Andress, with your Name, County and State, Dis, TiloNas J. LeWIS, No. 135 South Clark street, Roam 3, Chicago, Ill. Aug 31, QUINOT, MASS.-Meetings at 24 and 7 o'clock P. M. Pro-gressive Lyceum meets at 15 F. M.

greasive Lyceum meets at 1% r. x. LYNN, MASS.-The Spiritualists of Lynn hold meetings ev-ery Sunday, afternoon and evening, at Cadet Hall. PROVIDENCE, R. I.-Meetingsare held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 14 O'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, L. K. Josiyn; Guardian, Mrs. Abbie II. Potter, Hautrosn, Coxx.-Spiritual meetings are held every Sun-day evening for conference or lecture at 7% o'clock. Chil-dren's Progressive Lyceum meetsat 3 r. x. J. S. Dow, Con-ductor.

POTNAM, CONN, -- Meetings are held at Central Hall every Bunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

in the forenoon. PORTLAND, MR.-Meetings are held overy Sunday in Tem-perance Itali, at 104 and 3 o'clock.

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

Dover, AND FOXCROPT, ME.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 103 A. E. R. Averill, Conductor; Mrs. A. K. P. Gray, Guardian. A conference is held at 13 P. N.

NEW YORK CITY.-The Spiritualists hold meetings every Sunday at Lamartine Hall, corner of 8th avenne and West 29th street. Lectures at 102 o'clock A. M. and 72 P. M. Conference

atreet. Lectures at 10 0 clock 1. M. and 14 P. M. Contrefence at 3 P. M. The Society of Progressive Spiritualists, having leased Ma sonic fiall, No. 114 East 13th atreet, between 3d and 4th ave-nues, will hold meetings every Sunday at 11 A. M. and 74 P. M. The Children's Progressive Lyceum will meet in the same place at \$4 A. M. P. E. Farnsworth, Conductor; Mrs. II. W. Farnsworth, Guardian. The Conference, which is highly in-teresting will be continued every Sunday atternoon at 3 P. M. during the summer.

during the summer. BROOKLYN, N. Y.-The Spiritualists hold meetings at Cum-berland-street Lecture Houn, near DeKalb avenue, every Sunday, at 3 and 17 r. X. Children's Progressive Lyceum meets at 103 A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Groups. WILLIAMSNUNG, N. Y.-The Spiritualist Society hold meet-ings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

and friends. JERRET CITT, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 104 A. M., upon Natural Selence and Philosophy as hasle to a groune Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

speakers, upon the science of Spiritual Fundsoppy. SrwAnk, N. J.-Spiritualists and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 23 and 73 P. M. The afternoon is devoted wholly to the Children's Progressive Lycewm. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Guardian of Groups. PHILADELPHIA, PA.—Meetings are held in the new hall in Phomix atreet every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rein, 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 Children's Lyceum meeting, which is held at 10 o'clock, the Children's Lyceum meeting, which is held at 10 o'clock, the Children's Lyceum meeting, which is held at 10 o'clock, the Spritualists in the sonthern part of Philadelphia hold regular meetings at No. 337 Nouth Second street, at 10 4 a. M. and 73 P. M., and on Wedweday evening at 8 o clock. St. Lociets, No.—The First Society of Spritualists of St.

and if P. M., and on wedgesday evening at 8 o clock. BT. Louis Mo.—The First Society of Spiritualists of St. Louis hold their meetings in the (new Folytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 104 A. M. and if P. M. Children's Progressive Lyceum at 3 P. M. My-ron Coloney, Conductor: Henry Stagg, Cor. Sec. Speakers engaged:-Miss Susie M. Johnson during September: Hudson Tuttle during October: J. M. Peebles during November; A. J, and Mary F. Davis during December.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

D. M., LORDON, ENG .- Yours received. Will present the questions for answer Sept 2d, and print them in due course.

Special Notices.

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

OTHER SPIRITUAL PUBLICATIONS,

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ADVERTISEMENTS.

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NOW READY-Washburn's Autumn Cata-

NOW RISADY—Washburn's Auturn Cata-logue of spicaldi Flowering Bulls, containing a lot of the choicest Byscinths, Tullys, Crocuses, Liller, &c., with full and explicit directions for their culture. It also contains a beautiful colored platte, and many other fibe engravings. It will be forwarded postplid upon receipt of 10 cents, to all ap-plicants. Address WASHBURN & CO., Hortfeutinal Ina, Boston, Mass. Herow-Aug. 31.

ilemits. Address WASHING has a Generative Aug. 51. Ibiston, Mass. **THE ADVERTISER** wishes to secure the ser-titing at regular intervals—ance or more a work. The no-dium, if a good one, would be remainerated liberally, and would be consulted chiefy upon matters perioding to 110 present life. Address, Jolity R. SIEVENS, care libox 2744, based on Mass.

Boston, Mass. TO LET - At 47 Indiana Place - Lodging rooms, with modern improvements, fariabled or uniur-nished; goodreferences given and required. 1w*-Aug. 31.

WANTED.-A SITUATION as day or night matchman. Can receive or d'a harge cargo. Have had fifteen years' experience. Good references given. ADDRES-"L," at this office.

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NEW EDITION.

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Эл. м. to 4 р. м. Aug. 31.—1f

625 Broadway, New York, AWARDED, Over Eighty-Two Competitors, THE MIGHEST PREMIUM, A GOLD MEDAL,

A physician in this city attributes his remarkable health to avoiding his own prescriptions. His patients can't be prevailed upon to follow his excellent example. Most people had rather collapse than not make themselves common sewers for medicaments.

APPROPRIATE NAME .- Mr. Love, President of the Universal Peace Society.

The Children's Lyceum in Toledo, Ohio, organ ized a few weeks since with a dozen children, now numbers fifty, who attend regularly, and the interest is increasing.

Plerce Butler, husband of Fanny Kemble, died recently on his estate in Georgia.

N. P. Willis once said that a woman would tire of Phœbus Apollo himself, if the young man hung about the house all the time.

Our friend Baker, who formerly kept a hotel at Lake George, and has but just now opened an excellent house, the Continental, at Chelses, relates with much gusto his experience with two times. The first, a tall lithe fellow, with a cotinto his office, and asked when dinner would be ready. "One o'clock," was the answer. "The price?" That too was stated. "Wal, captain," said the customer, "I'm going tew look reound a little, and ef I keant dew eny better, I'll come back agin; but you need n't wait for me a minit; you'd better set rite deown when it's ready, coz maybe I sheant come back."

The other customer, too, was something of s rari avis. He asked the price of board by the week, and was told. "Can't you do a leetle better than that?" "That is our price," was the afford to keep me cheaper than yew can some tels the best." CYMON.

THE CABINET ORGAN.-Mason & Hamlin begun some thirteen years ago, in the modest way of building melodeons; next, their business ex-panded so that they undertook the maaufacture of organ harmoniums; and now, in the perfected Cabinet Organ, with facilities for its construction rivaled by no others, they have reached that point where their long continued labors are reaping a richly-deserved reward. The uninitiated would be surprised at the degree to which the mechanic arts are laid under contribution for fashioning one Cabinet Organ, or the amount of professional faconly hand-craftsmen in Mason & Hamlin's em-

and eternally mated, within the year are sueing

for divorce or running away with other lovers. Church and State, country and city, are alike infected. The remedies thus far applied are nowerless to prevent, though some may palliate the evils. The truth is, our social system, like its Christian parent, the church, is ripe and going to decay. Its soul will come out of it, as out of the church, and live on and in the new age just dawning upon the race. The slavery of woman has been borne long enough and must follow Negro slavery to the tomb, not to return. Tyrants, libertines and self-righteous bigots may squirm and howl and rebel and fight, but the change will come. Woman must and will be emancipated, and have her social, civil, religious and political rights restored and secured to her. She must have nower to divorce herself without suicide or mur-

out destroying her health and offspring by abortions. If we talk plain it is because the case requires it and the facts warrant it. No family, no household is exempt from liability to approaching trouble, and with our system as it is, no law or public opinion can correct the evil. The remdown-easters," who called upon him at different edy is not, never will be, in destroying true marriage, for that is God-ordained in Nature, but in ton handkerchief bundle under his arm, came | finding true marriage and instituting it in place of our false, tyrannical and cruol one, which enslaves woman, and may have been well enough in an age of other slavery, but is now a burden

der, and to raise her children or avoid them with-

of oppression. The political phase of society I need not refer to in this article, for all can see the same convulsions and the dormant power of the old party that

so long controlled this country waiting, sleeping, with spasmodic struggles, signs of waking, but it will never wake, for its vitals have decayed and carried the contagion to all parties that are parties merely for power and place. A political answer. "But see," persisted the other, "I aint revolution is as certain as a social and religious at all particular abcout my vittels, and you can one, and we are sure superior wisdom from the spirit-world is working to important ends, in our folks. I ken make as good a breakfast as I want country, in all these departments of life. The upon a beefsteak, hot potatoes, corn-cakes, and a nominal evidence of spirit agency is abundant and cup of good coffee; I do n't keer a mite abcout constant. Communication and inspiration are your pies, cakes and doughnuts; I likes plain vit- flowing in upon us from a thousand sources, and great men and women are often moved as chessmen on the board, to defend or attack, scarcely knowing why.

A Builder of the Future.

One of the practical workers whose labors will tell in the future society of civilization is Andrew J. Graham-publishing and teaching the new orthography and phonography and reporting hand, educating students and supplying practical reporters and books. His office at 544 Broadway, on the same floor with ours, is a regular school, ulty required for bringing it to the high standard on the same floor with ours, is a regular school, demanded. The most particular artisans are the where several enterprising young men are working and stadying by turns and fitting themselves for only hand-oratismen in mason of mamin's em-ploy, while, in the higher walks of their calling, they make use, without stint, of the most approv-ed practical capacity, formed by native spittude and years of incessant culture.—Boston Transcript.

DELEGATES.

We have not received an official list of the delegates of the Massachusetts State Association, therefore can only give the names of those we have heard were going: Cephas B. Lynn, of Charlestown; Charles H. Crowell, Boston; Mr. and Mrs. L. B. Wilson, Boston; H. C. Wright, Gloucester; George A. Bacon, Boston; A. E. Giles Roxbury; Ed. 8. Wheeler, Boston.

JOHNSON'S CREEK, N. Y .- At a regular meeting of the Spiritualist Society of Johnson's Creek N. Y., held Aug. 18th, Edgar Gregory, Esq., and Mrs. Polly Gregory were elected delegates from this society to the Spiritualist National Convention, to be held at Oleveland, Sept. 3, 1807. C. H. Berger, Secretary. PITTSBURGH, PA.—At a regular meeting of the

PirrsBongh, PA.—At a regular meeting of the Society of Progressive Spiritualists, held in Ash-land Hall, Aug. 18th, George Rode, Esq., and Dr. D. C. Dake were elected delegates to attend the Fourth National Convention of Spiritualists at Cleveland, O., Sept. 3d. D. C. Dake, Sceretary. Crypts O.—At a regular unceting of the Circle CLYDE, O .- At a regular meeting of the Clyde CLYDE, O.—At a regular ineeting of the Clyde Progressive Association Aug. 18, 1867, the follow-ing delegates were chosen to represent the feeling of the friends in this vicinity: A. B. French and E. Whipple for Society; J. N. Russell and Mra. M. Morley, Lyceum. Mrs. B. Tuttle, Secretary, TOLEDO, O.—Delegates from the First Society of Spiritualists: Charles Brunson, A. A. Wheelock

Mr. M. Kulght. From the Lycoun: Mrs. A. A Wheelock, Mrs. N. T. Ketchum, Mrs. H. E

Crooker. KELLEY'S ISLAND, O.—The Society of Spirit-ualists has chosen Addison Kelley and Anson Randall. Substitute, O. D. Worden, CHICAGO.—The First Society of Spiritualists of

Chicago have elected as delegates, E. V. Wilson and Mrs. H. F. M. Brown. The Progressive Ly-ceum have appointed F. L. Wadsworth, Mrs. L. H. Kimball, Mr. C. A. Dye and Mr. Titus.

MICHIGAN STATE ASSOCIATION.—According to Congressional representation, Michigan is entitled to send eight delogates from her State Association of Spiritualists to the Fourth National Convention of Sniritualists convening in Cleveland, Sept. 3d. of Spiritualists convening in Oreveland, Sept. 3d. After due correspondence and consultation the Executive Committee lave appointed the follow-ing: Hon. J. G. Walt, Sturgis; Mrs. D. M. Brown, Batle Creek; Mr. J. C. Doxter, Ionia; Prof. E. H. Balley, Charlotte; Col. D. M. Fox, Lyons; Mr. G. W. Winslow, Kalamazoo; Mr. Thomas H. Welsh, Lyons; Mr. J. M. Peebles, Battle Creek, Apprix M. Thomas H. Welsh,

ADRIAN, MICH.—At a regular meeting of the Free and Scientific Religious Society of Spiritu-alists of Adrian, Mich., held on the 21st of July, 1807, Dr. J. K. Bailey and Mrs. Mary Martin were duly chosen delegates, and Mrs. Susan A. Sweet, S. D. Fobes, Mrs. Polly Havens.

ADRIAN, MCH.-Regular Stunday meetings at 10% A. M. and 74 r. M. Hall in Wells's Block, Maumee street, just below Masonic Temple. Dr. J. K. Balley, President; Mits. R. H. R. Longshore, M. D., Scoretary.

Longshore, M. D., Secretary, TOLEDO, O.-Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 11% A. M. and 74 P. M. All are invited free—no admission fee. Children's Progressive Lyceum in same place every Sunday at 10 A. M. A. M. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

CLYDR, O.-Progressive Association hold meetings every Sunday in Willie Hall. Children's Progressive Lyceum meets at 10 A. M. A. B. French, Conductor; Mrs. M. Morley, Guard-

CLEVELAND, O. -Spiritualists meet in Temperance Hall ev-ory Sunday, at 104 ... M. and 74 r. M. Children's Progressive Lycenm regular Runday session at 10° clock P. M. Mr. J. A. Sweett, Conductor; Mrs. D. A. Eddy, Gunvilan.

Springright, June Brits, Ewy, countrien, Springright, June Begular Spiritualist' meetings every lunday in the hall. Children's Progressive Lyceum every lunday foreneon at 10 o'clock, Mr. Wm. II. Plauck, Conduc-ort Mrs. E. G. Planck, Guardian.

tor; Mrs. E. G. Planck, Guardian. CRIGAGO, ILL.-Regular morning and evening meetings are held by the First Soclety of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting by A. M. and 7 r. M. LocrsbyriLL, K.T.-The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7% r. M., in Temperance Hall, Market street, between 4th and 5th.

RICHWOND, IND.—The Friends of Progress hold regular meet-ings every Sunday morning in Henry Hall, at 103 A. M. Tho Children's Progressive Lyceum meets in the same hail at 2 block by

o'clock P. M. BAN FRANCISCO, CAL. -- Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanica' Institute, l'ost street, between Montgomery and Kearney. Admission free. BACRAMENTO, CAL.--The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at 7M F. M. Children's Lyceum meets at 2P. M. H. How-man, Conductor; Miss G. A. Brewster, Leader of Groups.

Business Matters.

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

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

SANCTIONED BY EMINENT MEDICAL AU-THORITY.-DR. TURNER'S TIC-DOULOUREUX OF UNIVERSAL NEURALGIA PILL is regularly preacribed for the expelling of NEURALGIA, nerve-ache and other painful nervous diseases, likewise headache, hysteria affections and extreme ner yous debility. This medicine gently stimulates the nervous fluid and invigorates the human system. Apothecarles have it. PRINCIPAL DEPOT, 120 TREMONT STREET, BOSTON, MASS. PRICE \$1 per package; by mail two postage stamps extra.

IT HAS HITHERTO been a prominent question IT HAS HITHERTO been a prominent question with the ladies how the weight of their under-clothing and distressing bearing down and drag-ging of them at the waist could be completely done away with. The question is solved by sug-gesting that BACHELLER'S PATENT SKIRT SUP-PORTER is the article required to do an Dalaci and Wm. C. Hunt, alternates, to the National ging of them at the waist could be completely Convention of Spiritualists, to convene at Cleve-land, O., Sept. 3d, 1867. Dr. J. K. Bailey, Presi-dent; R. H. B. Longshore, M. D., Secretary, LANSING, MICH.--Mrs. SINAN D. Coryell, Mrs. 405 WASHINGTON STREET, BOSTON.

JESUS OF NAZARETH; or

A TRUE HISTORY OF THE MAN CALLED JESUS CHRIST,

THAT CALLER JF SECUE CALLES 1, PMISIA CING his parentage, his youth, his original data trices and works, his career as a public teacher sind phy-sician of the people, also the nature of the great completacy against birn; with all the incidents of his tangleal death, given on spiritual authority from Spirits who were cotempa-rary morals with Jesus while on the earth. Through ALEXANDER SMYTH. Price \$1.75 | Portage 24 cents. For such at this office; also at our Branch Office, 34 Broad-way, New York. Aug. 24.

FORTIETH YEAR,

September 9, 1867. CHAUNCY HALL SCHOOL

CHAUNCY HALL SCHOOL Is designed for the Instruction of hoys from the commence-ment to the close of a complete course of school education. Parents not acquainted with the system of instruction can easily learn what rank the graduates hold in the University and the Neientine School, and what position they occurys in most of the leading commercial and manufacturing houses. Particular attention is easiled to the LARGS NUBERIO f public -over two hundred in the different departments—a condition by which a boy is cnabled to measure himself with other youths, and so receive a mental training that books alone can never furnish; while the large corps of trachers insures to daily instruction greater than can possibly be given by thear-rangements of a small school. Canalogues can be obtained at the bookstores of Ticknor & Piends Duiton & Co., and Tewksbury & Co., at Towers's Apothecary More, corner of Springfield street, or hy applica tion by mail to

Aug. 24 -4w

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Piles, Catarrh, Rheumatism, Worms, Burns, Bores, and all Discuses of the Throat and Bronchial Tubes.

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

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Message Bepartment.

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

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 an-

nounce their names.

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

Our Public Circles-Vacation.

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

Invocation.

Mysterious and Perfect Spirit, our Father, our Mother, we how before thy shrine to receive thy blessing; not because we are without fault, not because we have attained the high standard we have reared for ourselves, but because we know thou wilt bless us, because thy love is perfect and ever active, and thou art ever blessing all thy children.

Thou Spirit of Life, thou who art holy to-day as thou hast been in all the past, as thou wilt be in all the future, we ask no blessings of thee, for we know all we need thou wilt bestow upon us. We will not murmur against thy wise decrees. for thy wisdom is far beyond our ignorance, and thy wondrous love will overcome all our weakness. We do not expect to fully understand thy greatness, for we know that the hand can never fully comprehend the head. We know that the members of the body are not the whole body. But as much of thy wisdom as thou seest fit to confer upon us, we will seek earnestly and diligently to work out in good deeds, good thoughts, in all those rare flowers of excellence that make a heaven upon earth, make all souls understand that they are near to thee.

Thou Spirit of this sunshiny day, we thank thee for the sun and the shade, for all the experiences of life. We will receive all, we will give thanks for all, and we will endeavor to make good use of all.

Thou Spirit of this Age, we are rejoiced because thy power is being felt everywhere; within the churches, within the halls where men congregate to make laws, within the small places and great; overywhere thou art dealing with the sons and daughters of earth. And we know that the seed we are sowing to-day will bring forth a great harvest in the future, a grand millennium of good tidings, of great joy to the people of earth. We praise thee that so many throughout the land are reaching out to know concerning thy truth, concerning thy power, thy love. And we praise thee that everywhere they are receiving answers to their questions. The rocks and the vales, the waves of the ocean and the dew-drops, the sunshine and the shade, all, all life is answering the questions, and the hearts of thy children are beginning to feel they are nearer the Source of Life.

Our thanks thou dost not need, our blessings thou dost not need; but we lay them upon the altar of thy truth, acknowledging thee, our Father, our Mother, our Past, our Present, and all for which we hope. Amen. June 3.

Questions and Answers.

CONTROLLING SPIRIT .- We are ready to consi ler your queries, Mr Chairman.

QUES .- Will the intelligence please tell us why this circle is never opened by an Orthodox min-Ister?

ANS .- At the outset we shall be obliged to deny the position your interrogator has assumed, and do declare to the contrary of their judgment. their understanding, that Orthodox ministers have

Some of my friends have thought that they [You can hear well now, can't you?] Yes, that him. So they have written to persons South. Well, I don't know why they should write; probably they will have their labor for nothing. If

talking with him for a half hour, they should be more reconciled to my death.

I tell them I hastened my own death; went out of my own accord. In other words, I committed suicide, as I suppose you 'd call it. So they may as well pursue their investigations with regard to that matter no further.

I was a boiler-maker by trade, and I am from Troy, N. Y. My name when here, George P. remains the same, so far as I am able to judge. There is the same unsheathed sword, and in my opinion it never will be sheathed, so long as there is one man or woman left on Southern soil to feed | ing in it at all.

revenge. Southern slavery, or negro slavery, the love of which has been so incorporated into their being, has polsoned their entire moral system. So then they are just as much "secesh" as ever.

I have been under the necessity of waiting all come back, and to start the ball aright, so I would make no mistake.

I met, while I was waiting for my turn to come here. He told me that he was killed at the same | for a mother to fear for her own child. engagement that I was, and that he, like myself, with me in that respect. He says his name is Berry; said you would know him. I never met mother in Cincinnati. Then my father was in him before. [We did n't know that he committed] suicide.] Then perhaps I've told something I ought not to here. If I've said what I ought not to, I was ignorant of all that was right. I only spoke of it because he mentioned the fact to me. He looks like a pretty honest, jolly fellow, that would n't say a thing unless he meant it. He don't seem like one that had any occasion to tell a falsehood. He probably was led to speak of the circumstance to me from the fact that I made the remark that if suicides had as much to fear in the hereafter as some people of earth believed they had, I might be expecting at any time that some sword would fall upon my head. I said yes. He says, "Then I go you halves on that." I save, "How so?" And he told me that he, too, finding that there was no relief, excepting death, and perhaps prolonged suffering, rather hurried the car and got into the spirit-land little ahead of time. And he remarked that he had no fears of what was to come for that act, and he saw no

reason why I should have. I fell on the 16th of September. He tells me he went out-that is, he died on the morning of the 18th; was shot on the 17th, as nigh as he could judge. Somewhere in the vicinity of two or three o'clock in the morning he helped himself over the

river. I don't want my friends to think of meas murdered. I would rather my friends know the case inst as it is. [It is better for you and them.] Far better. It annoys me to have them constantly throwing out antagonism toward somebody who never did injure me in any way. It's best to know why you move before you move in such matters: best to be sure.

Now if my friends wish to open communication with me, if they will address a letter to that gentleman-Mansfield, I believe his name is-in New York, I will answer it; or let them go to some other good medium, and let me come to them. I have been there, and watched how others do it, and think I can do as well.

I hope if Josiah receives my message, he won't fail to pass it around. Good-day. I suppose hold. You may say she had an interest in us there is no way of helping myself out from here. because we had her boy. Well, no matter what You've only to will yourself away.] My will it is she rendered us kindnesses and deserves to did it before, so where's the difference? I will to be repaid. I myself taught him, when I was here. go out of this body, as I did out of the other one. He is a very apt scholar, very quick indeed. I [This is not your own body.] Very well, where 's taught him to spell-the use of letters. I taught the difference? Only in taking the instrument, him a great many things by observation. He is Well, it was the power of the will, just the same wonderful in many respects. He seems to reach then as now, and I contend if it was a crime to out himself to grasp knowledge, and I think this leave that, it is a crime to leave now. I will look may be attributed to his mother's influence. The into the matter. If I gain any light I'll let you know. [This is a foreign body.] Very true; I do n't see that that should make any difference. However, I'll look into the matter. If I convict myself, I'll let you know. June 3.

have gained a clue to my murderer, as they call defect is all gone; no need of a Dr. Newton now. (To Mrs. Wilson.)-I forgot to tell you Birdie came and helped me to-day.

There now, I shall always do all I can for you; they could only see-some of my friends say-the | and perhaps in my new state I can do more for one who murdered me, and have the privilege of you than by writing stories for the BANNER. Good-day. June 3.

Annie Maria Barry.

I wish to reach my mother, sir. [Where does she reside?] She is at present, I expect, in Denver City.

I was eleven years old. I have been in the spirit-world three years. My name when here was Annie Maria Barry, and as I was all my Wyman. I went out for the sake of doing what mother had to love, all the child she had, she nat-I might be able to toward putting down what I urally feels the loss very much. When she was considered to be a very bad movement on the on the way from Washington to Detroit City, she part of the South. It has gained one very great made it in her way to go to New York to a mething, this civil war of yours, namely: the libera- dium there. But she was so excited herself, not tion of the slaves. In other respects the South knowing about these things, she was so afraid I would come, and yet afraid I would n't come. So between the two excitements I was not able to come, and my mother has said now there's noth-

I'm sorry my mother is not here. I suppose she will go back to Washington again in October. If it's not possible for her to visit any one before, then I ask that she will when she comes this way, then I will come to her. [Who would you like this time, in order to gain a knowledge of how to her to see in Washington?] I want her to visit a Miss or Mrs. Laurie. I know the name's Laurie, for I ve been there, and heard it called. And I will come to her there, if she goes to her. to speak here, an officer of one of your Massa- And it's very unwise for her to be afraid I will chusetts regiments, who told me he knew about come. There's nothing to fear. She would say, these things, and offered to show me how to come if she only understood the thing, it is very absurd

I will be very thankful to you if you will publish my letter, as you do others. Good-day sir. June 3.

Margaret Tappan.

I am very sorry to trouble you again, sir, but there seems to be no other way open by which we can readily reach our friends.

I come to ask a favor in behalf of the poor Indian woman whom I have met since I came to the spirit-world. She is the mother of the Indian boy, Luna, that was in our family so long. And since I have died, I have met her, and it seems she's always watched over Luna since he cama into our family. And she wants him to be educated. She has a great notion that God is kinder or that the Great Spirit loves best those who are educated. So she's very anxious that Luna should make a great brave, or wise brave, and she has given me no peace whatever until I promised to come here and intercede for him.

Now my husband, William Tappan, or Lewis, or Samuel Foster, perhaps, would do better than the rest, because he's really under his charge, so I'll ask him-perhaps he'll think he ought to do more than the others-to educate him, give him a knowledge of books, so his poor mother, a poor Navajoe squaw, may be made happy. She will repay them in watching over them, shielding them from harm. She has wonderful power of foretelling events, and has told me of things that have happened that I know she could have known in no earthly way. And then she has told me how she's been able to avert dangers from our family, and we have wondered why they have not befell us. You know the Bible tells us that we can entertain angels in our midst unawares, and an angel comes as well within the temple of an Indian boy, as within the temple or body of the Prince Imperial, for God is no respecter of persons.

I feel that I ought to do what this poor Indian woman asks, for she has watched over our housespirit of her intense desire has fallen upon him. [How old is he?] He is now in his sixteenth year, so says the squaw. She says that the corn has been gathered sixteen times since he came. But I judge, from other things she has told me, that he is in his sixteenth year. [Where is your family? In New York?] My [Where is your family? In New York?] My husband—no, Lord bless you he's in Colorado, where I expect my message to go. [Are your friends there?] Lowis is not; my husband is, Samuel Foster Tappan is not; he's in Washing-ton. I was present where he was last night, and gained the power to come here through the poor little Indian girl—she said you knew her—"Pin-tia" kie.'

est sorrow thou are but doing well for them; that thou art but planting seed that shall blossom in the future into fadeless flowers of beauty and joy. Oh grant that this generation may not pass away until the fear of death has passed away. Grant that no soul may be left on the earth when this generation shall have done its work, who shall hold to its heart the fear of death.

Father, Mother, receive our thanks for all thy blessings. Accept the united prayers and praises of thy children, and let them be woven into gar-lands to crown the brows of those who gave birth unto them in that land of light whither all souls June 4. are tending. Amen.

Questions and Answers.

QUES .- (By correspondent from Chicago, Ill.)-

What is the function of the spleen? Ans.—Medical men who have passed through the change called death, and have still pursued their investigations in regard to the form human, tell us that the spleen is the magnetic stomach. or the organ that changes the magnetic currents that the body receives from the atmosphere and surrounding objects, to suit the requirements of the body.

QUES .- Irish potatoes, carried in the pantaloon pockets, frequently cure rheumatism, and the po-tatoes petrify. Can the spirits explain the philosophy of such oure?

ANS .- Upon this, also, medical men inform us that the potato possesses very great curative power over that disease known as rheumatism; over all diseases that may be classed under that head. They have ascertained this by certain researches that they have made, certain investigations they have made, since they have passed beyond earth-life, and have been enabled to avail beyond earth-life, and have been enabled to avait themselves of the science of chemistry in that spirit-life. Chemistry is in its crudity and child-hood with you, while with us in spirit-life it is far more perfected, and he who understands it understands a very great law underlying human life, June 4.

Capt. Alexander Murray.

During my earth-life I never was a believer in dreams, not at all inclined to any sort of supersti-tion. But as I am forcibly reminded of one which was told me by my wife previous to my entering the army, it may not be amiss for me to touch upon it here, because it may be the means by which I

may identify mysolf to her and to others. My name was Alexander Murray. I was a Scotchman by birth, born a few miles from Glas-Scotchman by birth, born a few miles from Glas-gow. But something like twenty-three years ago I came to this country, and after living a short time at the North, I wont West, and from there I went South and became somewhat identified with the turpentine business. But when the dispute nrose between the two sections of this country, it was very natural I should have sympathy with the South, because I was there, and because I had many friends there, and because, perhaps, my in-terests were there. And then those who were there heard only one side of the question dis-cussed, and it was presented generally in a very able light. It became a settled fact in their minds that it was right that the South should secede; that the North were tyraunical, and that they were at all points striving to encroach on the rights of the South, &c. I believed in the right of State sovereignty; that is, that every State had the right to regulate its own internal operations; and I felt, with others, that the North had no right to inter-fere. But I did not then see that they had the right of interference, because the South of itself was doing a very wrong thing. But it is not always that people can see their own faults. Others can see them better than they can see themselves. As one of our gifted poets has written-

"Ah, wad some power the giftle gie us To see oursels as others see us."

Oh, I think it would be a very fine thing if some power could endow us with power to see ourelves in the same light as those can who are apart rom us.

Well, as I was thus identified with the South. was anxious to do what I might be able to toward settling the controversy and bringing about a per-manent peace between North and South. I be-lieved that war was inevitable, and the sooner lieved that war was inevitable, and the sconer the fighting began the sconer it would be over. So I entered the army. The day that I was about going from my friends into active service, my wife said to me, "What do you think I dreamed last night?" "Oh, I can't tell," I said; " perhaps you dreamed that I was killed." Well, I did. Then she says, "I dreamed that you were killed in battle, and soon after the sky opened "--the heav-eus, as she said, opened.--" and that you came to me but that there was some person standing beeus, as she sand, opened...." and that you came to me, but that there was some person standing be-tween you and me, and through that person you communicated or talked to me." "Well," I said, "I have no faith in such vagaries. I would n't think anything more about it. I shall no doubt come home alive, perhaps minus an arm or a leg, but I shull come home. but I shall come home. So cheer up," Well; I did come, and twice, but the third time

of my going home never came, so far as my for-mer body was concerned. I was killed, and the heavens have opened, and I do return, and another person stands between her and me, and that person is the lady I control. It has pleased the Great God I should come. Now what am I to think in regard to that dream? that some departed spirits have seen my future and reflected is upon the sleeping hours of my wife? Who can tell? It may be so. At all events, it tells me there is a power in the universe that controls the movements of every returning spirit; and if this power is in existence and is active throughout all spheres—as I believe it is—why may we not avail ourselves of it as a mirror in which we may see ourselves, and concerning our highest future? Now I do not know what is the purport of this great law, that even the wee little ones that were scarce able to tottle along when they passed on seem to avail themselves of, and to their fathers and mothers and friends here are sending mes-sages of love from their spirit-homes. I am to un-derstand that the Great God, who has said little children are dear unto him, is permitting all these things for a wise purpose. I remember in my childhood some of my neigh-bors talking of the second sight, of the things that were to come, concerning the future, but of my-self I had no belief in such things then. But since I have come here to this spirit-land my spirit has been unfolded to a degree that enables me to perbeen unfolded to a degree that enables me to per-ceive that God is everywhere, dealing with all the circumstances of life, however minute they may be, with the spirit's return to earth. Oh, it is a terrible hard thing in itself. Still, if the Great God is moving everywhere, should we question concerning his movement in this thing? Also, I have come to the conclusion, since God determines all things in circums around the life of the all things in existence, namely, the life of the stars and that of human minds, who knows but stars and that of human minds, who knows but still greater may come? who knows but minds at the South, in white bodies as well as those in black bodies, may be liberated from 'slavery which has so long, like a darkened, gloomy pall, surrounded them? Oh, who knows but God, in his infinite mercy and love, will eventually re-move an evil that is causing so much agony and misery, not only at the South, but at the North? I believe it is all right. At all events, I am will-ing to trust this thing with God. But this is nothing to do with my return, nor my position as a believer in dreams—nothing at all. Perhaps there are times when God sees fit to give clear, clairvoyant vision with regard to all. Perhaps there are times when God sees fit to give clear, clairvoyant vision with regard to certain events in the future. My position is clear-ily defined by coming here to-day. I want my wife, my friends in the old country, and all the business friends in which I was friter-ested here, to investigate Spiritualism. Instead of asking Bishop or Priest So-and-So if you shall believe it, ask for yourselves, and if, you cannot find anything that carries conviction of its truth to you, do n't say, "No, there's no truth in it, but I'll wait until it comes down to me, or I go np to the conductors of the Church.] Yes, sir, I do. I was inpulsive, as I was when here. I kind of saw the thing in the way, and it maddened me a little. Well, sir, then you understand me. What I want is, to do something for him here, and to let him whow that Ireland is going to be free; and there and all who have the interests of Ireland at heart abould manifest it by their patriotic deeds, not to I vit." ۱t.'

Thad the typhoid fever, and it ended in consumption. A year ago this coming August I died. I had the fever in March, but lived until the 18th I had the fever in March, but lived until the 18th
I had the fever in March, but lived until the 18th
or 19th-I am not sure which-of August. My
I name, sir, was Frances Howe Prescott. My sister
was eleven years old, in her twelfth year, and I
d Frances Howe, after the minister's wife, the
pastor at the Bethel. We were orphans. My father and mother died very near together. Little
Suean-that was my sister's name-was but seven
years old when mother died, and not eight when
father died, and then she was left with me.
I learned of these things first from a friend of
mine who came back, after she died, through the
BANNER; and then I learned what I could from
other sources. But I believed in Spiritualism,
and I believed I should come back after I died,
and I told her I thought I should, and I would
could. But I've not been able to till now.
Poor child she's looked in vain for my name

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AUGUST 31, 1867.

Poor child! she's looked in vain for my name there, but has never seen it, and she's almost discouraged. But I'm here, and father and mothdiscouraged. But I'm here, and father and moth-er are here, and we all do our best to watch over her. But I am nearer to her, perhaps, because I seem to be in closer rapport with her than the others. I felt I should be when I left her. Moth-er comes very near to her; but when Susie is so distressed as she is sometimes, then mother can't come so near. But it do n't affect me. I can come.

I want to tell her that very soon there will be a way open to her to make a change for the better: very soon a gentleman will offer to take her out very soon a gentleman will offer to take her out West, as companion for his little daughter. And she must go, because she'll be very happy there. She's unhappy now, but she'll be very happy there. I come to her almost every day, and shall always do just what I promised to. I know I shall be able to do all I 've promised to for her, all, with the exception of coming back so soon as I thought I should.

My mother attended Elder Howe's church, and I suppose that is why I received the name I did. don't helieve as he believes now, or as he did believe. I could tell him a great many things

now. (To the Chairman.) Good-day, sir. [Have you said all you desire to?] Yes, sir. [Will your sister get this?] Oh, she has your paper every week, and gets disappointed, and crics over it, and tears it up, and resolves every week she'll never get another. She don't dare to say anything about it, because the friends that she is surfounded by are unbellevers in Spiritualism. So she has her mad all to herself. I know she 'll cry for joy when she sees my name, and she 'll hardly know how to wait. June 4

Willie Demarest.

How do, sir? I been here before. I'm Willie Demarest, from New York.

Demarest, from New York. Well, you see my folks can't see how it is that I can't go home and talk there. They can't believe I can come back, and think if I could come at all, I could go home and talk. Then they said if it was me, I should tell what I called for the last thing before I died, when I was sick. I can't remember, unless it was an orange. I think it was: I do n't know, I was so sick. I don't remember what it was, unless it was an orange, 'cause I know I was to ne.

I think when I get old enough here in this spirit-world I shall be able to make the folks know me. But now you see I'm too small to do much of anything. I wish I was growed clear up, and then I could do something. I know all these big folks round here are walting till they know more-I would n't. [What could you do more?] Oh I'd look round, and I'd find some way to come, and I'd keep fighting until I made 'em know it 's me. [Are not you doing so now?] Yes, but I think if I'd been in the spirit-world longer, and knew more, I would do hetter. [You'd have more power, you think.] Yes, sir. [You can control the medium, while many older ones can't.] Can't they? can't anyboly that wants to? [Not always.] Well, I can come, anyway—yes, sir—and I want them to know I can come, too; and they'd better just give me the chance to come. I been to see that medium, Mr. Mansfield; I can't write, but I can find pleuty to do it for me. If they'll only just send a letter, I'll find a way to get it answered, right quick, too. [I forget how old you said you were.] Ten years old, sir; and I lived No. 11 King street, New York. I don't know what time it is, so I don't know whether to say good morning or afternoon. [It's afternoon.] Is it? oh, good afternoon, then. trol the medlum, while many older ones can't.

Charles Brady.

It's a bad penny, they say, that returns, but It's a bad penuy, they say, that returns, but sometimes a good one turns up a second time. I come here, sir, for the purpose of opening com-munication with my brother, James Brady, or my uncle, Daniel Brady, or any of the friends. My own name was Charles Brady, and I was a boller-maker. I worked in East Boston when I was here, and I enlisted in the 38th Massachusetts. I worked for Mr. Bird. I'm seeing in my brother's mind a desire to as-clust in the like time.

I'm seeing in my brother's mind a desire to as-sist in the liberation of Ireland. I had a very strong inclination myself for it when here, and I have only to say that it's one of the best causes that is agitated on the earth. I've been looking at the thing from my standpoint in the spirit-world, and I am just as sure that Ireland will be free, as that I am here speaking. England may hold the reins and drive her team for a little while, but it will be only for a short time. When all these surface folks what pretend to lead the reformatory movement, but who look out more for their own interests than for the interests of Ireland—when they are all out of the way, and new leaders chosen from somewhere else, then the thing will be pushed through, and Ireland will

BANNER OF LIGHT.

I suppose I died of some kind of an eruptive seeing there was no hope of recovery, but perhaps fever-scarlet fever, I think it was, but I don't a few days more to linger here, rather accelerated know. [Do you remember where you were livthe business. Therefore he could sympathize ing when you passed away?] Yes, sir, I do remember where I was living. I was with my Washington!

frequently controlled here, and do frequently control.

CHAIRMAN.-B., of Cincinnati, O., sends the following extract and question:

"SAD CASE OF DROWNING.—TWO PERSONS LOSE THERR LIVES—NOVEL METHOD OF RECOV-FRING A CORPSE.—The Knox (Ind.) Ledger of the 24th ult., says that a Miss Gould, of that place, fell into the river on the 18th, and dragged under the water a Mr. Zerbe, who plunged in after her and attempted to save her. Both were drowned. The body of Miss Gould was soon recovered, but that of Mr. Zerbe could not be found until a strange experiment was tried. The Ledger must be permitted to tell the story in its own words: be permitted to tell the story in its own words: 'It was suggested by some one present, that if one of his own shirts was thrown into the stream above the place of drowning, and allowed to float down uninterrupted over the place where he last went down, it would sink at the place where he last went down, it would sink at the place where he was then lying. As an experiment this was im-mediately tried, and the shirt was watched with much curiosity and deep intensity by all on the banks of the river, and carefully followed by young Swartzell in a small boat; when, after from sight. The grapping hooks were fumedifrom sight. The grappling hooks were immedi-ately used, and the body drawn up precisely at the place where the shirt disappeared."

If this be true, was it the magnetic attraction between the body and shirt, that had probably been worn, which caused it to sink over the body?

A .- We presume that is a correct answer to the query. It is a well known fact that water is a very powerful conductor of the electric and magnetic elements. Probably it was a powerful agent in this matter. We know nothing with regard to this special case, but have no doubt of its authentleity. June 3.

George P. Wyman.

I have come back here because I would like to settle a controversy that has been going on between my friends, and some who are perhaps not my friends, or my enemies. The controversy is this: They are fully persuaded that I was shot by a rebel officer, after I was wounded in the foot, and was also wounded just below the right knee. And they have the story in this way: that while those who were engaged to carry the wounded off the field were gone to the rear, I was killed. When they came back for me, I was shot through the head.

I've only a very few words to say on that subject, and I do hope they will give credence to what I may say. Their informants tell them that only about a couple of hours passed before they returned to the field for me. Now to my certain knowledge it was near three days. In the meantime my wounds. I know, were in such a state as to almost prohibit the hope of saving the limb anyway, and I had rather die than lose a limb, as I have always said. So after, waiting near three days, I concluded I was, not going to be removed, and I might possibly fall into bad hands, so I thought I'd kill myself. I contend I had the right to do it, and my friends will understand why I did such a thing. Those who knew me best know that I would do it!

Sarah A. Southworth.

I introduce myself as 'Sarah A. Southworth. You are able to come back quick.] I thought I'd pay my first visit here. [Can you talk louder?] Not very well.

I want you to tell father and mother, and all the friends, that I find everything nearly as I expected to. And dear Lizzle Doten-thank her for me, and all the rest of the friends of yesterday, who aided in the services at my funeral. Tell Lizzie I shall keep my promise good when she is born into the kingdom. I will be present there also, and do all I can toward inspiring the one who conducts the service in mortal. So then I'll cancel the debt. [Did you see us yesterday?] Yes, I did, yes. Why, I had control of Lizzie. Yes. I was not going to let that opportunity pass, but was determined to be present at my own funeral.

Tell Mr. Colby I 'm sorry to disappoint him in my story, but no doubt some one else more worthy will be found to fill my place. [Can't you finish it through somebody?] I shall try to. I could through Lizzie, if she had time to devote to the work, but I do n't like to ask the favor, for I know-poor child-she 's taxed very heavily now. [Did you suffer much before you died?] I did; but it's all over, or will be when I 've left here, so I do n't regret it now.

(Then turning to Mrs. Wilson, who sat near the medium, cordially grasping her hand, she said:) Oh I have met your "Birdie." She was there yesterday. [I'm glad you are together.] Yes. Oh I expect to have glorious times in the spiritworld. [I hope you will.] Oh I know I shall, I know I shall.

My love to Mrs. Conant, and tell her I won't trouble her again at such an unseasonable hour of the night. [Have you visited her?] Yes, I have. I told her I was coming back to-day; hoped I should n't do anybody any harm. She said, "Never mind what harm you will do. Come along, you're welcome."

Oh I little thought two weeks ago I should be where I am to-day. But the change is glorious! Oh it is glorious!

Achsa Sprague was there yesterday, N. P. Willis was there, and Mr. Felton, our old Harvard opponent. Only think of it! Oh yes, and so anxious, too; but the grand trouble is, he can't joys. Let thy children who sorrow feel that thou fund channels enough to aid him, in his anxiety, doest all things well, and therefore in their deep-

I thank your and know the poor squaw will thank you too. Don't forget the boy's name-Luna. June 3.

Séance opened by Theodore Parker; letters answered by George M. Jackson.

Invocation.

Thou Holy Spirit, who bath breathed thine own Divine Life into the being of this handsome day; thou who art Father and Mother of all Time and of all Eternity, we would talk with thee, not face of all Eternity, we would talk with thee, not face to face, but through the wondrous manifestations of thy life which meet us everywhere. We behold the beauty of this summer day. We behold its sunshine, its clouds, and so also we behold the beauty of moral life, its sunshine and its clouds. We behold, also, the beauty of intellectual life, with its sunshine and its clouds; and also the beauty of physical life, with its sunshine and its clouds. There is life on the one hand, and we are told that there is death on the other hand; but since thou art everywhere, since thy presence is since thou art everywhere, since thy presence is an undisputed existence throughout every form of being, throughout all places, therefore there can be no place for death. Men have confounded death with life, in their ignorance. They have presumed that the cypress was a token of death, of desplaying the convergence of the convergence of the con-

presumed that the cypress was a token of death, of desolation, of despair. But in our wanderings through time and eternity, we have begun to learn that there can be no death, since thy life is apparent unto us everywhere. And, oh Spirit of Life, oh Soul of this day and all other days, may we be enabled to inspire thy sorrowing children on earth with a sure knowl-edge that there is no death; for when death be-comes unto the soul who fears it but an Angel of Life, then this earth-life will be no longer a vale of tears. For the soul that believes in these things firmly and reliantly, that soul is ever secure from doubt, from fear, from all that makes it termble firmly and reliantly, that soul is ever secure from doubt, from fear, from all that makes it tremble when death is mentioned. Oh, send thine angels who have passed through what men call death, here and everywhere, with a song of joy and peace, that thy children who have not passed through that change may understand what death is. Oh let the sorrowing heart turn to the, the Source of Joy. Let it behold, even within its sorrow, a bud of Joy that shall blossom into perfectness, it may be on the morrow. Let the mother who bends over the cold form of her child hehold in her sad-ness bright buds that also high blossom into immortal

I was a captain in the 0th Virginia infantry

and I suppose my body sleeps near where it fell, and I suppose my body sleeps near where it fell, at the battle of what is 'called, I suppose, Fair Oaks or Seven Pines; I don't know which it is. (To the Chairman.) I am under deep obliga-tions to you for your kindness; hope I shall some day be able to cancel them. Good-afternoon. [Will this message reach your friends?] I took counsel concerning the matter in the spirit-world, and they thought in best I should watch it and direct it to its destination, if possible, They thought I could do it, and I think so myself. Goodday. June 4.

Frances Howe Prescott.

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I have a little sister, sir, in New Bedford, and I promised her, if I could, I'd come back and send her a letter through the BANNER OF LIGHT.

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leaders chosen from somewhere else, then the thing will be pushed through, and Ireland will be free.
Oh, I am sure of it, sir. It is no guess-work in the spirit-land, as the Yaukees have the thing here. [You can't see when Ireland will be free, can you?] No, sir, I can't. I wish I could see that. Oh, I had very strong ideas about it myself when here, so I thought it would be a good thing to get my hand in by shouldering a musket, for Ireland, and I used to say, God speed the day when I'll be called upon to do it.
But now I'm where I can't do much, only by my influence. If I can have the privilege of communicating with those I have left here, and telling them some of the weak points to attack, I can do far more than I possibly could do here. There's a grand chance in the spirit-land for picket duty, I can tell you. [You iind out a good deal in that way, do 't you?] Oh, yes, sir; we find out, I tell you, and if we can only find some brain to drive it through, then the weak spot has made a very great hole, and the whole army can go through. Oh yes, sir, it's glorious business, this being on picket duty in the spirit-land. I got popped out that way. [You have no fear of being shot on that slice.] No sir, not at all. Faith, I had none here—was shot before I had time to think of it.
Well, sir, what I wish is, that my brother will give me the opportunity of having a nice little chartwith him. Never mind the Church; let it go to the devil, where it belongs. Beg your pardon, sir, I was thinking the Church might stand in the way, and I got a little riled. [It may make it a little larder for him to reach you. You know

sir, I was thinking the onuren might stand in the way, and I got a little riled. [It may make it a little harder for him to reach you. You know what great influence is held over the people by the conductors of the Church.] Yes, sir, I do. I was impulsive, as I was when here. I kind of

should manifest it by their patriotic deeds, not to be standing waiting all the time for the good time to come. Go on and make it-go on and make it. [Do you wish him to go to some good medium, so you can tell him more?] Yes, sir, I will say there what I would n't care to here, because I know very well how it's going. I'm very much obliged, sir. June 4.

Scance opened by Theodore Parker; closed by Thomas Campbell.

MESSAGES TO BE PUBLISHED.

Thursday, June 6.- Invocation; Questions and Answers; George F. Polly. to friends in Springdeld, Mass.; Hiram Banka, to his brother, Hon. N. P. Banks; David Roche, to friends in Springdeld, and Boston, Mass.; Annie E. Williama, to friends.

to friends. Therday, June 11.-Invocation; Questions and Answers; Capt. William E. Hacker, to friends in Fulladelphia; Gen. Ricremson, to friends in Boston; Olive Bargent, to her mother and sister Barah, in Lawrence, Mass. I Mary Calishan, to her daughter Mary, and a pricet of this city.

BANNER OF LIGHT.

A Capital Inducement to Subscribe for • the Banner.

• the Banner. Until Dec. 31, 1867, we will send to the address of any person who will furnish us new sub-scribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Soul 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," 'sy 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 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.

and Mrs. J. H. Conant. For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures." For new subscribers, with \$15 accompanying we will send to one address one copy of "Supra-mundane Facts in the Life of Rev. Jesse Bab-cock Ferguson A. M. L. D. including Twenty cock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenom-ena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage.

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 subscrib-ers-not renewals-and all money for subscrip-tions as above described, must be sent at one time, Send only Post-Office Orders or National Cur-

rency.

Fourth National Convention.

To the Spiritualists and Progressive Reformers of the World

At the Third National Convention of Sniritualists, held at Providence, by adjournment, from the 21st to the 25th of August, it was

218t to the 25th of August, it was Resolved, Thint 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 nuccessors are elected. Resolved, That the objects of this Convention shall be the spreading of the true facts and philosophy of Spiritualism, by sending out and supporting lecturers, fostering schools and Children's Lyceums, and circulating spiritual literature among the neole.

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

urer of this and each subsequent Convention shall designate;
 and such officers are hereby declared an Executive Committee for that purpose.
 Resolved, That annual appointment and record as delegates membership in the National Organization of Spiritualists.
 Resolved, That until otherwise ordered, each local organization of Spiritualists or Progressive Reformers shall able entitled to two delegates in the National Organization, acd an additional one for each fractional fifty over the first fifty members, and that each State organization shall be entitled to as many 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 sentitled to representatives in the Congress of the United States.
 Resolved, That in adopting these articles, this Convention has no power or wish to presentile a creed, or in any way fetter the belief or limit the freedom of any individual mind, but that we declare our object to be the discovery of truth and its purpose of this National Organization.
 Resolved, That any person, not a delegate, may, by invitation of the Convention to, its Business Committee, or President, take part in its deliberations or discussions, but shall not thereby be entitled to relead to a figure of the spiritual Philosophy and the purpose of this National Organization.

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 31 day of Septem-ber, 1867, at Brainard Hall, in the city of Cleveber, 1867, at Brainard Hall, in the city of Uleve-land, State of Ohio, at 10 o'clock in the morning, and to continue in session from day to day until Friday, the 6th of September. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members," to attend and par-ticipate in the business which may come before said Convention.

ticipate in the business which may come befor said Convention. NEWMAN WEEKS, Vermont, Chairman, M. A. BLANCHARD, Maine, FRANK CHASE, New Hampshire, MRS, S. A. HORTON, Vermont, DR. H. F. GARDNER, Massachusetts, L. K. JOSLIN, Rhode Island, O. W. BUNNASI Connectiont G. W. BURNHAM, Connecticut, LEO MILLER, New York, MRS. DEBORAH BUTLER, New Jersey, W. A. DANSKIN, Maryland, J. C. SMITH, District of Columbia, A. E. MACOMBER, Ohio, F. L. WADSWORTH, Indiana.

J. FINNEY, Michigan, MRS. J. H. STILLMAN, M. D., Wisconsin, HENRY STAGG. Missouri, ISAAC REHN, Pennsylvania,

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.

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., at two o'clock.

It will be perceived that this meeting will occur It will be perceived that this meeting will occur at the same time our brethren and sisters will be assembled, for a similar purpose, in a beautiful grove in Malden, only five miles from the city. We wish, by way of explanation of our reason for holding our meeting at the time indicated, to say it was our original intention to call it one week earlier, but we were prevented doing so by circumstances beyond our control. Besides, as the two meetings will be nearly one hundred miles apart, one cannot materially affect the atmiles apart, one cannot materially affect the attendance at the other. This meeting will afford our friends residing in

This meeting will anord our triends residing in the extreme south-eastern part of the State a fa-vorable opportunity to enjoy a "spiritual feast of days," without being subject to the expense and trouble of traveling a great distance, and afford thousands who have no just conception of the na-ture of our beautiful philosophy, an opportunity--which thay would not otherwise and or to heav which they would not otherwise enjoy-to hear its beautiful doctrines expounded and the popular objections to it met and removed.

extend the most cordial invitation to all We extend the most cordial invitation to all "skeptics," whether in the church or out of it-especially the clergy-to meet with us, to whom, if they wish respectfully to oppose our philosophy, we shall listen with the greatest pleasure. To all 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. all our deliberations.

For the information of such of our friends as may desire to he with us, and aid us by their presence and otherwise, in making our meeting one of pleasure and profit, we are happy to say 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 lospitality—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 grounds, thus living economically and healthfully, in true camp style. The cars will leave the Old Colony depôt, on each morning, at ten minutes before eight o'clock, and take passengers to a point near the Grove. The fare-there and repoint near the Grove. The fare-there and re-turn-about 175 miles down and back, being only \$3.60; tickets to remain good until Wednesday, Sept. 4th. WILL YOU GO? P. S.-Parties wishing for tents will address, by the 28th inst., Dr. P. CLARK, 140 Court street, Bos-ton, stating how many will wish to occupy them. P. CLARK, M. D., Dr. LORING MOODY, For the Computational Arguments

For the Committee of Arrangements. R. THAYER, Sec'y.

Spiritualist Picnic at Portage Bridge, N. Y., Thursday, Aug. 29, 1867.

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

Taio, Attaca, Hornelisville and Intermediate sta-tions, returning same evening. Selden J. Finney, the well-known, able and elo-quent inspirational speaker, is engaged, and other prominent speakers are expected. W. H. C. Hos-mer, Eeg., the gifted bard of Avon, will recite an original poem, prepared expressly for the occasion. Special train leaves Rochester at 7.A. M.; Avon, 240: Betavia, 9.65: Buffel, 8: and Hornellarille 40; Batavia, 9,05; Buffalo, 8; and Hornellsville

Trains on the New York Central Railroad arrive in Batavia from both East and West in time

for the excursion train. L cordial invitation is extended to all. J. W. SEAVER, Chairman Picnic Committee.

Notice.

To the Spiritualists and Friends of Progress through

out 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 Spiritual-ism, the promulgation of political, social and religlous truths, tending to human freedom and spir-itual progression. Mrs. A. Wilhelm, M. D., of itual 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 Ine the portance of such a movement cone and and us.
They will be welcome to our hearts and homes. A good time is anticipated. Address box 14.
MISS A. K. DRURY, Secretary.

Mediums in Boston.

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. Isw-July 6.

Marcas, and state sex and age. MRS. A. C. LATHAM, MEDICAL CLAIRYOYANT AND HEALING MEDIUM 293 Washington strest, Boston. Mrs. Latham is eminent-ly successful in treating litumors, Riceumatism, diseases of the Lungs, Richneys, and all Billous Complainte. Parties at a dis-tance examined by a lock of hair. Price \$1,00. 13w-July 6.

MRS. FOWLER, CLAIRVOYANT Physician and Test Medium, No 65 Bed-ford street, curce disease by laying on of hands, also tells of lost money, disease, love, marriage and death. Terms 20.00, Circle Sunday evening.

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 street Boston, Mass. 12w-July 6.

LAURA HASTINGS HATCH, Inspirational Medlum, will give Musical Béances every Monday, Tues-day, Thursday and Friday evenings, at 80 clock PheciskL, at her realdence, 8 Kitredge place, opposite 69 Friend al. Admission 25 cents. 4w-Aug. 10

Mission 25 cents. 4w-Aug. 10. MRS. E. L. 'JEWETT, MEDICAL CLAIR. where she will describe and cure disease of all forms. Advice given on business matters. 12w*-June 22.

MRS. L. PARMLEE, Medical Clairvoyant, ex-June 15.-13w*

MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1,00. Aug. 24.-13w*

MRS. C. A. KIRKHAM, CLAIRVOYANT, June 15.-13w.

MRS. S. J. YOUNG, CLAIRVOYANT and UL Business Medium, 56 Pleasant street, Boston June 8.--3m

NELLIE STARKWEATHER, Writing Test July 6-13w

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

Miscellancons.

PSYCHOMETRY---MINING---CHARACTER,

A NNIE DENTON CRIDGE, who has-with her brother, Prof. William Denton-devoted sixteen years to the spe claistudy of **Psychometry** and its laws, having made the important discovery that it can be applied to GEOLOGY, MIM 180, etc., tramines and locates

MINES:

tracing the metalliferous veins, indicating the direction in which mines can be worked to the best advantage, and what Metals, Oli or Conlany land may contain. *RE QUISTRES:* - A spectrum of rock weighing at least two ounces, as far from the surface as practicable, wrapped with inside sheet of white paper, kept from all unnecessary contact, and promptly matled. Where boring for Oit has been com-menced, a sand-pump specimen similarly prepared. Chairmeter delineated from hund-writing, etc., wrapped as above, and carefully kept from contact with other writing or persons. Sometimes glimpess of the Future are thus ob-tained. TEMES.-For character. 22 00: for all works.

TERNS.-For character, \$2.00; for oil, metals, etc., \$5.00, A dress, Annie Denton Cridge, Washington, D. C. Aug. 17. Ad SOUL READING,

Or Psychometrical Delineation of Character. M. AND MRS. A. B. SEVERANCE would respectfully them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what builness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and hints to the infarmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by tolling what facilities anound be restrained, and what cultivated. Reven years experience warrants them in asying that they can do what they advertise without fail, as hundreds are will-ing to testify. Skeptics are particularly invited to investigate. Everything of a private character KEFF stimort. As BCOM. Hereafter all calls or letters will be promptly attended to by either one or the other. Address. MR. AND MES. A. B. BEVERANCE, Or Psychometrical Delineation of Character.

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

DR. J. R. NEWTON CURES IN MOST CASES INSTANTANEOUSLY ! 20 Boylston street, Boston, Mass. Office Hours, 0 A. M. until 5 P. M., Mondays

Tuesdays, Wednesdays and Thursdays, UNTIL THURSDAY, August 8th, at 3 P. M. In Newport from August 8th to 20th. In MONTREAL

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

Office, 70 Tremont street, nearly opposite Tremont House,

July 27.

BOSTON, MASS.

OFFICE HOURS, 9 to 12 x.; 2 to 5 r. w. All other hours devoted to outside patients. N. B. ALL PRESCRIPTIONS carefully prepared and put up by himself.



During the past three years I have laid before the readers or 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 modical profession. For this reason, my publications with regard to the efficacy of Mrs. Sponce's Positive and Negative Powders, have consisted mainly of the voluntary statements of disinterested parties-either the statements of the patients themselves, whom the Powders have cured of all manner of diseases, almost miraculously at times; or the statements of honest and liberal physicians, who have used them in their practice, with the same marvelous and unexpected results. Being still actuated by the same sin gle, carnest desire that the public shall know the truth, the whole truth, and nothing but the truth, as fully and as clearly as I could make it known, were I upon the witness-stand before a court of justice, I shall continue the course that I have pursued thus far, of presenting the stubborn facts about the l'owders, through the unsolicited testimony of disinterested witnesses. I shall continue to introduce to the public, from time to time, fresh witnesses to the great and good work which Mrs. Spence's Positive and Negative Powders are doing, in all parts of the United States and Territories.

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

My husband was sick for more than two months. He was extremely debilitated and had a most racking Cough. He would cough the whole ulght, 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 Erysipeins, his face being terribly swot-Ien. 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. If e never coughed after taking the first Powder.

My son took the remainder of that box for his Erysipeins, and they acted like a charm on his swollen face.

The next case was that of my neighbor, MRS. FURMAR-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 had, constantly raising blood. The Positive Powders stopped his Cough and the raising of blood, and he was well in a few days. A little child of Mr. Laudons of Sunrise City, was also cured by the Positive Powders, of Lung Fever, in one day and a half.

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

LAVINIA L. INGALLS. and Enlargement of the Liver by your solution of de control of the Positive and Nega-

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

7

IN THE NEW YORK MEDICAL COLLEGE FOR WOMEN,")

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

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

Ouronic and Nervous Disorders, Epilepsy, St. Vitus' Dance, White Swelling, P.,, alysis, Local and General Debility, P., alysis, Consumption, &c., and in a word, all Wey bid Con-ditions affecting the Vital or Functional Action of the System.

DR. WILLIS brings to the practice of his profession, not only the advantage of a thoroughly scientific medical education, but also a rare gift of Intuitioual Perception of nature of disease, and the adaptation of remedies Patients attended to, and prescribed for by mail, on

enclosing the fee of Five Dollars. Office Hours, for Examination, Consultation

and Treatment, from 8 to 11 o'clock A. 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 Bypoppiosputris, as prepared from the formula of Dr. Churchill, of Paris. July 6.-ti

IMPORTANT TO INVALIDS!

ALL SUFFERERS

From Pulmonary Diseases, Nervou Debility, Fomale Diseases, or Chronic Disorders of any nature, and all whose vital forces are depressed, rendering necessary a

NERVOUS TONIC AND INVIGORATOR ARE RARNESTLY RECOMMENDED TO USE

WINCHESTER'S HYPOPHOSPHITES OF LIME AND SODA. THE SPECIFIC RENEDY FOR

CONSUMPTION,

NERVOUS DEBILIŤY, Scrofula, Asthma, Bronchitis, Dys-popsia, Paralysis, Lossof Appeilte, Chiorosis, Murasmus, Wasting, Liver and Kidney Complaints, Rickots, Debility of Nursing

and Pregnancy, and all DISORDERS OF THE LUNGS. NERVOUS AND BLOOD SYSTEMS.

THIS REMEDY has been tested for ten years, with " RE-

L SULTS UNPARALLELED IN THE ANNALS OF MEDICINE."

hand INCREASING THE PRINCIPLE that constitutes NERVOU'S

ENERGY; and on the other, are the MOST POWERFUL BLOOD GENERATING AGENTS KNOWN. By a tracky use

of the Hypophosphires in Consumption, " Cure is the Rule,

TP PRICES: In 7 and 16-oz. Bottles, 81 and 82 each.

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THE GREAT

SPIRITUAL REVELATION,

CHEMICAL AND SCIENTIFIC DISCOVERY

FOR THE OURE OF CONSUMPTION.

THE ONLY TREATMENT now known or acknowledged by any Profession to cure this drend discusses a

Specific in the Heart Disease, Throat Affections, Dyspepsia, Diseases of the Blood and Eruptions on the Skin. The same

remedy made into Liquid Gass for inhalation, will remove Tubercles from the Chest and Lungs. DR. GARVIN'S

FIRST and ONLY SOLUTION OF TAR, not a

MR. D. W. WOOD, Attorney at Law, 36 Washington street, Boston, Mass., says that "The drend disease Consumption

was so fastened upon me that my consulting Physician pre-

Elixir of Thr and Inhalant has cured me. I stand as

nounced my case hopeless. A trial of three months of your

MR. JUSTICE, Corner Broadway and Pearl, N. F., says,

"I was cured of a very bad itching Eruption of the Skin

new remedy, but an old one dissolved for the first time.

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Sold by all respectable Druggists, and Wholesale at the Solo

Three large, or six small Bottles, for \$5, by Express.

and Death the EXCEPTION."

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whom all orders should be addressed.

gomery street, Masonic Temple, San Francisco.

t possesses a two-Pold and Specific Action ; on the

WARREN CHASE, III nol THOMAS GARRETT, 1 ela ware, V. B. POST, California, DE, J. A. ROWLAND, Sec'y, Dist. Columbia, MRS. LITA B. SAYLES, Ass't do., Connecticut, J. S. LOVELAND, do " M. O. MOTT, Treasurer, Vermont.

Second Spiritualist Camp Meeting at Pierpont Grove, Melrose, Mass.

The Committee of arrangements respectfully an-nounce that the Second Mass Camp Meeting of nounce that the Second Mass Camp Meeting of Spiritualists will be held at Pierpont Grove, near Malden and Meirose, (the same beautiful grounds that were occupied last year,) commencing Thurs-day, August 20th, 1867, and continuing till Sunday evening following. The grove is cool, quiet, retired, and well adapted

in every particular. It is near the public high-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.

Baggage from Boston should be sent by Benj. Vaughu's express, 34 Court Square, or 3 Washing-ton 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 20 cents

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

Rent of tents, accommodating from eight to ten

Rent of tents, accommodating from eight to ten persons, §4 per term of four days. 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 tent, and desiring to provide for themselves and star through the meating can bring a few utenstay through the meeting, can bring a few uten-sils, pillows, blankets, etc., and they will find all kinds of provisions for sale on the grounds at the market prices.

Though no disorder is anticipated, yet police will be on the ground and cooperate with the Executive Committee to insure order and harmony. No phenomenal exhibitions or disor-derly manifestations will be permitted, either in

or outside of the tents. The strictest order and decorum will be preserved. A corps of efficient speakers is already engaged, and all accredited speakers and workers are cor-

dially invited to attend and participate. Public services at 10 A. M., 2 and 7 P. M. H. B. STORER, Boston, Chairman. Moses Stearns, G. W. Vaughn, R. T. Barrett, Charles Blanchard, Heury Phelps, L. D. Phillips,

J. B. L. Pearce, O. E. Thompson, Malden. Francis Fountain, Alvin Lynde, J. S. Hopkins,

T. Lervey, Melrose. James Durgin, West Cambridge. John Crandon, J. S. Dodge, Chelsen. E. T. 'Whitter, Col. Eldridge Gerry, James

Gould, Stoneham. A. H. Richardson, Charlestawn.

Grove Meeting in Michigan.

The Spiritualists of Lenawee Co., Mich., will hold a Grove Meeting on Saturday, August 31st, and Sunday, Sept. 1st, two miles north-west from Rome Center. Medlums and speakers are invited to come especially. Come one, come all. All to be cared for free of cost. By order of committee. ELIJAH WOODWORTH, Secy.

Rome Center, August 12, 1867.

Married.

At his residence in Middleport, Niagara Co., N. Y., July 29th, 1867, by Rev. C. L. F. Hazens, Mr. Charles E. Whaley, Propri-etor of the Aron Water Cure, Livingston Co., N. Y., to Miss Pauline E. Hall, of the same place.

Obituaries.

Passed to spirit-life, from Dover, N. H., July 24th, 1867, Mr. Nathaniel Tibbets, aged 73 years 3 months.

Mr. Tibbets has been a firm believer, for the past fifteen years, in the beautiful truths of Spiritualism. CLU.

In New York city, July 22d, 1867, Augusta H., wife of Albert In New York city, July 224, 1867, Augusta H., whe of Albert Day, in her filst year, passed out of her earthly form to live with her friends in the Summor-Land, where loved ones were waiting her when living friends were tearfully parting with her here. Death has lost its sting and the grave Its victory over those who know the truth of Spiritualism. W. C.

In North Woburn, August 12th, Andrew J. Harris, only son of George H. and Lizzle Harris, aged 5 years 1 month 8 days.

Gonel no more we hear thy volce, No more we see thy childish face; But let us meet in the "Summer Land" When we have run life's race. J. W. II.

NEW PAPER. "THE LYCEUM BANNER."

Published Twice a Month by Mrs. L. H. Kimball.

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

IT 18 AN OCTAVO, printed on good paper and embellished with fine electrotype illustrations. Bome of our best writers are engaged as regular contributors. We teach no human creeds; Nature is our Law-Jiver-to deal justiv, our reliefon.

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

TERMS OF SUBSCRIPTION :





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

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

DR. J. WHIPPLE,

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

WOONSOCKET, R. I., AUGUST 17th,

To remain until the 26th; in

PROVIDENCE, AUGUST 26th. Aug 17.

ELECTROPATHY.

DRS. GALLOWAY, WIIITE & BOLLES, the Old Medical Electricians, Discoverness and TEAGUERS OF THIS MYS TEM, are curing the most obstinate diseases, at the Philia-delphia Electropathic Institution, Conrer of Thir-teenth and Walnut Streets, Philadelphia, Galvanic Baths given. CONSULTATION FREE,

CONSULTA: Students Received. June 15.—13w* Cures Guaranteed

MRS. L. R. MURRAY, M. D.,

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

MRS. S. MUMLER,

HEALING MEDIUM, performs cures by the tonch, or lay-HEALING MEDIUM, performs cures by the tonch, or lay-ling on of hands. Patients will find a ready relief in her Arritecations-in many cases without the use of her med-icines. Apply at No. 132 Main street, Charlestown. Aug. 17.-4w*

DR. E. A. PRATT,

CLAIRVOYANT PHYSICIAN, may be consulted at his 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.

MIRS. M. M. WOOD, THE WELL-KNOWN NATURAL CLAIRVOYANT, will examine and prescribe for disease, answer questions on business matters, give delineation of character, and give the particulars concerning your development, by the aid of her non-conductors. Terms, Lock of liair and \$1. Address No 11 Dewey street, Worcester, Mass. 5w*-July 27.

Dewey street, Worcester, Jiass. 5w^a-July 27, MRS. ABBY M. LAFLIN FEBREE, GIVES PSYCHOMETRICAL READINGS for \$1: Direc Gions for Development, 82; Business Directions, \$5: Address (enclosing two red stamps), P. O. Box 455; Wash-ingrox, B. C. Aug. 17.

MRS. C. T. LEWIS, Medium for answering seal W. ed letters on all matters concerning Life, Health, Bud-ness, Absent Persons, and everything pertaining to Destiny-Past, Present or Future. Consultation Peo \$1.00. Address Mrs. C. T. LEWIS, P. O. BOX 1137, CHICAGO, ILL.

Aug. 17 J. Physician, Southwest corner of 6th and Green streets, Philadelphia, (late of No. 431 Pine street.) 11w-Aug. 10,

OCTAVIUS KING, M. D., Eclectic and Botanic Druggist,

654 WASHINGTON RAREET, BOSTON. 654 WASHINGTON RAREET, BOSTON. ROOTS, Herbs, Extracts, Olis, Tinctures, Concentrated Uar Medicines, Pure Wines and Liquors, Proprietory and Pop ular Medicines, warranied pure and gennine. The Anti-Serof ula Panacea, Mother's Cordial, licaling Extract, Cherre Tonic, &c., are Medicines prepared by Aimself, and unsurpasse. by any other preparations. N. B. – Particular attention paid to putting up Brighton and other Prescriptions. July 6. AMES'S Celebrated Portable and Sta-STELAM ENGINES,

All sizes, and superior to all others. General Depots, No. 66 Bouth Canal street, Chicago, Ill., and Northeast comer Main and Morgan streets, Rt. Louis, Mo. AMES'S IBON WORKS, OswEGO, N. Y. Call, or write for Circular. 6w-Aug. 17.

WANTED-A LADY of refinement, who is a widower with three-children. Terms will be made known on application. Address II. BOBINSON, 718 Bouth 4th street, 8t. Louis, Mo. (w*-Aug. 17.

A. B. CHILD. M. D., DENTIST. 50 School street, next door East of Parker House, Boston.

The magic control of the Positive and Nega-tive Powders over discuss of all kinds, is won-derful beyond all precedent, THE FONITIVE POWDERS OURE Neu-ralgia, Readache, Earache, Touthache, Rheumatism, Gout, Colc, Pains of all kinds; Cholera, Diarthea, Ilow el Complaint, Dysentery, Naussa and Yomiting, Dys-pepsia, Indigestion, Flatulence, Worms; Suppressed Men-struation, Painful Menstruation, Failing of the Womb, all Female Weaknesses and Derangements; Cramps Fits, Hydrophobia, Lockjaw, St. Vitus' Dancet In-termitient Ferrer, lillious Fever, Yellow Fever, the Fever of Small Pox, Measles, Scataltua, Eryapiels, frac-monia, Pleurisy; all Inflammations, acute or choule, such as Inflammation of the Lungs, Kidney, Womb, Bind-der, Stomach, Prostate Gland; Catarrh, Consump-tion, Bronchilt, Cougns, Colds; Berofuin, Nervousness, Sieepleasness, C.

der, Stomach, Prosinie Glanaf Catarri, Consump-tion, Bronchila, Coughs, Cola; Scrofula, Nervousness, Siceplessness, &c. THE NEGATIVE POWDERS CURE Pa-ralysis, or Paley; Amauroais and Deafness from paraly-sis of the nerves of the eye and of the car, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extremo Nervous or Muscular Prostrution or Reinxation. For the curr of Chills and Fever, and for the prevention and cure of Choleran, both the Positive and Negative Pow-ders are needed. The Positive and Negative Powders do no vio-lence to the system; they cause no purging, no nausea, no vomiting, no narcoiting yet, in the langues of Modera Medicae, to silent and yet so gleacious." As a Fasmity Medicine, there is not now, and sever has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and chikler. In most cases, the Powdern, if given in the, will cure all ordinary attacks of dis case before a physician can reach the patient. In these re-spects, as well as in all others, the Positive and Nega-tive Powders are

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

Fover, the Positive and Negative Longer International States and S

Finited terms to the set of diseases, and complete explana-Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief descrip-tion of their disease when they send for the Powders.

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MRS. COLES, Test Medium, Business and M. Medical Clairvoyant, can be consulted at 23 Ruyvesant street, New York.

The, and your Golden Liver Pills."

E. TRIPPE, 333 Indiana street, Shicago, Ill., was cured of Dyspensic of twelve years' standing, by the new solution. A LADY of high standing was cured, in Chicago, of Uterine Hemorrhage. I am not permitted to give her name. MRS. E. ROGERS, Windsor, N. F., was cured of Throat Disease, of long standing, by the Inhaler.

MR. JULUS KIMBALL, clerk in Sanger & Co.'s stone-yard, Chicago, III., was cured of Heart Disease and Kildney Disense by the Tars. W. E. BARRY, 113 State street was cured of Erystpeins. MR. J. SECOR, in Singer's Sewing Machine Office, says, "My mother died of Pul-monary Consumption. I contracted it from her, and was considered a victim to the disease. My father despaired of my life. I was cured with your valuable Solution of Tar. It is now five years since, and I have felt no return of the disease."

MRS. L. F. HYDE, the well known Test Medlum, savs, "I had the Bronchitis and Ulcerations of the Throut, so had that my Lungs were seriously involved. I had tried all kinds of inhalation with no effect. I used your. Vola-tised Tar for inhaling, and am entirely well-lungs and throat. My case was of 15 years' standing." 462 6th Avenue, New York. MR. GEORGE SHUFELDT says he found more relief from

Catarrh in inhaling the Volatised Tar than oil means he

ever tried. Mr. Shufeldt is the well-known correspondent of

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MR. J. B. BRACKETT, manufacturer of confectionery,

Chicago, Ill .- formerly of Lowell, Mass .- in a letter says, "I

had Pulmonnry Consumption. Had sold out my busi-ness, to die. I had the advice of the DEST PHYSICIANS-all

uid there was NO HOPE. I WAS BAISING & PINT OF MATTER

faily. I commenced taking the tar as you directed, only in large deses; in 16 weeks I had gained FORTY POUSDS, and am

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I HAVE SEVERAL FARMS in New Jersey, and also in West Virginia, for sale on easy terms, or ex-change. B. FRANKLIN CLARK, I Park Place, New York. Aug. 24.-4w*

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Ang. 24.-2w*

BANNER OF LIGHT.

AUGUST 31, 1867.



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We receive subscriptions, forward advertisements, and anadet all other business connected with this Department We receive subscriptions, for non-terminative sectors of the liaster of the liast

Editor's Appointments.

The first Sunday of September we speak before the Spiritualists of Cleveland, O. The second Sunday in Port Huron, Mich. The third in Almont, Mich. Address us during September and October, Battle Creek, Mich.

Col. Parker, the Indiau.

Stepping aboard the cars a few days ago, we were glad to catch the piercing eye and press the hand of Col. Parker, member of Gen. Grant's staff, and the present Chief of those remnant tribes, the six nations. He was on his way East from a tour of several months among the Western Indians.

He met the Sloux and other tribes in council, told them the desires and purposes of the government, heard their grievances. It was the old story-wrongs of the white man, bad feelings on both sides; the young braves for war-the old chiefs for peace. The Colonel said, "The young Sloux feit that they'd never yet been whipped." He hoped much "from the present Commission, but could promise little." He had great faith, however, in the intentions and integrity of the gentlemen composing the Commission, but added: "The Indians have little, very little confidence in the promises of the whites."

Recent telegrams from Washington state that it is "Gen. Grant's belief that all the Iodian tribes are anxious to make peace." And why not? They know they've nothing to gain, everything to lose, by a war with this great nation. They demand justice-nothing more. The Springfield Republican lately said:

"The extermination of the Indians by war, so freely threatened, is next to an impossibility, and would be a great national crime if it were possi-ble. The hostilities of the Indians are in many cases provoked by outrages committed upon them by unprincipled white men, there is no doubt; and the reports of Indian atrocities that come from the West are often false and generally exaggerated."

Rausacking last spring in Providence the collection of the Rhode Island Historical Society, we came across a work written by Roger Williams in 1658, relative to the Indians. Much of it charmed us, particularly that portion relating to their religious customs, their belief in the immortality of the soul, the beautiful hunting-grounds of the Good Spirit, and the converse they held with gods and demons, which Williams denominated "witchcraft." He paid a high compliment to their "hospitality," their "native love of justice," and other traits that dignify humanity. The genuine eloquence of some of their chiefs in the long years agone, was never questioned. Who does not remember those saddened words that fell in subdued tones from the trembling lips of an old chief, while the council-fires of peace were dimly burning: "I am an aged hemlock. The winds of an hundred winters have whistled through my branches. The top is dead "?

The remnant of these Aborigines exhibits only a sad epitome now of their aucient prowess and grandeur. Fate seems to have decreed their destruction. An unrelenting malignity has pursued them on toward the confines of the setting sun, and the grim mandates of a power stimulated by cupidity still presses heavily upon their manly souls. Soon their pipe of peace will no more diffuse its delicious odors; the war-club will lie shivered: the tomahawk be disarmed or wreathed in roses; the scalping-knife will burst in its sheath; the bow be unstrung; the arrows lie broken; the fires of manhood almost extinct, the

oned. Though incarcerated behind the bars and iron grates of La Force, he continued to send out his soul-sougs - songs of sympathy and love for the common people.

He refused case, loved the lower castes as members of a vast brotherhood, sympathized with the poor, and said near the close of his life, "The extent of my ambition has been to have no more than a morsel of bread for my declining years." His heart-songs were sweet, outgushing, natural inspirations, and will live immortal.

There, too, was John Howard Payne-blessed brother of sorrow and song. We never think of him without sadness, nor speak of him without tears of tenderness in our tone. His deen. touching soul-song, was "Home, sweet Home, and yet, he never knew its blessedness. Born in New York, he died a pilgrim, a wanderer, away across the blue waters, in Tunis, 1852. A strange fatality seemed to attend him. Whether in this, or a straggler in foreign lands, poverty was his most constant companion. His soul sighed for a rest it never found. He was an actor, orator, poet, genius, and yet a homeless sojourner up and down the earth, singing in melting strains the grand ideal that took form in his innermost being- "Home, sweet home,

Be it ever so humble, there 's no place like home."

That ideal is now a glorious realization; a shining hand clasps his. Two souls with but a single thought; two harps tuned to a single strain; two immortals tranced in love, tread the holier heights of heaven - that heaven along whose shining shores each lost Lenore is found. One of our inspirational poets writes thus of

" Build it large;

home:

Make its yast roof transcluent to the skies. And let the upper glory dawn thereon, Till morn and evening, circling round, shall drop Their jeweled plumes of sun-flame and of stars; Build then that home upon a mountain top, Where all the free winds shall have space to blow, Open its casements to the East and West. To North and South, to Greece and Palestine

Let all sweet flowers bloom in its green retreats: Let all weary souls find sweet welcome there."

Ho! for the National Convention.

As the descendants of the Hebrew Prophets went up each year to the feast in Jerusalem; as the admirers of the Crescent yearly flocked in crowds to Mecca, shouting Allah! so let us, as a great body of Spiritualists, awake to the inspirations of the hour, gather in multitudes at Cleveland on the third of September, not as the representatives of dead thoughts and theologies, once associated with Alexandria or Jerusalem. Mecca or Rome, but as the brave standard-bearers of the best word, the highest thought and the broadest, divinest ideas of the age. Let us go as true men and women, hiding self behind the truths we cherish, as faithful stewards and unselfish toilers with the good of earth and with those armies of angels that have us in charge.

Cleveland is a beautiful city. It is central too; accessible by land or water from almost every point of compass. It has fine houses, cordial hands, generous souls and warm hearts over beating a kind welcome to strangers. May there be a grand rallying then from the Canadas north and from the sunny South, from the East and from the West, not to have a good time merely. but to inaugurate methods for disseminating the principles of Spiritualism, thus helping others to good times through all coming ages. Let us go not to "sit down in the kingdom of Heaven with Abraham, Isaac and Jacob," or anybody else but to stand up as moral soldiers on duty, armed with spirit-power, working to ennoble humanity and help hasten the glad morn when the millions of earth may shout, "The kingdom of God has come!"

Notes from W. B. B.—A New Move, an 2 What came of It.

When I sent you my last "Notes" regarding the radical elements at work among us, I had no thought of what was "in the wind," and so soon

to find expression in such tangible form. Last Sunday evening at the close of the lecture at Crosby Hall, Mr. H. H. Marsh offered the fol-"That the First Society of Spiritualists of Chi-

Letter from E. V. Wilson.

In June I visited Sheboygan Falls, Sheboygan City, and Milwaukee, Wis., finding in the two former places many excess inquirers. I lectured to good audiences, and gave many fine tests which were identified on the spot. At Sheboy-gan City, the Unitarians gave the use of their beautiful church and turned out in large numbers to hear me to hear me.

MILWAUKEE,

like Ohlcago, is lukewarm, having had a surfeit of "settled speakers" and "home talent." The Spiritualists there are now in a state of coma, and need a Ohrist to resurrect them from their "Bip Van Winkle" sleep. But for the Lyceum in each of these cities, Spiritualism would be a dead latter dead letter. From Chicago, I went to

NEW BOSTON, ILL.,

where a three days' meeting was held with glo where a three days' meeting was held with gio-rious results, on the 28th, 29th and 30th of June. Hundreds came together to hear the truth. The speakers present were Hannah F. M. Brown, Moses Hull, William Allen and E. V. Wilson.

Last January, the Rev. Mr. Balley, Methodist, gave a discourse against Spiritualism, claiming to extinguish the last hope of its believers. Notes however, were taken at the time by R. S. Cramer Esq., and on Monday evening, July 1st, Mr. Hull replied; totally extinguishing the effect of Mr. Balley's discourse, after which I took up the sub-ject. We had an exciting time, and made more than one Methodist feel that they were in a small

than one blethodist teel that they were in a small place. One of them cried out with a loud voice, "That do n't sound as it did when Mr. Balley spoke it." "Of course not, Mr. Methodist," I re-plied. "Well, I will pledge myself Mr. B. will furnish you his notes when he returns," said his admirer. But they have not been received yet, and may in New Boston are of the opinon that and many in New Boston are of the opinion that they never will be forthcoming, for the reason that the discourse may not be an original one. From New Boston, I went to

GALESBURG,

and for four Sundays spoke to full houses, in Dunn's Hall, evidently making old theology feel that Spiritualism was something more than an ignus fatuus. I gave many fine tests, and great interest was manifested to know more of our glorious Spiritualism.

ST. LOUIS, MO.,

was my next stopping-place, and on Sunday, Aug. 4th, I made my debut in that city before a fine audience in Polytechnic Hall. It is a glorious city, full of life and energy, and bound to run a swift race with Chicago and Cincinnati for Metropolitan glory. Look out, my dear "Porkopo-lis," and "Grainopolis," for your laurels, for you have no child-competitor in your sister of the West, St. Louis. I lectured twice on Sunday to good audiences

One communication I gave may be worth a place in the columns of the BANNER OF LIGHT. A stranger came into my room, and sat down. Soon after I felt an influence. Turning to him, I said, "You know that I am a Spiritualist, and sometimes see spirits. May I tell you what I see with you?" "Yes." "I see a spirit who was at one time a river man, (I described him,) and he says his name is Jack-Jack Smith, and that he was killed on board of a steamer on which you was employed. He says, 'My God! what a lift, Ivester." Says the gentleman, "My name is Ivester, but I don't recognize the man you de-scribe." Shortly afterwards he went away, promising to give the matter a little attention, as I assured him he would find my communication true. Yesterday be returned and said, "Mr. Wil-son, it is just for me to state that what you told Soon after I felt an influence. Turning to him. I son, it is just for me to state that what you told me is true, in every particular. At the time you refer to I was an engineer on a steamer, and there was a man on the boat by the name of Jack Smith, who was killed by being caught in the machinery, and his brains were dashed out by being thrown up against the deck.'

To make myself quite sure in this matter, I To make mysen quite sure in sure that they con-have seen others who were present, and they confirm the statement of the spirit in full. Many others equally wonderful I have given during the short time I have been here; and if they be not what they claim to be, what are they? Will Science or Theology tell us?

E. V. WILSON. St. Louis, Mo., Aug. 6th, 1867.

The Lyceum at Lansing, Mich.

At a regular business meeting of the Spiritual-ist Society of Lansing, held at Capitol Hall, the following delegates were chosen to represent the Society at the National Convention, at Cleveland, Ohio, on September 34, 1867: Mrs. Susan D. Cor-yell, Mrs. S. D. Fohes, Mrs. Polly Havens.

Allow me to tell you of the success of our Lan-sing Lyceum. It was organized on February 17th, 1867, with but twenty scholars, L. B. Brown kindly offered to assist us, which we accepted, and were soon in working condition. Mr. E. H. Bailey was chosen for Conductor, and Mrs. S. D. Coryeil Guardian of Groups. We have purchased full equipments, and at this time the Lyceum num-bers over sixty scholars. We were favored with a visit from Mr. Holt, of Corry, Penn. He came to learn more of the practical workings of the Lyceum, and went home to organize one at Corry. He entertained our School origin of the Lyceum, its reduction to practical use by A. J. Davis and others. We doubt not he will prove a ministering angel to the hearts and minds of those little ones gathered about him. He also did some work in the line of healing that was quite remarkable. May success attend his noble efforts. Yours, MRS. S. D. CORYELL. Lansing, Mich., Aug. 15th, 1807.

MBS. M. K. ANDRESON, trance speaker, Taunton; Mass., P. O. box 45.

MES. N. K. AndRoss, trance speaker, Delton, Wis. DR. J. T. ANOS will answer calls to lecture upon Physiolo sy and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funeral and lecture upon reforms.

and lecture upon reforms. MRS. SARAM A. BYRNES will speak in Stafford, Conn., Sept. 1, 8, 16 and 72; in East Boston, Sept. 29; in Salem dur-ing October; in Providence, R. 1., during November. Would like to make further engagements for the fail and winter. Address, 87 Spring street, East Cambridge, Mass. MRS. A. P. BROWN will answer calls to lecture and attend funerals. Address, St. Johnsbury Centre, VI. MRS. ABBY N. BURNAN, inspirational speaker. Address, Portland, Me., for the present. Will answer calls to lecture in that vicinity. MRS. M. A. C. BROWN will answer in Fest Beninters V.

MRs. M. A. C. BROWN will speak in East Braintree, Vt. the first Runday 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 5956, Chicago, Ill.

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

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

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

J. H. BICKFORD, inspirational speaker, Charlestown, Mass BEY. ADIX BALLOU, Hopedale, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa. DE. J. K. and RADA BAILEY will answer calls to speak in jouthern Michigan and Northern Indiana. Address, Adrian, Mich.

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

DRAN CLARK would like to make engagements to lecture luring the full and winter in New England. Societies wishing or his services will please address him immediately at Banner if Light Office.

MRS. AUGUSTA A. CUBRIER will answercalls to speak in New England through the summer and fall. Address, box 315 Lowell, Mass.

E. SPRACUE, M. D., inspirational speaker. Permanent ad-dress, Schenectady, N. Y. ALEERT E. CARPENTER is now iraveling with Dr. J. Whip-ple. Will answer calls to lecture or establish Lyceums Bun-days or week evenings anywhere within a half-day's car travel of the Doctor's appointments. Fermanent address, Putnam, Conn. MRS. M. E. B. SAWIER, Baldwinsville, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. ABRAM SMITH, Esq., inspirational speaker and musical me flum. Sturgis, Mich.

 P. CLARK, M. D., will answer calls to lecture. Address, 15
 Marshall street, Boaton.
 DR. J. H. CURRIER will answer calls to lecture. Address, 189 Cambridge street, Boston, Mass.
 MRS. LAURA CUPPY is lecturing in San Francisco, Cal. J. W. Skavar, inspirational speaker, Byron, N. T., will an swer calls to lecture or attend funerals at accessible places.

MRS. LAURA CUPPT is lecturing in Ban Francisco, Cal. MRS. S. L. CHAPPELL, inspirational speaker, 11 Bouth street, Boston, Mass., will receive calls to lecture. J. B. CAMPBELL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. MRS. JEMMETT J. CLARK, trancespeaker, will answercalls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Will also attend function. Audress, call laves, cond. MRS. HETTIE CLARE, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals. DR. JAMES COOPER, Bellefontaine, O., will take subscrip-tions for the Banner of Light. MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. IRA H. CURTISSpeaks upon questions of government. Ad dress. Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA C. CLABK, inspirational apeaker. Address Eagle Harbor, Orleans Co., N. Y.

MRS. D. CHADWICK, trance speaker, will lecture, hold så-ances, give tests, and prescribe for the sick. Address, box 272, Vinciand N. J.

THOS. COOK, Berlin Heights, O., lecturer on organization JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER, inspirationalispeaker, Fredonia, N. Y MRS. AMELIA II. COLBY, trance speaker, Millord, Ill. Miss Lizzis DOTES. Address, Pavilion, 57 Tremont street Oston, Mass. GEORGE DUTTON, M. D., Rutland, Vt.

ANDER JACKBOR DAVIS can beaddressed at Orange, N.J. MRS. E. DELAMAR, trance speaker, Quincy, Mass

DE. E. C. DUNN, lecturer and healer, Rockford, Ill.

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

DE. H. E. EXERT will receive calls to lecture. Address, outh Coventry, Conn.

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

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

S. J. FINNET, TOY, N. Y. MISS ELIZA HOWE FULLER will lecture in Chelses. Mass., Sept. 1, 8 and 15. Would like to make turther engagements. Address as above, or LaGrange, No

DR. H. P. FAIRFIELD will speak during September for the First Spiritualist Society in Galesburg, Ill. Address at that place, care box 1003.

J. G. Fish will speak in Cincirnati, O., during November and December. Would like to make further engagements in the West. Address, Hammonton, N.J. A. A. WHEELOCK, St. Johns, Mich.

MRS. FANNIE B. FELTON, South Malden, Mass.

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

REV. J. FRANCIS may be addressed by those wishing his services in Southern Iowa and Missouri, at Nevada, Iowa, till further notice. MRS. CLARA A. FIELD will answer calls to lecture. A4-dress, Newport, Me.

IEAAO P. GREENERAY 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 bo ro-quired. Address, Kenduskeag, Mo. MRS. LAURA DE FORGE GORDON, Denver City, Col. Ter.

N. S. GREENLEAF, Lowell, Mass.

DR. L. P. GRIGOS, inspirational speaker, will answer calls to lecture. Address, Princeville, Ill., during August and Sep-tember.

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

Miss H. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals. S. H. WORTMAN, Conductor of the Buffalo Lyceum, will ac-cept calls to lecture in the trance state, also to organize Chil-dren's Lyceums. Address, Buffalo, N. Y., box 1454. Mus. JULIETTE YEAW will speak in Lynn, Mass., during September. Address, Northboro', Mass. Mu. & Mrs. WM. J. YOUNG will answer calls to lecture in the vicinity of their home, Bolse City, Jakho Territory. MRS. S. J. YOUNO, trance lecturer, 56 Pleasant street, Bos-ton, Mass.

A. C. WOODRUFF, Battle Creek, Mich.

J. WM. VAN NAMEZ, Monroe, Mich.

J. W M. VAR NAME, monroe, mich. Großes A. Prince, inspiritional trance speaker, clairvoy-ant, test and healing medium, box 87, Auburn. Me., will an-swer calls to inclute. Ac., Ac. Please address him immediate-ly, stating particulars peculiary encouragement, ac., for he wishes to make his arrangements early, for fall and winter services. He does not wish to be waiting, or to remain idle in the field so needy of workmen. DR. D. A. PEARE, JR., Detfoit, Mich.

G. Nozwoob, Ottawa, Ill., impressional and inspirational

L. JUDD PARDER, Philadelphia, Pa.

LIDIA ANN PEARSALL, inspirational speaker, Disco, Mich. MISS NETTIE M. PRASE, tranco speaker and test medium, Detroit, Mich.

A. A. POND, inspirational speaker, North West, Ohio.

J. L. POTTER, trance speaker, West Salem, Wis,

Mns. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Mrs. J. PUFFER, trance speaker, South Hanover, Mass. DR. W. K. RIPLET, box 95, Foxboro', Mass. A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an.

DE. P. B. RANDOLPH, lecturer, care box 3352, Boston, Main.

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

MBS. FRANK REID, inspirational speaker, Kalamazoo, Mich. J. T. ROUSE, normal speaker, box 281, Beaver Dam, Wis.

J. T. ROUSE, normal speaker, box 281, Bleaver Dam, Wis. AUSTER E. SIMMONS, Woodstock, Vt. H. B. RYORE, inspirational lecturer. will speak in Ma. sonic Hell, New York, during September. Will accept en-gagements for the New England States. Address, 143 Piras-ant street, Boston, Mass. MES. F. W. SIDFEY, trance speaker, will answer calls to lecture. Address, Flichburg, Mass. MES. FANNE DAVIS SMITH, Milford, Mass. MES. FANNE DAVIS SMITH, Milford, Mass. MES. NELLE SHITH, impressional speaker, Sturgis, Mich.

MISS MARTHA S. STURTEVANT. trance speaker. Boston. Ma

MRS.C. M. STOWE will answer calls to lecture in the Pacine States and Torritories. Address, San José, Cal.

MES. H. T. STEARNS may be addressed at Geneva, O., till further notice.

DR. WM. H. SALISBURT, box 1313, Portsmouth, N. H.

MRS. M. S. TOWNSEND will speak in Worcester, Mass., dur-ing December. Address, Bridgewater, Vt.

ing December. Address, Bridgowater, Vt. J. H. W. Toonar, 42 Cambridge street, Boston. N. Frank Whitz will lecture in Willimontic. Conn., dur-ing September: in Worcester, Mass., during October; in New York during November; in Ny.ingfield, Mass., duling De-cember: in Troy, N. Y., during Jsnuary; in Providence, R. I., during February. Applications for week evenings promptly responded to. Address as above. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

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

JAMBS TRAFK is ready to enter the field as a lecturer on Spiritualism. Address, Kendurkcag, Me. BRMJAMIN TODD, San Francisco, Cal.

MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank treet, Cleveland, O.

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

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

MRS. S. E. WARNER 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 Evansville, Ind., during Sep-tember; in Richmond during October. Will lecture or hold seances within fifty miles of the above places, if required. Permanent address, Babcock's Grove, Bu Page Co., Ill.

ALGINDA WILHELM, M. D., inspirational speaker, can he addressed during September and October, care of A. W. Pugh, P. O. box 2185, Cincinnati, O.

E. B. WINKELER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston. Lois WAISERSONER can be addressed till further notice at Forestville, Fillmore Co., Minn., care of A. B. Regester.

Forcesvine, Finnere Co., athin, Care of A. B. Regester. MES.N.J. WILLIS, 3 Tremont Row, Room 15, Boston, Mass. F.L. WADSWORTH'S addressis care of the Spiritual Repub-lic, F. O. drawer 6325, Chicago, Ill. HENEY C. WEIGHT will answor calls to lecture. Address care of Bels Marsh, Boston.

Care of Bella Marsh, Boston. MRS. E. M. WOLCOTT will receive calls from a distance. Address, Danby, Vi. MRS. MART J. WILCONSON will lecture in Chelses, Mass., during November. Will receive calls for fall and winter service. Address care Banner of Light office. GILMAN R. WASHELEN, Woodstock, Vt., inspirational speak-er, will answer calls to lecture. Man M. TURE W. WISCON (colorableman speaker). Address

MRA. HATTIK E. WILSON, (colored) trance speaker. Address Esst Cambridge, Mass., for the present.

A. B. WBITIKC, Albion, Mich. ELIJAH WOODWOBTH, inspirational speaker, Leslie, Mich.

MISS ELVIBA WHEELOCK, normal speaker, Janesville, Wis. WAREEN 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 spraker, will lec-ture Sundays and attend funerals, within a few hours' ride from home.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn. MES. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

MBS. MARY E. WITHER, trance speaker, 71 Williams street, Nowark, N. J.

SELAN VAN SICKLE, Greenbush, Mich.

HUDSON TUTTLE, Berlin Heights, O.

DE. J. VOLLAND, Ann Arbor, Mich.

MASS

memory of the red man, we fear, will nearly perish from earth. But their spirits will livelive immortal in those fields and forests that dot the diviner realms of the Eternal.

The Marseilles Hymn and Home-songs.

Music is the soul's preëxistent method of communion-the only universal language. Songs are the outward expressions of inner harmonies, measured and grooved into time and tune. The writers of songs and ballads have been termed the popular priests of Nature. Certainly none have had larger audiences, and no sermons, though in rhymp and rhythm as they are, better besweak a nation's social, mental and spiritual standpoint,

Rouget de Lisle, a young officer of engineers at Strasburg, was a frequent visitor at the house of the Baron de Diedrich, a noble Alsacien of the constitutional party, the mayor of Strasburg. A terrible famine was provailing in the city. Every heart was burdened. Diedrich said to De Lisle in sad screnity:

"Plenty is not found at our meals. But no matter; enthusiasin is not wanting at our civic festivals, and our soldiers' hearts are full of courage. We have one more bottle of Ithine when in the cellar. Let us have it, and we'll drink to libthe cellar. Let us have it, and we'll drink to lib-erty and the country. Strasburg will soon have a patriotic *fete*, and De Lisle must draw from these last drops one of his hymns, that will earry his own ardent feelings to the soul of the people." The young ladies applautied the proposal. De Lisle found his way to his lodgings, entered his solitary chamber, and sought for inspiration at one moment in the papilations of his citizen's heart, and at another by touching, as an artist, the keys of his instrument, and striking out alternate-ly portions of an air, and giving utterance to poetic thoughts. He did not himself know which came first; it was impossible for him te separate the poety from the numeic, or the sentiment from the poetry from the music, or the sentiment from the words in which it was clothed. He sang al-together, and wrote nothing. In this state of lofty inspiration, he went to sleep with his head upon the instrument. The chants of the night came upon him in the morning like the faint im-pressions of a dream. He wrote down the words, pressions of a dream. He wrote down the words, made the notes of the music, and ran to Diedrieh's house. One of the young ladies played, and Rouget sang. At the first stanza, the counte-nances of the company grew pale; at the second, tears flowed abundantly; at the last, a delirium of enthusiasm broke forth. Diedrich, his wife, and the young officer cast themselves into each other's arms. The hymn of the nation was found. The new song, executed some days afterwards publicity at Straaburg, flow from town to town

publicly at Strasburg, flew from town to town through all the orchestras. Margeilles adopted in to be sung at the opening and adjournment of the clubs. Hence it took the name of the Marseillaire Ilvmn.

Beranger, born in Paris, 1780, remarks in his inimitable style, that "songs are the reflex of the thoughts, feelings and aspirations of the living men of the time." Again, he exclaims: "The people - that is my muse - when I speak of the people, I mean the crowd, the mass, the very lowest, if you will - all are God's." One of his choruses runs, "I am low-born, low-born, very." And yet his name will be more enduring than the fame of his friend, M. Lucian Bonaparte. He was editor, held for a time a university office, was related to the elder Bourbons, and twice impris-

.

cago regard with favor every unsectarian effort to consolidate all the radical, scientific and anti-evangelical Christian elements of the country, with a view to practical and radical reform, based upon the idea of the *divinity of man*, and hereby express our desire to cooperate to that end in forming a *Liberal Christian Union* in said city of

Mr. Marsh proposed the resolution with some excellent remarks setting forth the advantages of this unity of action among all the radical elements at work among us, and stating that he was pre-pared to say that the Unitarians, Universalists and also the Swedenborgians were ready and wil-ling to cooperate with us, as Spiritualists, in form-ing a grand *Liberal Christian Union League*.

The resolution met with vigorous and deter-mined opposition from some members, who looked upon it as a kind of "flank movement," an effort upon it as a kind of " hank movement," an enort to neutralize and impair the great spiritual move-ment of the day, which is doing so much to arouse and slimulate inquiry and investigation. Mr. Marsh offered to amend his resolution, dis-claiming any wish or desire to impair in the least degree the individual character of the Society of

Biritualists, or in any way weaken its efficiency as an organization; but this did not seem to sat-isfy the spirit of opposition aroused by the orig-inal resolution, and after a spirited and somewhat acrimonious debate, the resolution was voted down by a large majority. If the object of the friends of this resolution was

merely to get an expression of good fellowship, and a recognition of the claims of the "Radicals," so called, to be regarded as a reformatory power acting in concert with the spiritual movement to bafile error in every form and shape, they were unfortunate in their way of expressing it. Mr. Marsh claims that his amendment removed all the valid objections raised against the resolution. the valid objections raised against the resolution. But there should have been no cause for such an amendment being offered. It was just as easy to say plainly and explicitly at first what was in-tended, as to have any opportunity for misappre-hension, as there clearly is in the resolution as worded. It is not strange that Spiritualists should be found keenly sensitive to whatever worked. It is not strange that Spiritualists should be found keenly sensitive to whatever may seem encroachment upon or interference with their special work. They have withstood the tide of persecution for years; no epithets have been found too vile to apply to them; scorn and derision have been their special heritage. Through the labors and pioneer efforts of spiritual lecturers, during the past fifteen years, vast fields have been covered with fruitful seed, which is now springing up to "bear, some fifty, some sixty, and some an hundred fold." By the inevitable workings of natural law, a large share of this fruit is now being gathered by those who had no lot or parcel in the labor and toll of the sowing. The "Radicals" are now reaping an abundant harvest, but the seed was sown by poor, despised, per-secuted mediums, through years of sweat and toll. We do not and should not complain or lament that this is so, or even wish it otherwise, but rather "thank God and take courage"; for we know that Spiritualism is alrendy a mighty power in the land, despite its seeming weakness in or-maniform.

in the land, despite its seeming weakness in or-ganizations. But who can say that our apparent

weakness is not our greatest strength? I do not doubt but that Mr. Marsh acted in per-I do not doubt but that Mr. Marsh acted in per-fect good faith, and I am told that Mr. Collyer has often expressed a hope that the First Society of Spiritualists would not only maintain their posi-tion as a Society, but would become more efficient in their organization and be abundantly pros-pered. Such I believe to be his honest conviction of what is best for the spread and diffusion of Truth Truth.

There is very much in the literature of the Badical press of late which shows a botter feeling and a more just appreciation of us as Spiritualists. Chicago, August 3d.

Organization of a Society at Kelley's Island. O.

A few of the leading Spiritualists of this place appointed a meeting on the 11th of this month,

Although but few were present, they seemed in express to do and keep doing in the cause for Mich they assembled. Mr. Ansel Randall was called to the chair; and

Mr. William True chosen Secretary of the meet-

A constitution, which had been previously pre-pared, was read and adopted. After which the following officers were chosen: Mr. Addison Kel-ley, President; Wm. D. Kelley, Vice-President; Mrs. E. K. Huntington, Secretary and Treasurer Said officers to act as a finance committee.

Delegates as follows were chosen to attend the Fourth National Convention at Cleveland, on the 3d of September: Mr. Addison Kelley and Mr. Anson Randali. O. D. Worden to go as substi-tute in case either of the regularly appointed delegates were unable to attend. It was unanimously resolved that the proceed-

ings of the meeting should be sent to the BANNER or LIGHT for publication. E. K. HUNTINGTON, Sec'y.

Kelley's Island, Aug. 12th, 1867.

Meeting of Connecticut State Association.

The annual meeting of the State, organization of Spiritualists in Connecticut will be held at Bas-sett's Hall, Willimantic, Sunday, September 1st, 1867, at 12 o'clock, M., for the choice of officers for the ensuing year, to take into consideration the missionary cause, and do any other business proper to be done at said meeting. A. T. Foss will be present at the Convention. A general invitation is extended. GEO. W. BURNHAM, Pres.

LECTURERS' APPOINTMENTS AND ADDRESSES.

PURLISHED GRATUITOUSLY RVERT WERK.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore be noves 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.]

J. MADISON ALLUY, trance and inspirational speaker, author of the l'anophonio System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-even-ing instruction in the new Shorthand. Address, care Banner of Light, Boston. Speaks in East Boston, Sept. 1.

C. PANIE ALLT WIII speaks in Midford, N. H., Sept. 1 and St in Stoneham, Mass. Sept. 15 and 71; in Providence, R. I., Rept. 25; in Massonic Hall, New York, during October; in Wordster, Mass, during November; in Chelsea during De-cember. Address as per appointments, or North Middleboro', Mass.

tualists. J. G. ALLES will reseive calls to locture and organize Chil-W. B. B. dren's Lyceums. Address, Chicopper, Mass.

W. A. D. HUME will speak in Pittsburg, Pa., Sept. 15 and 22. Address, care Dumont C. Dake, 253 Penn street. Mus. Ewa Habiyo Contained and sold consol. are of Mrs. Wil-kinson, 136 Euston Road, N. W., London, England. Mrs. F. O. Hyzza. 60 South Greenstreet, Baltimore, Md.

Miss JULIA J. HUBBARD, box 2, Greenwood, Mass. LYMAN C. HOWE, inspirational speaker, New Albion, N. Y.

CHABLES A. HAYDEN, Livermore Falls, Me. DR. M. HENRT 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 Maverick street, East Boston, Mass. DR. E. B. HOLDEN, inspirational speaker, No. Clarendon, Vt. CHARLES HOLT, Columbus, Warren Co., Pa.

MOSES HULL, Hobart, Lake Co., Ind. J. D. HASCALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis.

consin. Address, Waterloo, Wis. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, liammonton, N. J. Mas. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whiteboro', Onelda Co., N. Y. Jos. J. HATLINGER, M. D., inspirational speaker, will an-swer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

A duress, 20 Court street, New Haven, Conn. Miss NELLE HATDER will receive calls to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Mass. Miss SUSIX M. JOBNSON will speak in St. Louis, Mo., dur-ing September. Permanent address, Miltord, Mass. S. S. JONES, ESQ., 's address is 12 Methodist Church Block, South Clark street, Chicago, Ill.

Notific Cara Street, Chicago, and HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ili., on the Spirit-ual Philosophy and reform movements of the day.

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

nango Co., ru., box 54. Mgs. S. A. Honton will speak in Mercantile Hall, Boston, Juring September: in Washington, D. C., during October. Address, No. 12 Albion street, Boston, Mass., until further

Wy. H. JOHNSTON, Corry, Pa.

DR. P. T. JOHNSON, lecturer, Ypslianti; Mich. W. F. JAMIBSON, Inspirational speaker, care of the Spir-itual Republic, P. O. drawer 6326, Chicago, Ill.

O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month

GEORGE T. KITTRIDGE, Buffalo, N. Y.

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

J. S. LOVELAND will answer calls to lecture in New Eng-land. 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 dress. Hammonton, N. J.

Mart E. Lordow, inspirational speaker, 60 Monigomery street, Jersey City, N. J.

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

MR. H. T. LEONARD, trance speaker, New Ipswich, N. H Miss MARY M. LTONS, inspirational speaker-present ad-dress, 98 East Jefferson street, Syracuse, N. Y.-will answer

areia, 50 Las Scietton Butes, 67 nature, N. 1. -- Will Binwer calls to lecture. MRS. MART A. MITCHELL, inspirational speaker, will an-swer calls to lecture upon Spiritualism, Sundays and week day evenings, in Illinois, Wisconsin and Missouri. Will at tend Conventions when desired. Address, care of box 221. Chicago, 111.

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

DE. JOHN MATHEW, 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 reasonabl distance of that city. Address P. O. box 2826, Chicago, Ill. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn

MRS. BARAN HELES MATTHEWS, East Westmoreland, N. H. DR. G. W. MORRILL, JE., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LORINO MOODY, Malden, Mass. B. T. MUNN will locture on Bpiritualism within a reason able distance. Address Skaneateles, N. Y.

Prof. B. M. M'CORD, Centralis, Ill. DR JANES MORRISON, lecturer, McHenry, Ill.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch ENNA N. MARTIN, inspirational speaker, Birmingham, Mich CHARLES 8 MARSH, semi-trance speaker. Address, Wone-roo, Junesu Co., Wis.

Woo, Juneau Co., Wil. DR. W. H. C. MARTIN will receive calls to lecture. Address 118 Windsor street, Hartford, Conn. MISS BARAN A, NUTT, Parkville, Platte Co., Mo.

A. L. E. NASE, lecturer, Rochester, N. T.

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

BANNER OF LIGHT:

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