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NO. 16.

An' inspirational Poem, given by Miss Lizzie Doten, at the close of her lecture in Chelses, Sunday evening, June 10, 1866.

" ANGEL LILY,

[Reported for the Banner of Light by H. F. Gardner, M. D.]

- Of all the flowers that greet the light,
- Or open 'neath the summer's sun, With fragrance sweet, and beauty bright.
- The lily is the fairest one,

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- And in its inceuse cup there lies
- A perfume, as from Paradise.
- Oh once there lived a fair, sweet child, And Lily was her gentle name;
- As beautiful and meekly mild,
- As if from Heaven's pure life she came-A breathing psalm, a living prayer,-
- To make men think of worlds more fair. Oh there was sunshine in her smile.
- And music in her dancing feet, And every tender. artless wile.
- Made her dear presence seem more sweet;
- But ever in her childish play,
- A strange, unfathomed mystery lay.
- Her playmates-well, we could not see That which our darling Lily saw-But often in her childlish glee, She filled our loving hearts with awe,
- When, pointing to the viewless air, She told us of the Angels there.
- "Oh very beautiful!" she said, "And very gentle are they all; At night they watch around my bed, And always answer to my call. I asked to go with them one day,
- But a tall Angel told me nay." Yes-the "tall Angel" told her nay,
- But it was only for a time; We knew our Lily could not stay Long, in this uncongenial clime.
- Into their home of love and light. The Angels led her from our sight. They led her from the earth away,
- Into the blessed "summer-land," Leaving to us her form of clay, With hudding lilies in the hand; An emblem of her life, to be
- Unfolded in Eternity.
- Oh, though there falls a gloom like night, From Sorrow's overshadowing wing, How often does returning light,
- A ray of heavenly brightness bring, And problems that were dark before, Can vex the soul with doubt no more.
- Beneath that heavy cloud we stood.
- Through which no ray of gladness stole, But well we knew that Sorrow's flood Would cleanse and purify the soul;
- And when its ministry should cease,

THE SPECTRE BRIDEGROOM. TRANSLATED FROM. THE GERMAN OF ZSCHOKKE, BY CORA WILBURN, EXPRESSLY FOR

THE BANNER OF LIGHT.

Literary Deyartment.

[Continued.] Another Birthday.

On the succeeding day all things went on in the usual manner. The Captain had business to attend to; a visit to pay to his General; counsel to take with his predecessor in matters relating to the company; all this demanded an absence of several weeks from Herbesheim. He left as if he were the son of the family, accompanied by the best wishes, advice and admonitions of all; there was no sorrow at parting, and no fears entertained for the future, though the Captain said that, glad as he was of his promotion, he could not hope that he would be allowed long to remain in Herbesheim. He said this without the slightest em barrassment. All expressed their regret: "But," said Herr Bantes, " we must not let our hair turn grey over it. Sooner or later, the one above there sends us into other quarters. Here on this earthball we sit close enough to each other, whether in this or in another place. The cursed English

sit right on the neck of my manufactory." The return of the Captain was halled with quiet loy; and preparations were made for the celebration of Frederika's birthday, on the tenth of November. Waldrich had bought for her a fine harp, and some choice pieces of music from the neighboring Capital. He gave his offering when his turn came on the auspicious day; from the beautiful instrument floated a broad, rose-colored ribbon.

Herr Bantes seemed in high glee; he wandered around the spacious apartment, rubbing his hands, smiling and chuckling over some inward source of merriment. His wife, noticing his peculiar manner, whispered to the Commandant: "Papa has some agreeable surprise in store for us." And, indeed, the wise matron was not mistaken.

After the presents had been offered and accepted, all sat down to the dinner mble. When Frederika took up her napkin from her plate, she found beneath it a costly necklace of Oriental pearls, a splendid diamond ring, and a letter addressed to herself. She smiled and colored with grateful surprise, and examined the munificent gifts with sparkling eyes. Herr Bantes looked with delight on her pleased countenance, and he reveled in the astonishment of all present. The ring and necklace were passed around so that each one could better admire their beauty.

In the meantime, Frederika had opened the letter, and was reading it. Her expressive face evinced a still greater amazement; her father was in a heaven of ecstasy. The mother strove with an anxious curiosity to study the changing

He shot up all at once."

"When have you seen him, papa?" "The last time I was in the Capital. Let me see, about ten, maybe twelve years ago. I brought you the fine doll at the time; what was her name? She was almost as large as yourself: Babette, Rosette, Lizette, or whatever she was named. Now you know. The young Hahn cannot he much over twenty. I tell you, a handsome milkface; you only want to see him to like him."

"Papa, I should have preferred to have seen him first than to read this letter at his request."

"It was a foolish caper, that, after we old folks had arranged it all the could not himself come to your birthday celebration. When I was betrothed to mamma I came in person. And you, mamma? You opened your eyes wide, ch? The secret has been tormenting me all along; I wanted to tell you long ago, but I know you women; the secret would all have been revealed before the birthday, and all the pleasure of the surprise would have gone to the mischief."

Frau Bantes replied, thoughtfully:

"You did well, husband, not to ask my aid in this matter. It is done; may heaven bless your work."

"But, mamma, I beg you look at the choice. For his title I would n't give a red penny; but such a young girl there does not mind being titled 'My gracious lady.' But the rich banker! See, mamma: we manufacturers, after all, are but common workers. A banker is always a governing power in the mercantile world. If old Hahn crooks his finger, all is in commotion at the Court in Vienna, or wherever he points; and all ask, 'What commands the Herr Von Hahn?' If he nods his head toward Berlin, all how down to the earth. Such a one the devil and the English cannot molest. That is what I look at. What say you?"

"I find your choice, as you have made it, an excellent one," said Frau Bantes, and dropped her eyes upon her plate.

Frederika glanced at her mother, sighed heav ly, and said: You, too, mamma?"

The Captain still gazed upon the letter, while the rest were talking.

"All the weathers, Waldrich! cannot you read enough? Your soup is growing cold!" cried Herr Bantea.

Waldrich, awakened from his dreamy condition, gave one more look at the letter, and threw it from him, as though it contained a pestilence. The letter was taken up by another, and handed round.

Papa Bantes was vexed that Frederika did not seem well bleased. He ascribed her silence to the sudden tidings, which seemed to deprive her of speech, but continued his well-meant jokes, hoping to arouse her to liveliness. But his efforts were in vain; only his employes smiled their ap-

proval.

weakly; probably that came of his sudden growth. tation: Father Bantes sprang to one side with a comical gesture, to witness the giving of the kiss.

{BINGLE COPIES,} Eight Cents.

When it had been bestowed and received, their hands were still tightly clasped. Waldrich turned pale; a tear trembled in the maiden's eye. Once more their lips met, and then, weeping loudly, Frederika hastened away, and the Captain sauntered to a window, and traced figures on the nanes.

The astonished father looked from one to the other:

"What the cuckoo has broke loose?" he exclaimed. "What alls the girl? What has happened to her?"

Frau Bantes drooped her eyes upon the diamond on her hand; she knew well what had happened to Frederika. She said to her husband: 'Let her weep, do not reproach her.'

"But-but-but what is the matter?" he cried, and ran to his daughter. "What ails you, child? what are you crying for?"

She continued weeping, and said she did not know.

"Bahl fancies and the like! Something has gone wrong with you, Has any one done anything to annoy you? Has mamma perhaps---' " No.'

"Has the captain said anything?"

"No, sir."

"Thunder! it isn't I, is it? What? Speak, is it me? On account of the joke-is that it?" Frau Bantes took him gently by the hand, and

led him away. "Papa, you have broken your word, and forgotten her request; and again, you know-

"Reminded her of the somebody? You are right. I ought not to have done so. Let it be, it shall not happen again; but you must not take things in this high-handed manner from your father."

Frederika composed herself, and her mother led her to the harp. Waldrich went for his flute, and both instruments gave forth their harmony. It was again a social, home-like gathering; an evening freighted with beautiful memorials.

Counsels,

Father Bantes kept his word; he never mentioned the name of the unknown bridegroom But in vain; for every one in the house thought all the more of him. Regularly every morning, noon and evening, Herr Bantes went to the harometer and knocked, in order to have the quicksilver rise, and compel fair weather for traveling invalids. Frederiks, when unobserved, went also to the barometer, in order to have the quicksilver fall. Waldrich and the house-mother looked more than usual askance at the prophesying tube of Torricelli.

"The weather is changing for the better, visibly," said Herr Bantes one day, when he found himself alone with his wife. "The clouds are breaking away; I think he must be on the road." "God forbid it, father! I think it would be best for you to write to Herr Von Hahn not to under-

with a handsome milk face. He was always a little | they inclined their heads for the customary salu- | house to spare his ridicule, for the belief in the old story injures no one."

"All folly is injurious; therefore no sparing them! War, open war, against such fol-de-roll Since Frederika's birthday all stand as solemnly and move about as grimly as if the Day of Judgment was on its way. The devil has invented the story of the Spectre Bridegroom! All remains as I have said, mamma; nothing shall be changed: I am inflexible!"

And Herr Bantes ran out of the room.

But all things did not remain as he desired them. The conversation with his wife had left its implanted thorn. He found that for the peace of the household it would be better to postpone the betrothal until after Christmas. He loved his daughter with the deepest paternal love, and, in spite of himself, felt troubled about her. As Advent time approached, he felt rostiess and discomposed, much against his will. He wished in silence that his future son-in-law might not come at the appointed time. He was alarmed when the weather settled fairly, and the full, warm sunshine flooded the earth, as if the closing autumn had brought a return of summer as an offering to the world. He went as frequently as ever to the barometer, but always tried to make the quicksilver fall. To his astonishment he found that, with the return of pleasant weather, his wife and Frederika were restored to their former good humor and cheerfulness; the same was the case with the Captain and the rest of the household; but the old gentleman himself could not return to his usual equanimity and good spirits.

Fair Weather.

Frau Bantes had observed that her daughter's heart harbored many objections toward the son of the rich banker; and that Commandant Waldrich had become the possessor of that maiden's heart. Not to favor the Captain, but in order to gain time for her daughter and to prevent any possible misfortune, she sought for the postponement of the conjugal relation. She desired the young people to become acquainted; to give Frederika time to accustom herself, in thought, to the change to take place in her life; and, also, to discover whether the heart of the Herr Von Hahn was deserving of Frederika's love. The thoughtful mother, although unaware of the disposition of her daughter's hand until the birthday, had not reproached her husband, nor attered a single word against his choice. She knew him too well: contradiction only rendered him more obstinately determined on his own course. She had written to a friend in the city where the Hahns resided, and had requested information concerning the moral worth of the young man. The answer arrived on the day that the streaming sunshine sent a thrill of slarm to Herr Bantes's soul. The Herr Von Hahn was described as one of the most honorable of men, who was in possession of the universal esteem and pity; not alone on account of his ill health, but because of the exemplary paience and filial forbearance with

Our lives would blossom fair with peace.

One evening, when the summer moon With silver radiance filled the sky. And through the fragrant flowers of June The balmy breeze sighed dreamily, With spirits calm and reconciled, We talked of our dear Angel child.

We spoke of her we loved so well, As one who only went before-When lo! just where the moonlight fell With mellow lustre on the floor, We saw our own sweet darling stand, With half-blown lilles in her hand,

She seemed more beautiful and fair Than when a simple child of earth, The golden glory in her hair

Betokened her celestial birth; But as she sweetly looked and smiled. We knew she was our own dear child.

Oh strange to say! we did not start, We did not even wildly weep, For each had schooled the wayward heart. The law of perfect peace to keep-And deep as Love's unfathomed sea, Had been our faith that this would be:

Oh'shall we tell those moments o'er-And all her words of love repeat-And say how, through Time's open door, She glided in with noiseless feet? Nay, rather let us purely hold Such things too sacred to be told.

Enough to say we wait our time. With heaven's own sunshine in the heart, Bejoicing in the faith sublime, That those who love can never part. And wheresoe'er the soul may dwell, That God will order all things well.

MOUNTAIN TOP.

11. 1.1. BY CHARLES G. AMES.

I stand on high, Close to the sky, Kissed by unsullied lips of light; Fanned by soft airs. That seem like prayers Floating to God through ether bright. The emerald lands, With love clasped hands, In smillng peace, below me spread;

Around me tise 1. 14. 14 $p \sim prt$ The amber skies, Harris

A dome of glory o'er my head. 796.0 of the stand Wind-swept and bare, mean with a

-s call trainithe folds of strid grant Same 1 Give the weaved cagles room for play;

1 On mightieriwing stateouft staft blo To anseen anmulte far away. I have bedreenes peace on that score, alle is a fine, tall young mail, earnesily and sorrowfully into each other's eyes,

face of her child. Frederika was silent for a long time, as she glanced thoughtfully at the letter after having perused its contents. At last she laid it down heside her.

"Let the letter, too, pass the rounds!" cried the excited old gentleman. Silently and with much embarrassment she gave the letter to her mother.

"Well, 'Rika, has the surprise stolen your breath? Say, does papa know how to arrange it?" "Who is this Herr Von Hahn?" asked Frederika, with a gloomy expression on her face, usually radiant with smiles.

"Who other than the son of my old former partner, Hahn? You know, the celebrated banker. Could you expect any other one for you? The old man has succeeded better than I have with my factory; he is about to retire from business. The son takes all the matter in his own hands, and you become the bride of the young Hahn."

Frau Bantes showed her silent disapproval by a negative motion of her head, as she handed the epistie to the Captain; its contents were as follows:

"To the celebration of your birthday, my beautiful and esteemed Fraulein, ventures one who is to you, a stranger; who, alas! intrudes only in spirit, as the physician has forbidden me to travel in rough weather. How much I regret that, in place of these lines. I may not myself fly to Herhesheim, there to sue for your hand; and to obtain what our father's. in their goodness of hearts. in the friendship of their early years, have concluded upon, our union, so fervently desired by me. Oh, my adored and promised one! with the first mild weather, although yet delicate in health, I shall haston to Herbesheim. I bless my destiny. I will make it the resolve of my life, that you, too, shall bless our united destiny. I may only plead for the hand, not for the heart, I know. The heart can only be given freely. But leave me the hope to merit your love. If you knew how happy a written word from you would make me; how, more than the art of my physician, it would heal and strengthen me, you would not let me ask in vain. Permit me, in adoration and love, to subsoribe myself your betrothed, EDWARD V. HAHN."

The Captain looked earnestly and with abstracted mien upon the letter; he did not appear to be perusing it sigain, but he seemed immersed in thought, or in a dream.

Father Bantes Insisted that Frederiks should iny aside her girlish coyness and be frank, and tell him how glad she was. "But, papa, how can 1?" she replied: "I have

never seen this banker, Yon Hahn," "Little, simpleton, I understand you; that is -it we stow bly souldoth springtor ton ber of natural; but I can give you consolation and

At last he said in a tone of annovance to Frederika:

"Child, tell me at once and for all, have I hit it or not? Have I done a wise or a foolish thing? Tell papa. But I know you will sing another song, birdie, when the young Hahn' arrives." "It may be so, dear papa," replied Frederika. How can I doubt your kind and fatherly inten-

tion? Let this suffice you for the present." "Well, that is spoken with all due honor, 'Rika; that is the way for a sensible girl to think. Mamma has confessed to me that she thought just so at one time. Fill the glasses! Long life to the bride and bridegroom!"

The father touched glasses with the daughter; the cheerful spirit seemed about to return.

" It is a foolish trick, it is, that just on this day we have to miss the young Hahn," resumed Herr Bantes. "He is a handsome, fine young man. I tell you. Very pleasant, very social; has gone through more schools than ever his father did. I bet you will not lose sight of him after you have once seen him. You will fall around papa's neck. and thank him for choosing so well for you."

"It is possible, father; if so, I shall do it with pleasure. But until I see him-and you know I have the right of making a request on my hirthday-I entreat you not to say one word more about him-not to mention his name until we meet him."

Herr Bantes frowned, and said, at length:

"With your permission, my daughter; that was a very foolish request. Mamma, in her time, made no such couditions; but, of course, it is granted.'

"Dear husband," said the good mother, " remember, no one must hurt Frederika's feelings on her birthday; no reproaches for her, please!" "Right, mamma; besides, he will soon be here

it is near the new moon, then the weather will change."

With that the conversation was changed, and the former hilarity resumed its sway. But the Captain seemed under some kind of cold restraint. which was duly observed by Frau Bantes. Frederika looked toward him several times with a searching glance. And when their eyes met, it was as if their souls were questioning each other. There was in Waldrich's eye the expression of a silent' reproach; and this, to the young girl, was a satisfactory reply.

When the repast was ended, the ceremony of kissing the reigning queen of the day commenced. for some time, and at last he said, in a tone of vex-Frederika and the Captain met each other close beside the jovial Herr Bantes.

"Liston, 'Riks," said the old gentleman. deones. Try it, you little simpleton." Waldrich took Frederika's hand, and gazing one of them will acknowledge it. Pshaw!"

take the journey before Christmas. For, although I do not believe in the silly gossip, still one cannot help feeling a little anxious."

"What! what!' mammal thinking of the spectre guest, or bridegroom, or whatever you call it? Nonsense! Are you not ashamed of yourself?" "I acknowledge, dear husband, it is folly: but if anything should happen to our child during the Advent-time, we should always-yes, even the very thought would torment us, if 'Rika was to he the least bit indisposed. And though I do not believe in ghosts, and our daughter laughs at them, we would not willingly walk nights in the churchyard, we are so constituted. Postpone the formal betrothal until after the fated time. There is time enough after Advent for the young people to see each other, and prepare for the wedding. Why hasten now? why not wait a few weeks longer?"

"Shame on you, mammal do not persuade me into folly! For the very reason that the rabble have such a fuss over their 'Spectre Bridegroom, and so forth. I want Frederika to be betrothed at once. One must give an example; it is our duty to have it sol If the people in the city find that we do not care about their silly legend, that we betroth our child in spite of their talk, that 'Rika retains her head, and no one wrings her neck, why then the neck of the superstition will be wrung forever! It's of no use to preach to people to repent and become plous; it's of no use; examples are the best preachers!"

"But suppose, papa-your child is dear to you, suppose that-see, according to the church records, something dreadful must have happened a hundred years ago, let it be what it may. Perhaps the people of that time laughed at the superstition, as we do now. But if you have a hetrothal at this unlucky time-and the good Lord forbid it should happen that-"

"Hold! you do not mean to say Frederika's neck may be wrung? I don't want to think such a diabolical thought! Keep away from me with it, I tell you'!"

"I will. But only think, if Herr Von Hahn was come to us in those fatal days, sickly and suffering, as you say he is, he might grow worse from exposure to the weather; we might have a dying, a dead quest in our house; the idea makes me shudder. And then, this is the anniversary of the popular legend. Do not be obstinate, my dear, but reflect before you act."

Herr Bantes thought over the matter silently ation:

"Mamma, I cannot comprehend how you come upon such ideas, that would not find place in any lighted with his novel idea; "just imagine that other brain! How do you manage? You might our George here is a certain somebody whom I be a poet," he said. "But I see you are all posam forbidden to name, under penalty of life and sessed with the Herbesheim folly-all of youl limb, until he comes; think of him, and the kiss you, Frederika, and even the Oaptain, who prewill be quite's different one from the every-day | tends to be a brave soldier, the cashier, book keeper, inspector, all the clerks-all, I say! and not "If that is so, it is best for the father of the

dured the whims and eccentricities of his miserly father. Since a few weeks he had been placed in charge of the entire business, and the old gentleman had retired to one of his country seats, as the advances of age were being felt by him in general debility, loss of hearing and dimness of sight, even through his spectacles. Those pleasant tidings constituted the fair weather of Frau Bantes.

Another incident brought about fair weather for the Captain and Fredrika the same day: Waldrich had entered Frederika's room, bearing a message from her mother. The young girl sat by the window, leaning her forehead upon the harp that stood before her.

"Fraulein, mamma wishes to know whether you will go with us this fine day for a ride into the country?"

She did not reply, but turned her face away from him, toward the window.

"Your grace is in a bad humor?" he remarked sportively, thinking she was only in jest. " Have I not done your sovereign bidding, and taken one cup more of chocolate at breakfast time than I needed, only because your highness commanded it? Did I not return punctually and promptly from parade? Have I not said at table my reverential 'yes' whenever requested?"

There was no answer; he waited awhile receded to the door, turned again and said somewhat linpatiently, " Come, 'Rika, the weather is delightful f''

There was a husky "No!" He started at the tone of the voice that uttered it, for there was in it a sound that betokened tears.

"What is the matter?" he asked anxiously; and he took her hand away-from her brow, compelling her to look up.

Will mamma take us to meet him? Is he to arrive to-day? has she said anything?" said Frederika hastily; and she wiped her tear-swollen eyes.

Waldrich's expression changed to one of gloom. Reproachfully he said:

" It is not right in you to ask me such questions! Oh, Frederika, do you think I would invite you if I had the slightest presentiment of such an. event? I hope to heaven he will not come till I am gone!"

"How? Gone?"

.

"Into another garrison. I wrote to the general on your birthday, but have as yet received no repl⊽.'

'Rika looked at him, and said:

"Excuse me, George, but that was a cruel act of yours."

'I cannot, I will not, I dare not remain," he said. "Waldrich, are you in earnest? You will make

me angry with you for life!" "Do you wish to cause my death, in obliging

me to be a guest at your marriage?"

"You shall never be invited to my marriage. Who has told you that'I had given my consent?" "You cannot refuse it."

"And, oh God! I cannot give It!" she sobbed and covered her face.

Waldrich, too, was overcome by his hidden grief. This was the first time that the subject. ever present to their thoughts, was spoken of between them. Since the birthday, both had discovered in the prospect of losing each other's soclety, the deep love they bore one another. Since the revelation made to their souls by the birthday kisses, they had looked at their relations, with far different views. They understood each other; knew that they loved and were beloved, without the necessity of the assurance in words. The guiding screne light of friendship had been transformed into the vestal flame of love. They sought to conceal this from each other, thereby only augmenting the all-conquering power within.

After a long silence, Waldrich approached the loved one, and said, in earnest, unfaltering tones: "'Rika, can we remain together as we have been?"

"Waldrich, can we be changed toward each other?"

"Can I? Impossible! Ah! I knew not the extent of my own happiness, 'Rikal Now that I must lose you, I know that I am lost myself!"

"Lost, George? Do not say that to me; do not make me unhappy. That is a terrible word! Never mention it again."

"But if he comes?"

"Then God will care for me. There, take my hand, George. A thousand times rather would I betroth myself to the Spectre. But you must not tell this to papa or mamma. I will tell them when the time comes. Take my hand on this assurance, and be tranquil on my account."

He took her hand, and covered it with grateful klases.

"It is a word given for life!" he said. "I dared not expect it, but I receive it with thanks. If you break that promise, you destroy my life!"

"And now are you again satisfied and happy?" "Oh. I have never been so blest as at this moment!" he exclaimed.

"Away!" cried Frederika; "mamma will be waiting for you. Away with you! I will arrange my dress, and follow you."

She urged him out at the door, but permitted him a parting kiss. He went like one entranced, and took the daughter's message to her mother. Frederika, sinking back into her seat, forgot all about the ride, so absorbed did she become in her day-dream of joy.

The carriage waited. At length Frau Bantes went herself to fetch her daughter. She found her sitting dreamily, the golden-locked head drooped upon her breast, the folded hands resting in her lap.

"Are you thinking, or praying, my child?" asked

the mother.

"I have spoken with God." "Do you feel at peace?"

"As the angels with God!"

"Is that really so, 'Rika? You have been weeping, my dear?"

Yes, I have been weeping. But I am happy now, mamma. Come, let us go to the carriage. I have only to take my hat."

She took it, and arranged it on her head before the mirror, beneath which lay the rose-colored ribbon presented to, her with the harp on the eventful birthday. She took it up and tied it around her waist, and followed her awaiting mother.

[To be continued in our next.]

THE RAIN UPON THE ROOF.

BY COATS KINNEY.

When the humid showers gather Over all the starry spheres, And the melancholy darkness Gently weeps in rainy tears, 'T is a joy to press the pillow Of a cottage chamber bed, And listen to the murmur Of the soft rain overhead.

Every tinkle on the shingles

BANNER OF LIGHT

.1

Department. Children's BY MRS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.



(Original.) THE BROKEN BOUGH. IN TWO PARTS.

PART IL

May sat in the soft glimmering shadow. of the vines, with her sad eyes close to the trellis, looking at Mrs. Ketchum. Just so, also, the shadows played over her heart. The beautiful sunshine of love was there, but the thoughts of the wrong she had done shadowed the gladness of her little spirit. May did not intend to be a listener to conversation it was not intended she should hear; but so great was her fear of meeting Mrs. Ketchum's indignation that she sat very still, wishing that she was down by the river's bank, or in her own little room. After a time she heard what was said by the ladies:

"I bought this lace shawl for seventy five dollars-a dreadful price; but then you know it is an elegant nattern."

May had heard her tell her mother that she gave only fifty dollars for the, shawl, and her eyes grow sharp and searching as she looked into Mrs. Ketchum's face. Something she saw there made her shake her little head, until the other lady looked around to see what it was that moved the leaves of the vine.

"You see," continued Mrs. Ketchum, "I have concluded to go to Newport. I can get boarded there for fifty dollars a week, in elegant apartments, and I very much wish to see a little of the fashionable world. I am only forty-five, you know; why should I not be quite gay? ha! ha!" May opened her eyes again, for she had heard Mrs. Ketchum read the letter she had received relating to board, and she was to pay only fifteen dollars; and she knew her to be nearly seventy years old.

"I don't much fancy staying here," continued Mrs. Ketchum; "there is not style enough, you know. Very clever people, very; but dreadfully common. I quite prefer a fashionable hotel. But dear me! people are so anxious for my society, it is quite hard to tear one's self away."

Again, May opened wide her eyes, looking through the trellis, straight into Mrs. Ketchum's face, for there were three falsehoods in that last speech. She looked at that old wrinkled face under the shade of the gay flowers and lace. Was there any beauty in it? May thought she had never seen anything so homely. There was no gleam to the eye, and around the mouth were so many wrinkles that Mrs. Ketchum thought formed a smile, that May twisted up her own face from the very sight of them. Again she listened, and heard more and more falsehoods. and looked at the wrinkled face and hands, and the fishy eyes, and the loveless brow of the one that uttered them.

But she grew very tired sitting there, and wondered if she could not creep round the edge of the trellis unobserved. This she did, and she went down by the river bank. It was so calm and still there, that she gave a little sigh of relief, as if she had escaped some great danger; but still the great weight was tugging at her heart-the weight of her own falsehood. Some fishermer had left a vessel filled with water, and in it May looked and beheld the reflection of her own face from the dark bottom. Was she too a liar, and did she look like Mrs. Ketchum? She fancled there was something wrong about her eyes, and surely the sweet smile had left her face. So May sat there and wondered, and she very much feared that her lie was written all over her face.

it became confirmed, her face grew contracted and her eyes dull and her smile artificial. She put on false hair, and had false teeth, and some say she wears plumpers, which are false checks or something to make the cheeks look round, and. she tries to gain a falsa complexion by painting; but she cannot look fair or lovely, for her face will not lie, and tells every one of her spirit, which is false, tuo. And now my story is done, and what does May think about lying? Does it bless the one who does it?"

May sat quietly thinking; at last she said: "I've been thinking how nobody believes half Mrs. Ketchum says. How can you believe what aay?"

"That is just it, May. If you trust any one you must have faith in them. If a person does not speak the truth, how can one know what to believe. But there is one way to prove that we are at least sincere."

May shook her curls, and put her little hand up to her head as if she wished to comprehend what her mother meant without asking; at last she jumped up with all the old sunshine in her face, and said:

"I think I'll go and tell Fido and Josey and papa all about it; but-but-there's Mrs. Ketchum! won't she think I'm just like her?" and May turned again toward the mirror. "I wish she could be a little girl again, don't you, mamma? and then she'd begin over again?'

It was easy for May to confess her wrong to Fido and Josey, who loved her so much and kissed her over and over again, and to her father, who looked proud of her strength of purpose. But she was not satisfied with this. She stood long before Mrs. Ketchum's door thinking whether, after all, it was necessary to say anything to her, since she was so much in fault herself; but her spirit kept telling her that, to be altogether on the right track again, she must stand just right even before Mrs. Ketchum. So she at last got courage to knock at her door and enter.

"I am sorry, Mrs. Ketchum, but I told a lie about the rose tree! I felt all wrinkled up and twisted around, and so I wish to set it right, if I can, and get untwisted.'

"You! you! told a lie, May? and did you think you must confess to me?. Lies! do they make folks all twisted up?"

"But I did n't know as you'd believe me," continued May, "when you found it out, if I did speak the truth. I guess folks can't believe folks that lie!"

Mrs. Ketchum gave May a searching look and said, " You may go." But not with May went the thoughts that came to Mrs. Ketchum:

"Is it true no one can believe me? Suppose I was to confess all the lies I told? who should I go to first? And that dear little child is going back from the road of wrong as I wish I had done. But -oh, dear! dear!"

And Mrs. Ketchum Inid down on her bed and covered her old, wrinkled face in her pillow. It seemed as if May's wish was fulfilled, and she was becoming a child again; for she wandered back in her thoughts to the days of her childhood, and saw herself a pure and artless girl.

"Oh, if I were a child again, would I not put all deceit away from me? How I seem to myself! My poor body is a lie! my life is a lie! sometimes I think my heart is a lie. But far back it was not so. Oh, little children, oh, May, don't tell the first lie, for if you do, perhaps you will turn into a great lie, as I have done."

And poor Mrs. Ketchum raised her hands as if begging something good and beautiful to come to her; and just then the stray sunbeams came through the heavy curtains as the wind separated them, and a smile-a genuine one-came over Mrs. Ketchum's face. She looked in the glass, and a little of the old light was in her eye.

"Too late! too late!" she said; "it might have been, but not now! I'm false-false all through! but oh, little children, if I could speak to you all, I'd say, do n't begin to be false! But I must dress for the festival, and put on my false hair, my false smiles and my false heart, and be gay while. can. But who would have thought that that dear little May would have confessed to me? I'd tell her what I am, but she would hate mel they all would hate mel I must be false all through! alast alas!"

imaging shadows or storms. I hope the strawy berries are ripesing on many a millide, to tempt little feet out from the streets into the fresh comtry life, for while you are hunting for Berries you will be finding something much better-health and strength and loveliness of spirit and body.

When I went out on the hills and down in the mendows, many years ago, I thought I could get nothing better than the ripe, red, luscious strawberries. How they gleamed out from the green grass, and put up their rosy check for a kiss; for many a berry had only one ripened side. But there was fruit in those pastures that I did not know I was gathering-fruit that will always be sweet and keep its fresh tint. All those pleasant sights of the grand mountains, the songs of the birds, the singing of the wind in the trees, are like little threads of silver, drawing my heart always toward the pure and good.

A happy, pure childhood is the greatest help to a good life. Everywhere we go we leave some part of ourselves. Even little children are all the time scattering little golden grains of life, and sometimes I think that we keep a little tender feeling of love for all that we have imparted unto; so that if, when we become men and women, we come to a place where our little feet trod in the days of boyhood and girlhood, we know of it, and feel glad in all the goodness that was then ours.

Perhaps this is not very clear to you, but you will readily understand this: that as I sit here, with the sweet June air blowing over me, looking out once in a while on 'to the waving grass and the pretty shadows of the orchard, I feel very glad in every sweet memory of my girlhood which these pleasant sights bring to me, and I would rather have those treasures laid up than many ornaments of gold or silver. The treasures of memory you can all lay by, and if you make them all very sweet and pure by your goodness and love, the day will come when you will be more thankful for them than for the prettiest rings or finest lockets that could be bought.

Spiritualism in Troy and Albany-Anniversary at Middle Granville.

If your columns are not too crowded, dear BANNER, please say to the great fraternity of Spiritualists, that truth is not forgotten in this region, nor is there a disposition on the part of its lovers to lower the standard, or give over the contest till victory be won. The Trojans are renewing their zeal, having reorganized themselves this last winter, and recently established a Lyceum; and now are planning for the erection of a hall for their own special use. As elsewhere, a comparatively small number are obliged to bear most of the pecuniary burdens. Happily the working few here are determined to keep the wheels in motion. This is the true way. Selfishness can only be cured by a large-hearted unselfishness, manifested in continuous deeds of active charity. Those who meanly withhold their efforts and money for the advancement of truth, are the ones most needing pity and commiseration. They may lay up gold, or squander it in selfish display and gratification, but they are laying up a store of sad regrets to darken the sky of their spirits in the coming future. They are now exchanging the sweetest of all happiness for intoxicating pleasure, which leaves emptiness and sadness as its legitimate fruit. Is it not time that Spiritualists, as a body, were awake to the transcendent importance of the true use of wealth? How long shall we quiet our conscience over our guilty parsimoly, by the scandalous excuse that the Churches give because they are afraid of the devil, and that we refuse to impart thus freely because we have escaped that fear? thus confessing that our consecration to truth and goodness is a less potential motive to poble action than a mere superstitious vagary. It is cause for joy, that a few, even, are determined to throw off this fantasy, and do, and give, in a manner commensurate with the vast blessings received from the spirit-world. Some of the Troy Spiritualists mean to occupy this position. In Albany, there a large number of neople willing to listen to



There is no contingency as to the perpetual reali-

ty of either. . This is because the process of

growth, whether physical or mental, is according to one and the same law of Nature, which is anterior to all forms of life, both sentient and insentient. More clearly, though there is no possibility of growth except by means of consecutive gradations, whereby Life ascends toward the summit of conscious being, so that each successive stage of development is superstructed upon all its lower stages, yet the CAUSE of growth is absolute, without "variableness or shadow of turning," to the Divine End thereof. In reality, though to the human mind abstrusely, God creates what seems to arom. Nevertheless, God works by natural means; through minerals in making plants, through plants in producing animals, through animals to the

birth of human beings, and through all these finite agencies to the end of peopling the spheres of spirit-life. God's works are not of darkness. There is no essential mystery in His doings, and all their seeming mystery is of Man's innate ignorance. As the spirit of vegetation succeeds only in the light of Day, so the spirit of human. Progress succeeds only in the light of Intelligence. The body of humanity has a Brain, and the masses of mankind follow the lead of the world's reformers, who pioneer the march of mind whither Reason shows the way. Man is to be morally educated by Woman, and Woman rationally educated by Man, only in proportion as they are informed of their respective missions, and made to comprehend the substance thereof. This implies the whole science of human development, which is just beginning to be born in the heads of sages and seers, by them to be transmitted to the common people of either sex, who, like children, learn mostly of their elders in wisdom. There is no advance of mankind in science, art or morals, except at the instance of some original thinker. Without such an adventurer as Columbus, Europe would never have discovered America. Without such persistent explorers of Nature as Euclid and his followers in mathemetics, Galileo and Newton in astronomy, Linnæus in botany, Davy in Chemistry, Harvey and Liebig in physiology, Gaul and Spurzheim in Phrenology, Bacon and Descartes in philosophy, and various other special contributors to the round of human learning, mankind would have remained to this day as ignorant and unlettered as before the birth of their proper personal teachers. Without certain inventive geniuses, as rare in society as pearls in the ocean. some of whose names connect with the history of every art, the common people would never have constructed a cotton-mill, a steamboat, a railway, a printing-press, a telegraph, nor even a lightningrod. So also, without the Gnostics of Christendom; I mean the sticklers for knowledge in religious matters from first to last-without such agitators in theology as Waldo, Huss, Luther, Wesley, Fox, Roger Williams, Ballou, Channing, Parker, and the still growing Radicals of the same type now living; without such iconoclasts as Thomas Paine, Robert Taylor and Abner Kneeland, and such political disturbers of the peace of despots as Garrison, Phillips, Sumner-without the rational Friends of Progress of every various name and order, the world would never move in a moral or religious way. Such is the order of tuition in the common school of humanity, wherein the Mission of Reformers is comple ly subtended by tha the Mother and Moral Educator of mankind; which determines the former to reach no further and to compass no other purpose than to guide Man and Woman to their respective missions, aiding and interesting them in their appointed works, especially that of Woman. This is to be done for Man by helping men to appreciate women, and, for Woman by helping women to appreciate themselves, both which ends are the fruit of Intelligence: for it is the ignorance of men and women-their ignorance of Woman's Moral Power, and of the issues of her competency or incompetency, for the Maternal Agency, which prevents the consciousness of personal importance on the part of women, as well as their rational estimate by men. 'This is said with reference to the truth that Man's mission points to Woman, at the same time that her mission to him begins with herself, that is with her own rational education as the harbinger of her fitness to become his moral educator. Thus I have come at length to the logical juncture of thought in which it is pertinent to enunciate that hitherto ."un written thesis" alluded to in the beginning of the preceding section, as the anticipated subject of this. It is,

And a thousand dreamy fancies Into busy being start; And a thousand recollections Weave their bright hues into woof, As I listen to the patter Of the rain upon the roof.

Now in fancy comes my mother, As she used to, years agone, To survey her darling dreamers, Ere she left them till the dawn; Oh! I see her bending o'er me As I list to this refrain Which is played upon the shingles By the patter of the rain.

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And my little seraph sister, With her soft and waving hair, And her bright-oyod cherub brother, A serene angelic pair. Glide round my wakeful pillow With their praise or mild reproof, As I listen to the music Of the soft rain on the roof.

And another comes to woo me, With her eyes' delicious blue, And forget I, gazing on her, That her heart was all untrue. I remember but to love her With a rapture 'kin to pain. And my heart's quick pulses vibrate To the patter of the rain.

There is naught in art's bravuras There is naught in art's Dravuras That can work with such a spell, In the spirit's deep, pure fountains, Whence the holy passions swell, As that melody of nature— That subdued, subduing strain, Which is played upon the shingles By the patter of the rain. By the patter of the rain.

Great Falls, N. H.

Since closing my local offices for the summer months, I have been healing and speaking in this place. The Spiritualists, though at present a litplace. The Spiritualists, though at present a lit-ite divided by sensitiveness, are nevertheless a power respected. I understand the Orthodox power respected. I understand the Orthodox ininister forgot his usual text in the Bible Inst Sabbath, and spoke with special reference to the writer, and the danger to his flock of my visit here. I trust he will have a more interesting theme next Sabbath, or that some of his congre-gation will walk down to the Town Hall, and judge of the subject for themselves. To day Spiritualism is a foundation, a school, a discipline. The finished temple soars far away into worlds above. Let us carneestly labor and do

into worlds above. Let us earnestly labor and do everything that is right, to gain true wisdom; then Ahis life, with its various scenes and trials, its joys and blessings and hopes, its schools and gov-érnments, will all have done for us their incon-seivable and eternal benefit. W. K. RIPLEY. Great Falls, N. H.

Cured of a Cancer.

I believe it to be a duty that I owe to my fellow mortain, to state that my wife has been cured of a cancer that has troubled her for several years, by Action into has troubled her for several years, by Mr. Isaac Watterman, of this place, two miles be-low Parkersburg. He also operated on my.son, who was sick with the lung fever; had not sat up for three days. Both cases were cured in five or six minutes. I have also witnessed several other cases edital to the above, and as he has been only recently developed. I think he bids fair to become one of our best healing mediums. His place of residence is fourteen miles below Marletta. I thought I should be serving the cause of humani-ty by forwarding this notice, as we have not been blessed with a healer is this part of the vineyard. Most sincerely, yours for the sincer of truth, with Belore, Washington Co., O, June 7, 1806.

Belpre, Washington Co., O., June 7, 1800.

What alls my May? said her mother at dinner. "Where has gone the sunshine, and what has put the little lines of care about her face?" "Sunny," said Josey when she went to the kitchen, "let me take the flatiron and smooth the wrinkles from your face. Why really, you begin to look like Mrs Ketchum."

"May is not well," said her father. "We must try Dio Lewis's new system of cure; put her in a pen with the sunshine all about her, for how it has faded out of her face."

May listened to all that wassaid, and wondered if indeed something was already stamped on her face that every one could read. She went to her room, and pouring a plenty of water in her basin, she bathed her face thoroughly and rubbed some fresh color into her cheeks. But she was not used to thinking about one thing so long, without asking her mother about it; so she went quietly to her room, after finding that Mrs. Ketchum had retired to her room for her afternoon nan.

"Mamma," said she, "what makes Mrs. Ketchum's face look so? When she smiles she smiles with her skin, and it don't go in a bit and don't come out a bit."

"Perhaps she don't feel her smiles," said her mother.

"But does lying make folks look all sort of wrinkled, and do lies write something all over the face just like-"

May stopped, for she did not like to say that she believed Mrs. Ketchum told falsehoods.

"I see," said Mrs. Middleton, "that my little girl has been studying and wants a little help; but I have found out that we study other people's faults through our own. Will May first tell me what is written on her own little face? May covered her face with her hands, but in a

moment looked up.

"I told a lie. I tipped over the rose tree and broke it; and I think I look a little-a very little -like Mrs. Ketchum. I've looked in the water and in the glass, and I can see it; and papa saw it, and Josey, and it won't wash off, for I just washed it, and I wish you'd take it off."

"Let me first tell you a little story about falsehoods: There was a little girl a long time ago, at least sixty years, who had a sweet, fair face and gentle, winning ways, and then there were many to love her; but, alas for her! she was tempted to tell a lief Whether it was to lide something that she had done, or whether to gain something that she feared to lose, I cannot tell you; but I dare say that her first lie she, considered guite a success, because she began to tell others. Little by, little the habit of lying became quite natural to her, until no one, thought of believing half she said. But-what may seem guite strange to youher pretty face changed its expression day by day. The sulle that she used to give was changed to a made-up smile, and the smooth, open look of her brow all passed away. When she became old

" Do tell me, mother, is it Mrs. Ketchum?" said May:

And so Mrs. Ketchum, with a little love in her heart, covered it all up again. But every one noticed that from that day she was more gentle, and she never scolded May, but sometimes laid her hand gently on her curls, and said:

"I had such once, and such a heart. Don't spoil it, May; it is the best thing you can have." And May had felt in herself the grief of her wrong, and she ever after had a tender pity for. Mrs. Ketchum. She went to the strawberry festival, and saw the rose tree with the broken bough. At first she did not wish to look at it; but when her mother told her that perhaps by it she had gained a little more love and a little more strength to overcome temptation, she felt guite willing to think of the sorrow that had come to her heart.

Mrs. Ketchum also was at the festival, and looked at) the rose tree, and a little sigh escaped her lips, and a sad look came to her eyes such as was seldom seen there. And before many days she became very ill, and then she had no use for all her false ornaments, and no false smiles could cheat away her pain. She liked nothing better than to have May sit beside her bed, and for hours she would dream that she was a child again. When she got better she said one day to May:

"Ever since that day when you came to me,] have cherished a sweet dream-a dream that I could be a child again, and try my life over, andand always be true. Do you think I can, May?" May was a little girl, but she had a good memory, and she remembered many wise things to repeat, and she remembered this and repeated it as if she was telling a story:

"There is a kingdom, way up in the sky, and it is a beautiful place, and folks call it heaven; but they do n't let anybody in but little children, or folks that are just like little children, and everybody wants to go there, so everybody must try to be like a good little child, and if everybody trics everybody can ; and that's the sermon ; and mamma will have to tell the text."

And Mrs. Ketchum heard this little sermon, and it touched a tender place in her heart; so that she resolved to turn into that beautiful nathway that led nearest to the beautiful kingdom; and from that day she put aside her false manners and her false speech, and when she died one little heart was sorry, and mourned for her, and never forgot what a lesson she was, as she sat in the arbor that summer's day, while the rose tree with the broken bough had put so many thorns into May's heart. A COLDING MY

TALKS WITH MY YOUNG FRIENDS.

a dea NUMBER TRN. a word

The month of roses is fast passing away, and I "Yes, May. She had once, I am told, one of the book, that it would last forever. It is soft all second it would last forever. It is soft all second it would last forever. It is soft all second it would last forever. It is soft all second it would last forever. It is soft all second it would last forever. It is soft all second it would last forever. It is soft all second it would last forever. It is soft all second it would last forever. It is soft all second it would last forever. It is soft all second it is book, that it would last forever. It is soft all second it is book that it would last forever. It is soft all second it is book that it would last forever. It is soft all second it is book that it would last forever. It is soft all second it is book that it would last forever. It is soft all second it is book that it would last forever. It is soft all second it is book that it would last forever. It is soft all second it is book that it would last forever. It is soft all second it is book that it would last forever. It is soft all second it is book that it is book to the second to

the truth, but not so many willing to pay for its utterance. Still, I think, skillful management would gather there one of the largest congregations in the country. And, if all demands find a supply, Albany will soon rejoice in a permanent meeting.

The Anniversary at Middle Granville was one of those occasions we never forget. With the exception of a little ripple of unpleasant feeling, caused by some disagreement respecting a motto in the hall, everything passed off in the utmost harmony, and quite a number of the old veterans assured me that it was the unanimous opinion that it was the best and most largely attended meeting they had ever held. Sister Fanny Davis Smith, who is a favorite with the people, and who also was one of the ploneer lecturers in that region, assisted by Bro. E. Sprague and the 'writer, gave the principal speeches of the meeting. But one of the most pleasing features of these meetings, is the large-hearted hospitality of the people. Two of the sweet singers, in the Spiritual Zion of Troy, "went up to the feast," and found themselves at once in great demand. We were, at last, with others, domiciled with sister Eliza Blossom, whose home seemed permeated with aromal fragrance, from the sunny shore of the angel-land. After the meeting closed, we were "constrained to tarry certain days" with Bro. G. F. Baker. In this old Quaker family, there is rest for soul and body. There is Quaker evenness and sociality, quietly harmonizing with spiritual inspiration. The angels met and blessed us there in a most glorious manners: We formed new purposes of high and noble living-there welled up within us a spirit of loftier consecration to the True and the Good. In soul, we pledged ourselves again, to the enlightenment and redemption of humanity." It is this soul baptism, which we Spiritualists most need. At Friend Baker's, the twilight hour fallure hitherto in this very agency: from which was the time of sniritual refreshing. We sat down in peace, and the holy, tranquilizing luspiration of heaven stole over us, and the wise and good of other days came, and talked within of the duties, the trials, and the blessings of mortal life; and) pointed (us away) to the brighter and better world; and we, well us swe, rejoiced, we wept, and we resolved to live a nobler life hereafter, These are the pentecosts we need to wear off our, asperities; and bring us into vital union and sympathy with the great, aching heart of sufforing humanity; and also to enable us to feel more powerfully, the tender earnestness of the loving angels in the welface of manifoWe have swung so far away from the devotional habits of the old Church, that we lose the dearest and best adyantages of our own dispensation.

social and spiritual in the gatherings at the houses of the generous and noble ones. J.S. LOYELAND.

That the Mental Illumination of Woman is prinordial to the Moral Reformation of Man.

I trust I made it perfectly clear in the third section of this paper, that Woman is to be Man's Redeemer; her claim to this title being established, not upon what she, has done, or is doing, to this end, but expressly upon what she is by Nature preordained, to , do. My treatment of , that postulate, and what I have written intermediately to that and the present attempt, have compassed an intelligible expression of the truth that her mission is to be accomplished mainly by the normal exercise of her maternal functions, Yet no phenomenon in Nature is more obtrustve than her fact a merely scientific (not philosophic) reasoner would be apt to infer that she never will succeed; that is, to the normal generation of mankind. But I am about to insist upon the principle of Progress—as the basis of a new postulate—that there is an acceptable reason for Woman's chronic failure which cannot always, obtain, and in the antiquation of which that must give place to her lasting success. I refer to the general Ignorance of Woman, which is as native; to the negative side of her mental constitution as Depravity is to that of Man's. I have not the least doubt that every parent would be glad to give birth to worthy children, and that all invariably would if they fonly knew how. This is especially true of mothers, on whom the prospective use of this desirable knowl-

age are universally fortuitous. Woman never can discharge the maternal office with any assurance of success, bolking as she ignores the science which is patient to the art thereof: and that or this alle never on attain other-

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out a fuller development of her intelledtual facul- those), without a saver of that same preliminary ing, and as the natural feceptacle of a farger fund | vice. of intelligence, than she at present possesses: and this for the same reason wherefore Man himself, tives of mothers. I believe, as I have said, that notwithstanding his superior intellectuality, has all voluntary mothers cherish an ardent wish for been slow to learn the rudiments of anthropology, noble progeny. Therefore, to my present purpose which is yet to be complemented by the science of human development, where with that of ma- comed with full faith in their fitness and with an ternity is consubstantial, and whereof the whole encyclopede of physical science is the essential able women of ordinary, intelligence to discharge root. Let us see the elements of this thought dis- the maternal office artistically, with any certainty tinctively. a state of the state

There is an order in the genesis of intelligence which corresponds to the evolution of human nature in its vehicle. It is observable that the natural sciences as now extant have been evolved festly involves certain conditions, both subjective serially, and not synchronically. Anatomy is and objective, which are predicable almost solely older than physiology, which itself is the precure of the largest possible intellectual development sor of psychology. So dietetics is sequential to of its agents. chemistry and botany; geology is adult geography; astronomy is infant cosmology; geometry contains arithmetic; and every science is ante- sumptuous assertion of the integral superiority of cedent to some philosophy. All this is because, as Bacon announced, it is impossible to learn for that part of her elaborate work which repreanything unknown except by means of some sents the well-wrought conception that failure in thing already known. In reality, human knowl- maternity is incidental to the merely functional edge is superstructed upon Divine Testimony, this being the true designation of what is vulgarly maternal faculties must result from their artistic called Intuition. The beginning or foundation of intelligence is made of certain innate and indu- method, that of Nature, for effecting the moral bitable impressions of truth, which, because of their indubitableness, are said to be self-evident. These | feasibility of the same-that success in maternity truisms are the alphabet of Reason, constituting through it artistic performance to this end, though collectively the substratum of perceptive reality not independent of external conditions, depends and logical necessity, by serving distinctively as | mainly upon certain mental qualifications of its the special bases of the several phases of both. | agents, of which she designates these three: It is only in this way that the senses and intellects become implements of knowledge, which in | nal functions artistically, so as to insure the prothe beginning of their exercise apply only to the creation of eligible characters. physical manifestations of Truth. From cominoh sense to logic-from the process of simple percep- the times when, how often, with what social and tion to that of abstract thinking, the climax is other helps, and to what progenitive ends, this gradual and continuous. There are the same power shall be employed by the mother purposely, gradatious in the progress of Reason as in the never by accident or at the will of another. expression thereof. The learner of grammar does | III. Spiritual Development, as being consubstannot leap at once from orthography to prosody, but arrives at lingual perfection only through maternal power. etymology and syntax; and the parts of speech and evolutions of language correspond to those of intelligence, as well as to the order of rational development. Every science is cumulative in cept its incompleteness and partly inverted exone direction only, and that accords with the law pression. The thought itself is incomplete, inasof growth. As trees grow from the root upward, and as apples mature from the core outward, so the rational mind expands and strengthens, is ive conditions of success in maternity are to be exalted and ennobled, coincidently with its assimilation of truth. Now, Mind is cognoscitive, of naming the prime qualification of its agent as and truth is cognoscible, in two ways only: first, third in the order of its requisition. by Observation; secondly, by Reasoning. The former is the work of the senses, the latter that of development, or ascendency of the human over the rational faculties; though not quite distinctively, because the data of reasoning are derived makes manly men as well as representative wofrom observation. All science is either perceptive or rational; that is, is either acquired by observation alone, or else deduced therefrom by reasoning. Rational knowledge is either actual during one's life in the body. Spiritual developor ideal, according: as it comes by induction of causative principles from certain known facts, or by deduction of immanifest realities from demonstrated causes. All Truth is latent in Nature as the medium of Divine Revelation, and is discoverable to finite minds BY THE METHOD HERE DESCRIBED, are physically disqualified, and others still are and not otherwise. There is no intuition of demonstrative truths, either actual or ideal, and no inspiration of intelligence by other conduits than our rational faculties: and these are available to this end only in the act of learning. This is the pugnance, to its cumbering functions. Yet these only reason why a capable preceptor can not im- are often submitted to as a matter either of necespart to his listening disciples all that he knows of sity or of supposititious duty, rather than assumed a given science, by merely stating its elements; with any purpose for which a mother is responsiwhy the learner must always begin at the beginning; why, withal, any science has a beginning; and why some of the sciences are literally metaphysical, that is after the physical. It is simply because these are abstract, and abstraction is the broader intelligence would favor their relief and eidolon of perception: wherefore the knowledge of the negative improvement of society. things must precede that of principles, whose original abstruseness is due to this very law of of women in every community are constitutionmind and mode of intellection. Now the science ally adapted to the maternal office, and only need of parentage, though not metaphysical in the or- a consciousness of voluntary power over the gendinary acceptation of the term, is, plainly so in | erative process, to complete their personal aptthe literal sense of the prefix, and original sense of the word; because, being consubstantial with anthropology, or the ulterior science of microcosmical Man, it is to be deduced from all the physi- can not be practiced as an art; and this is the cal sciences: and that, too, by Woman, so soon as plain reason why it has always been performed she is wise enough, either as self-taught or as taught by Man. It matters little who discovers first that which is practical only in Woman's as an artistic employment of unconscious powers. brain; or how originate the constituents of an art | How, then, shall mothers be possessed of this allthe prime or prerequisite of which is the mental important consciousness of power to superintend illumination of its agents. Woman, as the mother of mankind and so the architect of society, rentive ends as philanthropy seeks and wisdom must know the art which warrants the realization of her exalted ideal. Therefore she must learn to the method of human progress, and is nearly the science to which that art pertains-which elic, first in the order of its practical means. Moits that art from Nature; must learn it in the nat. | mentous as it is, I am glad it is not difficult to ural way, by beginning with the rudiments of its answer. Indeed, it very nearly answers itself. logical antecedents, and elaborating the rationale How to be conscious is much the same as how to of mundane realities, with all the assiduity of know; for consciousness is the beginning and end systematic research with which collegiates plod of intelligence. We are conscious of sohat we their way to the summit of scholastic reputation. I would not be understood as denying the intel- fore amounts to this! How shall mothers be made lectual ability of most women to comprehend the to know their power in maternity? Why not in literal sense of certain precepts which might be the same way as that by which one comes to a written out for the guidance of mothers, provided knowledge of any truth-by intellectual discovanybody at present knew enough of the science of parentage to discover the essential conditions mother must have it as an induction from the of success in plying the art thereof. But I do science of parentage, which itself must comprise deny the ability of any person to discern the rea. all the principles of human development. For sons for such precepts, without & knowledge of consciousness of power is impossible without its their rational antecedents, or study of the sciences possession; and the possession of artistic power from which those precepts are to be deduced: and in maternity, that is a power which is immediateexperience proves that precepts are generally in. Iy available, implies a knowledge of all the coneffective when their reasonableness is ignored by the persons to whom they are addressed. This is notoriously true of hygicple precepts in their application to those who are not conversant with physiology and the laws of life. It is very easy to tell this class of people that health and disease are issues of different ways of living; that, to m. sure the one and avoid the other, we must observe certain rules be regular and reasonable in our habits of eating, drinking, sleeping, working and work. But the validity of this claim will best recreation; that pork is not fit to eat; that tea. coffee and ardent spirits are unwholesome beyer-Ages!' that it is morbific to smoke, snuff or chew tobacco; that business and amusement, labor and rest, slibuld alterinte, action by day and slumber by night being indispensable to longevity. The most ignorant understand what is meant by these sayings; but, because of a very common and egregious lack of physiological information, many are unable to see their truthfulness, and hardly believe them to be true, "Hence the rarity of indi-vidual "temperance in all things." Now, I take for granted that the blas of ignorance is alike froward in all its bearings; and seeing mothors and women generally make little use of the maxima of health, which ard as common in print as furbelows in the feminine wardrobe /I. conclude that they would betalike heedless, of the dounsels of wisdom toyening the portial practice of the maternal art (supposing that these were as plentiful,

ties; as the basis of a readier aptness for reason- intelligence which prompts the giver of good ad-

But there is no occasion for impeaching the mosuffice it to say that mere precepts, though welearnest desire to profit by them, will nover enof success; because, though hardly anybody as vet knows enough of the science of parentage to discern comprehensively, as well as analytically. in what artistic maternity consists, yet it mani-

The late author of "Woman and her Era." though for the present famous mostly for her preber sex, is yet to be remembered with gratitude capacity of mothers; that the highest use of the employment; that this is the only sublunary reformation of maukind; and finally, that the

'I. Consciousness of Power to discharge the mater-

II. Freedom in Maternity ; that is, in choosing

tial with feminine character, or the essence of

Such is an abstract of Mrs. Farnham's written thought of Artistic Maternity and the future province of Woman. I find no fault with it, exmuch as it contains no information and suggests no inquiry as to the means by which the subjectsecured. Its expression is also inverted in respect

Spiritual Development is no other than human the animal nature in any person. It is what men. It is the highest of all the temperaments, which are permanent expressions of character: and therefore if not innate, it is not attainable ment in Woman thus appears to be a full personal expression of womanly attributes. It is hardly needful to say that all women are not thus endowed. Some, for lack of the feminine graces, are decidedly unfit for the maternal office. Others circumstantially unprepared, for its efficient incumbency. Indeed, very few are in all respects (even unconsciously) capable of the art, as is indicated by a common disinclination, not to say reble. The great need of women in this predicament, is their consciousness of maternal power for evil rather than good, which, to say the least, it is dangerous for them to employ. To this end a But I incline to believe that the larger portion

ness to procreate paragons of human nature, Without this desideratum, which as yet has no abiding place in the mind of Woman, maternity with a merely functional capacity. An involuntary art is preposterous. There is no such thing and conduct the generative process to such pawould delight to honor?' This question pertains know, and of nothing else. The question thereery? Surely, no other way is possible. The tingencies of good and evil in its application. Need I add another word to evince the dependence of success therein upon the Mental Illumination of its agent? Then, consecutive to consciousness of Power in Maternity-is; doubtless, Freedom in employing it. Without this, though it be not all that is requisite to a perfect responsibility, mothers are not morally accountable for either failure or success in their

only can lighten. It must be grievous to be borne discover the motivity of Nature's operations, at least to defer their acceptance to the instance of their own discretion.

I write these thoughts for men. As for the other sex, no woman is so foolish as not to be aware of her natural right to decide when, if ever, she will submit to the personal disabilities of utero-gestation: a task which none can undertake with pleasure without a rational purpose, or an earnest mothers are ant to appreciate.

But Freedom in maternity is to be advocated as well in behalf of its issues as of its agent. The prime and most comprehensive of all human rights, is that of every child to be well-born; and it is now ascertained to be indispensable to the normal generation of human beings, that the parentive agency be purposely assumed and complacently conducted by the mother. The reason of this is to be found in the rationale of maternal conception, as set forth in the third section of this paper; the basic principle of which is the mother's magnetic rapport with her imbosomed offspring. Since the fact of generation is a mere secennment and re-imbodiment of the actual life and experience of the mother, it is obvious that harmony of ante-natal development, which is primordial to harmonial character after birth, depends upon the temporal happiness of its executive agent. That repugnance to her personal condition which the unwilling mother inevitably cherishes, cannot fail to generate hateful and demoralizing propensities in her embryonic child. Many a victim of enforced maternity has wished herself dead, and many an accidental mother has plotted against the life of an innocent but unwelcome parasite of her hysterical organism, that nestled for protection under her spiteful heart. Is it possible that women have always been, and are likely to remain for some time to come, almost universally ignorant of the secuel to such unmotherly conduct, rarely dreaming that suicides, murderers, and all sorts of froward characters, are its legitimate fruits? But who is to blame for the origin of that personal predicament, I mean slavish pregnancy, which makes such maternal misconduct possible, and in many cases unavoidable? Doubtless men are oftenest and the most culpable in this matter; but I wish there were no reason for suspecting the occasional complicity of women.

The reader will surely gather from these cursorv reflections, that Freedom in maternity, though all-important, is not all-sufficient, to the end of normal generation. It is singular that Mrs. Farnham seems to have overlooked a fact so kindred to her own thought as Woman's need of Responsibility, the moral counterpart of Freedom in any sphere, to complete her fitness for the maternal art and to warrant her success in its practice. But no matter. Having adopted the quintessence of her meditations upon this topic, I have now only to enunciate its proximate corollary, that mothers ought to be responsible in proportion as they are free; and furthermore, since, according to the law of progress, whatever ought to be is to be, that Woman's valid claim to Maternal Freedom is the equal pledge of her Maternal Responsibility, ogincident with the perfect ratification of that claim. In the sensorium of enlightened Reason, this truth will stand alone. From this point. therefore, I proceed to inquire how, or by what law, mothers are to become responsible; or, What This proposition is the first point in the theory, are the elements of Responsibility? The shortest and should be very carefully digested. answer is, ability and security equal to obligation. Man is a being of physical, intellectual, moral affairs, he is responsible who is able and liable to pay. In maternity, the epithet proper attention and development is, in part, applies to one whose personal capability and purely a question of time. What is there which fidelity are equal to the foresight and fulfilment | does not require time? Some things can be done of parental obligation; which obligation corre- in a minute only. If the amount of time necessary sponds to the right of every child to be well-born. to perform a given thing is cut short, it will not Without these attributes, I believe no woman is be done perfectly, and perhaps will not be done entitled to Maternal Freedom in any larger sense at all. While some things can be done in a minthan that which exempts her from either the right or duty to act a mother's part. But when otherwise qualified, there is no reason to doubt the fidelity of maternal, any more than that of other artists, to the normal purpose of their art. Thus the question is narrowed down to the genesis, not of Responsibility in the complete sense of the word, but merely that of maternal' capability, which, by analysis, is found to be partly innate and partly acquired, and the substratum of which is resolvable into three classes of personal constituents:

with any sense of compulsion. Except when as merely because that is ultra-perceptive. The sumed at will and with a settled purpose, it metaphysical springs of vegetation and the Divine necessitates a compromise of personal liberty. Cause of growth are, for this reason, alike inseru-Hence the feminine right to reject, and no mascu- table. But what of that? There is a great deal line right to impose it. Moreover, procreation, about the process of vegetation which is discoverespecially that part of it which belongs to mater- able, and many phenomenal principles thereof he nity, taxes the vital powers of its agent, who of does comprehend; and what is really knowable is, all the world ought to be the best judge of her in fact, all that he needs to know in order to sucown constitutional ability to repeat its process cess in agriculture, which he practices artistically without exhausting the sources or impairing the in exact proportion to the depth and extent of his functional systems of life and health, in favor of practical knowledge. He may not be able to tell an uncertain progeny. This a wise self-love for- why "a blade of grass grows in one form rather bids; and hence the right of legal wives to veto than another;" but he knows what is more esall marital proposals in the way of parentage, or sential to his art-how to promote the growth of grass, and to help himself with the proffered assistance of Nature to such kinds of vegetal products as suit his earthly wants. And this is relatively the very kind of knowledge which mothers require to insure success in their transcendent art. They need not trouble their heads about that part of the generative process which Nature effects in her own unsearchable way, without either of that maternal recompense which only capable | the aid or consent of maternal will. Metaphysical notions of the involuntary functions of life in any of its departments, would avail nothing toward a proper discharge of the voluntary. The science of physiology, like every other science. is based upon principles which are too subtile for sensuous discernment. This human intelligence is bounded in all directions by a region of impenetrable causation.

Enough for finite minds to know That God creates what seems to grow.

But this restriction of scientific research to the purview of the senses, is no impediment to Artistic Maternity, any more than to agriculture or hygiene: for the mother's relation to Nature is analogically the same as that of the agriculturist and hygieist. All that she or either of the latter needs to know, is how to coöperate with Nature in a work which is essentially herown, but which human beings have power to help or hinder, by providing through wisdom, or preventing through ignorance and error, the observed conditions of her successful operation. Touching this topic Mrs. Farnham very aptly remarks that

"No admission is more common, among en-lighted and vulgar, than that the mother has power to protect her unborn child from harm through her experiences. It is indeed a requirethrough her experiences. It is indeed a require-ment which society makes upon her, and which it denounces or pittes her for failing in, as for something quite avoidable had she been enlight-ened or faithful enough to see or to do what was requisite. But if you have power to save from harm, a little further exercise of the same will be service for positive good. If the mother is endow-ed to resist for her child, hurtful shocks and evil impressions of influences whether more lear here. inpressions or influences, whether moral or physi-cal, there can be no limit set to her power to act positively for its benefit, save the limit set in her human or inher individual constitution.

The scone of intelligence here suggested as relevant to Artistic Maternity, is surely attainable; and though I may fail to communicate it to the immediate understanding of all my readers, I shall try to put the earnest in a way to learn for themselves whatever is subservient to the most exalted purpose that mothers can entertain.

THE LABOR QUESTION. BY IRA STEWARD.

In an able and excellent article upon the Labor Question, in a recent issue of the Banner, occurs this passage, after a general statement of the fact of the very unequal distribution of the proceeds of labor:

"Will the eight-hour system remedy the evil? I think not. It does not propose to equalize the distribution of the products of labor, which is the thing most needed now." &c.

This is exactly the thing proposed by the eighthour, or short-time movement, or by those who advocate it. The theory of the eight-hour advocates is, that more time or leisure for the working classes will revolutionize their habits, customs, feelings, tastes, manners, ways of living, &c., &c.

and social necessities and requirements. His ute, others take ages. Men now begin to doubt the possibility of the world having been created in six days; and we who urge a reduction of the hours of labor, do so because we think that wise men and women are, as a whole, impossible in a system which leaves less time than is necessary, after the labor of the day is finished, to attend to their physical, intellectual, moral and social natures. People who have time are more deliberate and precise and exact in what they do than those who have not the proper amount of time. What we have to do in eating, sleeping, bathing, dressing, visiting, talking, planning, listening, studying, reading, writing and organizing, is nearly all cut short, and in many cases utterly and entirely neglected through the long hours of labor; and the difference between those who by their wealth and training are able to do all this to greater completeness and perfection and those who are not, is the difference between those whose habits, customs, ways of living, &c., are good, and those whose habits, &c., are low. A practical illustration of the difference between those whose habits are good and those not good, may be experienced by eating and sleeping first in the houses of factory owners, for instance, and then in the tenements occupied by their operatives. The revolution which more time or ieisure will make in the habits of the working classes, will very gradually increase their wages; and thus we have reached the second point in the short-time theory. The wages which men receive for their labor are governed by their habits, customs, ways of living, &c. John Stuart Mill Says. "No remedies for low wages have the smallest chance of being efficacious, which do not operate on and through the minds and habits of the people." Your correspoudent says, "Reduce the working hours, and capital will reduce the price per diem." Capital will not, because it has no such power. In the eight-hour system employers will do just what they do now: viz., hire as cheap as they can; and ranted attacks of such men as Hull, Gaylord, they would not only find it impossible to reduce the pay after adopting the eight-hour system, but the revolution which would very gradually take place in the habits and ways of living of the workers, would, in less than three years, begin to raise wages. This slight increase in wages, thus accomplished through natural causes, is "the baby figure of the giant mass of things to come at last." shells, clouds, human countenances!" But no ex- It commences a more equal distribution of wealth, pert thinker can fall to see the impertinence of and when men learn how to increase their wages this protest. To be sure, there are certain occult a little, they will not rest contented until they When labor secures all it earns, there will be no "administrative ability " either capable or de-

leisure or time, then, mean higher and better habits and ways of living among the workers. This means a gradual increase in their wages, to continue until wealth is so equally distributed that the great temptations to crime, idleness, usury, corrupt legislation, rum selling, prostitution, and many other evils tracable to poverty, are effectually removed. Labor will then prove anything but a "curse," and it will be honored, as idleness will be dishonored.

8

The remedy for the present social confusion will be found to be very gradual and exceedingly simple. First, the masses will succeed in securing more time; and then, without the necessity of making it a political question, they will soon secure more space, larger houses to live in. Then the revolution in their habits, customs, ways of living, &c., will commence, and through higher and higher wages the vast wealth they have produced will slowly melt back into their hands. Upon this road we are to travel up to that millennium of universal labor reform-cooperative industryin which the producer and the capitalist are one. The wages system will melt away gradually, and men will learn to coöperate. Coöperation now, in the present ignorance, jealousy, poverty and low moral tone of workingmen, will and must generally fail, as those who trust their hard earnings in such experiments, will learn to their cost. Cooperation in the distribution of what labor has produced, is of course a much simpler matter; the chief value of which will prove to be the superior confidence of workingmen in themselves and each other it has created. The first great step is to reduce the hours of labor.

THE WOOD-ROBIN.

BY JAMES G. CLARK.

How calmly the lingering light Beams back over woodland and main, As an infant, ere closing its eyelids at night, Looks back on its mother again.

The wood-robin sings at my door, And her song is the sweetest I hear From all the sweet birds that incessantly pour Their notes through the noon of the year.

T was thus in my boyhood time-That season of emerald and gold, Ere the storms and the shadows that fall on our

Had told me that pleasures grow old-

I loved, in the warm summer eves,

To recline on the welcoming sod, By the broad spreading temple of twilight and leaves. Where the wood-robin worshiped her Gop.

I knew not that life could endure The hurden it beareth to-day, And I felt that my soul was as happy and pure As the tone of the wood-robin's lay.

Oh, beautiful, beautiful youth, With its visions of hope and of love, How cruel is life to reveal us the truth That peace only liveth above.

The wood-robin trills the same tune From her thicket in garden and glen, And the landscape and sky, and the twilight of

June. Look lovely and glowing as then;

But I think of the glories that fell

In the harvest of sorrow and tears, Till the song of the forest bird sounds like a knell Tolling back through the valley of years.

Sweet bird, as thou singest, forlorn Though the visions that rise from the past, The deep of the future is purpling with morn, And its mystery melting at last.

know that the splendor of youth Will return to me yet, and my soul Will float in the sunlight of beauty and truth Where the tides of the Infinite roll.

Oh! I fain would arise and set sail From the lowlands of trouble and pain, But I wait on the shore for the tarrying gale, And sigh for the haven in vain.

And I watch for the ripples to play, And tell me the breezes are nigh, Like a sailor who longs to be wafted away, ike a sailor who longs to be marked. To the land that lies hid in the sky.

But the whippowil wails on the moor, And day has deserted the west; The moon glimmers down through the vines at my And the robin has flown to her nest.

appear in the terms of its explication. Freedom in maternity is of course to be maintained upon other principles than the option of every woman to accept or decline its functions. Yet I know not of whom to deny this prerogative. Away with the ascelic dictum, that "No female having the capacity for motherhood has a right to renounce, it."* That is the twin extreme of Paul's advice for the best of women not to marry v a singular assertion, too, as made by a plaintiff against marital usurpation, and a trenchant advogato of feminine emancipation. I would sooner urge the maternally capable to do as they please, attempting nothing in the name of duty. Attraction is the plight of genius which warrants success in any art, "Heart-work is Woman's forte; and the wand of her motherly aptness is all for lope million in the more a new addicate the the fact This is haid with as much truth as postry; (The maternal office at best is a burden which love

1. Constitutional Antitudes: 2. Developed Capacities; 3. Mental Attainments.

The first of these classes includes only those organic instruments of reproduction with which the females of all mammalia are born. The second embraces the native forces and susceptibilities of the feminine organism as unfolded by natural growth, which are possessed by those females only whose bodies have been properly nurtured to the age of puberty. Such maids are qualified to be mothers of the lowest grade, whose offspring must always be of an uncertain character, and can never excel mediocrity but by accident. The third class comprises such voluntary powers of mind and such stores of information as are essential to an artistic discharge of the maternal functions; which qualifications, though superinduced upon organic structure, are attainable only through intellectual as well as moral development, by tuition and study, self-culture and discipline. Some faint notion of these consists with the least degree of reflection upon the mode of parentage; but a perfect conception of their variety and effectiveness must follow a more thorough description of "Artistic Maternity " than has as yet been presented to the public.

Mrs. Farnham, who seems to have been the first to employ the term which postulates the possibility of art in procreation, attempted no elucidation of its process, which she deemed and even declared to be inexplicable. "Explanation?" she exclaims, "Explanation of the modus operandi in a, work so purely artistic in all but its most general character? Explain, if you please, how Nature makes a blade of grass to grow in one form rather than another-pale instead of dark greenthe clover to be red instead of white; how she tints the innumerable roses, the geraniums, seaforces in Nature which no philosopher pretends, finally secure all they earn. to fathom. The most intelligent, farmer, no less than the rudest peasant, is mludful of a gracious, yet mysterious power, which operates in harmony, strous of getting what it does not earn, and the that t with his orderly tilling of the soil. He cannot Peabodys and Astors will be impossible. More notes.

Adieu, gentle bird; ere the sun Shall line the far forest with light, Thou 'lt wake from thy slumbers more merry than

Who heard thee and blessed thee to-night.

Letter from E. V. Wilson.

Permit me, dear Banner, in a spirit of kindness to offer an apology to Bro. Willis. I regret exceedingly that he should take offence at my reference to him in my answer to the attack of Moses Hull on our speakers. I meant no offence to Bro. Willis, and the mere fact of referring to him in the manner I did, does not laud me or slander him; but rather throws the blame of failure on the society over which he presided, and draws the conclusion that Spiritualism is not calculated to receive food for any great length of time from any one mind. This has been tried often, and in every case was a failure. It is simple justice to Bro. Willis to say that he held the society together in Coldwater a longer period of time than has ever been accomplished by any other speaker; and yet it is equally true that the experiment proved a failure.

One point I feel compelled to reply to pertinently. It is this: "All of which points are entirely false." Please look at the paragraph referred to. and then ask if it is untrue that Bro. Willis was settled in Coldwater. Was there not dissatisfaction? Is not the society heavily in debt? Have they held regular meetings since he left? Is not Spiritualism at a lower ebb in Coldwater to-day than for ten years previous? Is it not about ten years since Joel Tiffany filled the large hall iu Coldwater full to overflowing? Does not Bro. W. confirm my assertion in writing: "And they were, compelled to give up their permanent speaker, and adopt a cheaper method of conducting the meetings"?

A whim prompted me not to put my name to. the article referred to, and the nameless correspondent concludes by saying, Bro. Willis, I am sorry I have offended you in my article, and have no hesitation in asking as true a Spiritualist as you are, to forgive me this one offence, and I promise not to use your name again in defending our speakers and principles against the unwar-Grimes, and Stephenson,

I have always admired you as a man, Spiritualist, writer, speaker and medium. I know you have "passed under the rod," and turned the left cheek for the second blow; and I assure you I would not willingly be the brother to give it. Let us continue to be friends.

E. V. WILSON. Your brother, Menekaune, Wis., June 17, 1866.

AN UNBIASSED OFINION OF AN OLD FOGY.— Some people fly into raptures about a blackbird's whilstled notes; others talk sentimental humbug about the lark's wildly thrilling notes, or the nightingale's pleading notes; but my opinion is. that the only notes worth admiring are—bank

BANNER OF LIGHT.

New Nork Matters. Things in and about Gotham.

If any of the disciples and friends of "Old Theology" desire a warmer place to live in, or send reprohates to, than this same Gotham is to-day, I don't know where they will find it, except at Maryaville, Cal., where the thermometer registers one hundred and ten degrees to one hundred and fifteen degrees, from May till October.

By-the-by, the people of Marysville-the feminine portion of it in particular-are chronically good; for they are so well satisfied with the fervid atmosphere thereabout, that they don't care to migrate to the only other warmer place known to tradition; so they are, as I said, splendid folks. How I love the Californians for their big, generous, cosmopolitan hearts! This is a slight digression. Let the reader consider it sub rosa-a litthe matter between ourselves.

Our PICNIC last Friday was a grand success. I mean atmospherically and socially-not financially-to which latter point reference is respectfully made to " Head Centre " Farnsworth, whom I met on the wharf, radiant with smiles, and with both hands as full of greenbacks-almost-as his heart is with the "milk of human kindness." Every body was there, and all seemed happythough often in this inharmonious world, the guild without but hides the sorrow within. It was truly a day of worship in the temple of the Great Spirit, with the sounding anthems of the Wind-Harps, making grand music through the treetops, and soothing the weary spirits of earth, like the songs of angels heard only in the depths of the soul. Oh, that more frequently we gathered ourselves together in the sacred groves of nature, to drink in the inspiring magnetisms which flow so purely there from the central magnet of the Infinite. Then would we throw off the grosser elements absorbed in our contact with the world of traffic, and become as little children in our capacity to enjoy.

We do not follow your example-which is a good one-of closing our halls during the summer months; and as, like poor Mrs. Gamp, few of us like to "make an effort" in these sultry times, the audiences are very thin, even if very spiritunl. At Dodsworth's, we had Mrs. Middlebrook ; and, speaking for myself and the friend who was with me. I must say that we listened to the words which flowed so eloquently from her lips, with wrapt attention. Her reading of the noble poem. "The Kingdom," purporting to have been given by the spirit of Poe, through Miss Lizzie Doten. was not simply beautiful, but most grandly touching and effective. At Ebbitt Hall, Bro. H. B. Storer was the speaker last Sunday, (17th.) but the rainy day prevented my hearing him, as doubtless it did many others.

When the hot season shall have passed by, I shall try to muster up energy enough to "drift about" among the brotherhood and sisterhood, for "items" with which to interest the children of the household of faith-blg and little-who are all readers of the BANNER. Much may be thus gathered of interest, that is now lost for want of a chronicler. In efforts to this end, I want the aid of those who wish me to help them keep secret a good thing, till I can unburthen myself to you; for what is the value of a secret, unless you can impart it-confidentially of course-to the tens of thousands of BANNER subscribers? Ask any lady if the task is not a difficult one.

The little band who gather themselves together every Wednesday evening at Williamsburg, show a good example to others, in zealous, well directed labor. Gradually, the seed that is sown, germinates, and the promise of rich fruitage is most cheering. Bro. Hallock, a real Boanerges in the cause of truth, has been their speaker for several weeks past.

A dear little lady, Miss Fannie Hancox, gives scances at the Wall House, in Williamsburg, on Wednesdays and Thursdays of each week. She already possesses rare gifts, as a trance medium for medical and husing ommunication the promise of her future development, she bids fair to take a noble place among those who stand between us and the departed; who seek to give us counsel.

and, with magnetic hands, brush away the clouds of anxiety, distrust and unrest, and bld them bask in the sunshine of heaven-even a Father's love. I would inspire the mind with naturalness, and do away with this superabundance of artfulness and artificiality. But it is very difficult to reach minds that once have become OFFICE 158 WASHINGTON STREET, fossilized with creeds, dogmas and customs.

But here and there we find an oasis in the desert. From the busy bustling of the city, we may resort to that earthly paradise, "Central Park"a full 'description of which would occupy too many columns of your paper. Suffice it to say its graveled walks, rustic arbors, grassy plats, evergreen trees, shrubbery, flowers and statuary. together with music every Saturday afternoon. renders it a beautiful and sweet retreat, and contrasts with the din of the city as strikingly as our beautiful Philosophy of Harmony and Love does with old-time creeds and notions, incrusted with Bigotry and Superstition, unventilated by Science and Reason.

A gentleman of my acquaintance is developing landscapes with the rapidity of thought, which, on closely inspecting every shade and figure, represents some animal, bird, or flower. If some person of means could place this individual above pecuniary embarrassment, I opine he would be come an artist second to none in the world. Why is it that our greatest geniuses in the fine arts-those who are unfolded spiritually-should he wanting the necessaries of life? If the mil lionaire would enrich his own spirit, let him impart to such persons sufficient of his worldly means to enable them to go on with their spiritual work. MRS. F. A. LOGAN.

EXTRACTS FROM WALTER HYDE'S LETTER. To the casual observer the cause of Spiritualism may seem to be waning in this city, but the evidences are that it never was more prosperous. Good mediums and speakers are sought after and their society coveted.

Our public meetings are well attended; and good medium?"-"Where can I learn of Spiritualism?" The wonder is that there can be a hundred mediums in New York, and yet so hard to find.

Father Taylor, on West-Sixteenth street. is at his residence, until larger parlors and extended the public. These circles have been held regular ly about ten and a half years.

Dr. J. R. Newton maintains the full possession of his earthly form, and seems blest with the vigor of perfect health. Added to this is the cooperation of the magnetic, spiritual, and soul-power of a host of spirit-friends, whose knowledge of healing, life-giving principles, enables them to remove disease as effectually as tables are moved by other spirits in the presence of physical media. What a noble gift -- the gift of healing by the laying on of hands. Many covet this without knowing that to become educated in the use of proper supply of vitality, or magnetism, in due one's own healing power is practicable, and a proportion, so essential for a healthy condition." means of securing divinest joys, as well as the cooperation of angels.

New York, June 24, 1866.

"The Case of George Dedlow."

A friend has just called my attention to the bove article in the Atlantic Monthly, July, as a verification of the theory of Spiritualists. As there may be among the thousands who read the BAN NER, one or two who will not see this article, al low me to state, briefly, its substance.

The writer entered the army as a surgeon; afmatism, pneumonia, nervous complaints, kidney terwards became a Lieutenant; got lost in some diseases, and other affections which are so alarmexpedition; was surprised in a narrow lane and ingly prevalent; the fact proving the soundness shot, the ball passing through both arms; was of the theory to the satisfaction of both physician captured by a dozen guerrillas; sent to a rebel and patient. He does not think, any more than hospital; had one arm amputated; was exchanged; we do, that the limit of scientific knowledge and returned to his regiment as Captain; received in skill has been reached. He is unwilling to think the next battle a ball through both legs; was carried again to a hospital; where, to make a long really worth knowing, or that progress is still an story shorter, (or rather the teller,) he "suffered bility. amputation of both thighs, very high up." Then morning of that day a long train of cars, filled with The subject of Animal Magnetism as a curative gangrene attacked the wound in his remaining happy souls, left this city for an excursion to Islagency of positive reliability has long been a faarm, which, to give a roundness and complete. and Grove, Abington, under the superintendence miliar one to Spiritualists, whose practitioners ness to the narrative, of course was taken off. of Dr. Gardner. On arriving at the Grove they none of them dare overlook or set aside an agency He recovered, and says that "Notwithstanding were met by another party which had come from always so ready and sure. We have always inthese drawbacks, my physical health was good." the opposite direction, so that, altogether, there sisted that it would yet be an accented force in In the Stump Hospital he is told by a fellow pawas quite a large gathering. A pleasing feature effecting cures among practitioners who now proof the occasion was the attendance of the Quincy tient about a "Circle on Contes street," and gets fess to despise it, and we believe our prophecy is, himself carried there, when he is told by the me-Children's Lyceum, a fine looking body of youths by the aid of fears of cholera, about to be verified. dium that there are two spirits present for him of both sexes. They went through with some of who will not give names, but finally rap out the their exercises, closing with a beautiful Silver-The Instincts of the Spirit. following: "U. S. Army Medical Museum, Nos. Chain recitation, with credit, though the weather 3486, 3487." Whereupon he recognizes his lost The Theologians tell us we must not follow our was too hot for much exercising. legs, and "to the amazement of every one I Those who assembled around the speakers' Reason, because that is pretty sure to mislead us, stand were presided over by Mr. Bacon and Mr. being so low and weak as it is in our present arose, and staggering a little, walked across the Bickford alternately, both of whom addressed the room, on limbs invisible to them or me." stage of existence. And they warn us, too, This is the sum of the "Case of George Dedagainst following what we believe to be our highaudience. Miss Lizzie Doten, Mrs. M. M. Wood, low," told in upwards of twenty columns in the er and nobler instincts, because we are by nature Mrs. H. Matthews, Mrs. Albertson, and Messrs. above magazine, which is, as I see by the title so depraved. What, then, is their alternative? Toohey, Wheeler, Lawrence and Thayer also page, "Devoted to Literature, Science, Art and made speeches. The day was spent agreeably in Which way shall we turn? Why, to a creed such Politics." I am tempted to let this pass without one way and another, and all safely returned to as they have already formed and fashioned for comment as unworthy of serious criticism. But their homes, expressing the earnest wish that a us; a human construction surely; pursuing the when we see our belief, the faith dear to the methods of reason with boasted severity where it hearts of the united millions throughout the makes for the interest of the creed, and falling off place. world; a faith made sacred to us by the holiest into the abysses of mystery where assumption THE CHILDREN'S PICNIC TO BEVERLY. feelings of our lives; consecrated to the memory and dogmatism suits the purpose better. The The Spiritualists holding meetings in Mechanof death, and seeking consolation from the life men who get iron-bound and iron-clad formulas beyond, made the theme of a shallow and point- of this inconsistent character, are the ones , who less jest, a heartless and malicious lie, we must threaten us if we employ our reason, and assure even say, as did Jeffrey of the cruel disregard of us that we are lost already if we mind those imthe feelings of others and scorn of sacred things pulses of the spirit which every one knows of his in Don Juan; it is this we must deplore, "it is of own experience to be divine. this that we complain." Without by any means laying aside the offices The theory of spirit return and control, is ever of reason and judgment, without surrendering consistent in all its parts, and in harmony with the work of investigation whenever a new sugnatural law. What shall we say when those gestion arises, but seeking ever to harmonize all who are in league against us string together such things within our natures-it is nevertheless the a medley of monstrous and revolting absurdities, only safe rule to adopt to watch and wait faithas in the above article? That they are using fully upon the spiritual instincts, those subtle such weapons as remain to them; weapons that and truly mysterious powers which seem specially are forged in plenty in the armories of intolerance appointed to suggest, to lead, to guide, to warn and conceit, for the use of those who fear to hanus. They are the very roots and fibres of our bedie keener steel. If the learned and accomplished, ing. Reason is a faculty; these are essence. Reawitty and refined writer of the "Case of George | son works on knowledge, on what is conceded to Dedlow," after making him lose both arms and be fact; instinct scents out and sees the fact long both legs, had only had his head taken off, the before it is proven. We often speak of conscience, rules of common sense would have permitted the It is a divine instinct within us. Let us trust to story to have been managed with nearly the the guidance of that but for a single day, and we same results, and a noteworthy coincidence would shall see how very difficult it is to fully obey the have been produced, it would seem, as far as a requirements of the divine law. Oreeds and dogplentiful lack of brains is concerned, between mas will seem small enough to us after such an George Dedlow's Case," and that of his pseudo | experiment. We shall begin to realize then what biographer. Yours truly, S. B. KEACH. the depths of our being are? Providence, R. I.



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LUTHER COLBY. - - · · BDITOR.

All letters and communications intended for the Editor rial Department of this paper, should be addressed to the Editor.

BFIRITUALISM is based on the cardinal fact of spirit-commun-lon and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duiles, weikre and dealiny, and its application to a regenerate life. It recog-nizes a continuous Divine inspiration in blan: it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—Lon-don Spiritual Magazine.

Magnetism vs. Cholera.

Since the discussion of the best methods of preventing and curing cholers has been going forward, a great many facts and hints have been unearthed which might otherwise have slumbered for years longer unknown. People have been asking how it is that, if the regular "faculty" cannot tell the best mode of curing the disease, they have the least right to criticise in a lofty manner the suggestions offered by such as do not belong to the "faculty" at all. This kind of querying covers the case of homeopathists and others. And especially the mode of curing by the employment of animal magnetism.

A Dr. Parker, in New York, having opposed in the Board of Health Commission the admission of the question is often asked, "Where can I find a the Homeopathic Doctors to practice in the cholera hospitals, in case the pestilence should rage in that city, Dr. Ladd has started up with some very pertinent questions in relation to his own method, which is that of animal magnetism. He informs the Health Commissioners that, although about to discontinue the Monday-evening circles he makes it his practice to reside in Newport during the summer months and the rest of the year facilities will enable him to better accommodate in New York, yet he will remain in the latter city during the present season, and give all of his time that may be required in helping the patients in

the Cholera Hospital. The efficacy of the magnetic mode of treatment for this and other complaints being indubitable. we quote from his representations for the better enlightenment of our readers. Says the Doctor: 'All writers on cholera agree upon one point, which is, that there is not much, if anything, to fear from this disease while the system is in a perfectly healthy condition; or, in other words, while the brain and other parts of the body have their And he adds, in reference to what his theory of cure really is, " I claim that all diseases, including cholera, spring from a want of vitality, or a supply of magnetism in the system, particularly in the parts immediately affected. Supply this, and equalize it throughout the system in proper proportion, and disease will cease to exist. This I claim to do with animal magnetism, and it is all I claim to do in effecting my cures."

By the scientific and persistent application of this needed force, he has treated successfully cases of dropsy, paralysis, tumors, liver complaint, rheu-

Right to the Point.

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The RELIGIO-PHILOSOPHICAL JOURNAL, which nobly and fearlessly advocates our philosophy. organs. It says:

We have no complaints to make. We claim no exclusive field for our enterprise. We simply ask for support due our merits. We well know that for support due our merits. We well know that not one-tenth of the families in the United States who believe in Spiritualism subscribe for, or even read a newspaper devoted to the cause, while there are two large, ably conducted and neatly printed weekly newspapers-the BANNER OF LIGHT, of Boston, and the RELIGIO PHILOSOPHICAL JOUR-

Boston, and the RELIGIO-PHILOSOPHICAL JOUR-NAL, of Chicago, which will compare favorably, in every particular, with any other newspapiers pub-lished in the wide world, and are struggling to do their whole duty in the great field of reform. We do think Spiritualists ought to be proud of, and willing to give a cheerful support to both of these journals. Situated as they are, the one in the East and the other in the West, there is no conflict of interest, nor the least feeling of rivalry —at least there is no such feeling on the part of -at least there is no such feeling on the part of the JOURNAL, and we unqualifiedly express the opinion that our old and well established cotemporary has the best feelings toward our enterprise

We well know the pecuniary struggle it passed through in the years of its infancy. It persevered, and finally has triumphed over all opposition, and has a safe superstructure erected upon a sound basis, that we, as Spiritualists, are proud to point the world to, as a result of the great truths we The RELIGIO PHILOSOPHICAL JOURNAL is now

in its infancy—and it, too, has to encounter a pecu-niary pressure that might make tinid souls qual and tremble. All this we expected when we entered the arena, and but for the assurance of the brave, loving souls of the inner life, from the first, and their reassurance, from time to time, of an ultimate and grand success, we might have never inaugurated the enterprise.

There is soul in the above extract. Yes, Bro. Jones we do indeed wish success may attend your enterprise. And it will, if such feelings continue to guide you as are expressed above. It is our heartfelt desire that the JOURNAL may be placed upon a basis so firm that all the shafts old Theology may hurl against it will not mar its fair proportions in the least. The BANNER, thank God, 18 placed upon a firm basis, and will, doubtless, continue to do battle for TRUTH, when we its humble conductors, shall have fulfilled our missions and passed to the life beyond.

As the thought has gone out to spirit-life from the mortal, to know what our spirit-friends think of the "Western organ," we with pleasure repeat their views in this connection, as they are to the point, showing conclusively that the inhabitants of the spirit-world feel and manifest a deep interest in both papers. In answer to the question regarding the JOURNAL, the spirit remarked, "What do we think of it? Why, to be sure, we think it is another voice of God, sounding out to the people of the nineteenth century; proclaiming good tidings to all the people everywhere, under whatsoever conditions they may exist, whether in churches or outside of them. This voice proposes to reach all. As your BANNER enters every house and reaches the darkened chamber of every soul with its light, so this organ goes hand in hand with you, sending out its glad tidings on every breeze, and giving to every soul meat in due sea

son. It has been baptized with the blessings of the angels; therefore we can do no less than think well of it."

With such evidence before us, surely we should not hesitate to act in harmony, to the end that all humanity may be benefited by the dissemination of the mighty truths the glorious Philosophy of Spiritualism teaches.

To the Spiritualists, then, we appeal, in all earnestness, to sustain both their organs, if they would have their glorious scientific religion rapidly established everywhere.

Picnics.

Tuesday, June 26th, was one of the finest days

JULY 7, 1866.

Protection for the Indiana.

Judge Doollittle's bill, providing for an annual inspection of Indiau Affairs by an authorized the truth of which the whole civilized world will committee, and facilitating the work by dividing acknowledge in good time, publishes an excellent up our common territory through which the Inarticle in its issue of June 23, calling upon the dians are scattered into five several districts, Spiritualists of America to fully sustain their finally passed the Senate, and we cannot but express our sincere hope that such a measure, framed and moved in a spirit of true benevolence and justice, may yet become a law. This bill proposes, as mentioned, five inspection districts: one embracing California and Nevada, with the territory of Arizona; one the State of Oregon with the tarritories of: Washington and Idaho; one the territories of Colorado, Utah, and New Mexico; one the State of Kansas, the Indian Territory, Nebraska and Southern Dakotah; and one the State of Minnesota, and that part of Dakotab north of Nebraska, with the territory of Montana.

This parcels out the field for the proper officials to perform their service in, although the Secretary of the Interior, by direction of the President, may change those boundaries from time to time. The bill creates five Boards of Inspection of Indian Affairs, each to consist of three members-one chief inspector, to hold his office for four years, and receive an annual salary of four thousand dollars, one inspector to be detailed from the regular army by the Secretary of War annually, without additional pay, and one to be annually anpointed by the President, by and with the advice and consent of the Senate, from among such persons as may be recommended by the shnual meetings or conventions of the religious societies or denominations of the United States as suitable persons to act upon those Boards.

The further details of the proposed new administration of Indian Affairs our space will not permit us to give; but we are assured, from a careful revisal of them, that their tendency is altogether to the better treatment of a race whom we have stripped of their all, and to the establishment of something like an approach to justice with a feeble remnant whose like the world will never look upon again. Having their affairs on our hands, it is at least our duty to discharge our obligations in a spirit of honesty, kindness, and good faith. We cannot expect much less than treachery from them, if we ourselves employ agents to withhold from them the provisions which have been appropriated solely to their use and enjoyment, and allow those agents to fleece them wherever there is a pound of pork or flour to be consumed by them.

It is time that a vigorous nation like ours, professing to be breaking down the barriers that stand in the way of justice and freedom on all other sides, should look to the gross and fearfully aggravated wrongs of which it stands guilty in this matter of our policy toward the Indians. That is a puling sentiment of benevolence which cannot see the justice of the Indian cause as well as the right of any and every other. The red men were brave' warriors, and encountered our arms with all the stoical fortitude of their savage nature. They were a strange race, whom their successors cannot claim to surpass by pursuing toward them a course of petty persecutions and injustice.

Corporation Injustice.

The largest salary paid any one man in New The inrgest salary paid any one man in New England, will be returned this year by Mr. Steere, agent of the Sallsbury Woolen Mills. When of-fered a similar position elsawhere, the Board of Directors very wisely concluded they could afford to pay him as much as any one else could, and that he was worth as much to them, and advanced his salary to \$15,000.—Exchange.

If the Board of Directors of the Salisbury Woolen Mills had increased the wages of their operatives, instead of the salary of their agent, it would have been more to their credit, to say the least. Why, some of the workmen in these mills do not receive wages enough to maintain their families decently. One dollar and twenty cents per day, we understand, is the scanty amount paid men in Nature's calendar for a ramble among the with families to support. This amount does not sheltering pines and shady hemlocks. On the go far, when the present high prices of the prime necessaries of life are taken into consideration. An operative informed us not long since that he could not afford to furnish his family with meat at all. And yet, in the face and eyes of these facts, the Directors pay their agent an enormous salary! Corporations, it has been said, have no consciences; and in this particular instance it does seem that the statement is correct. But a day of reckoning will surely come. Those who grind the face of the poor, for their own aggrandizement, will have a fearful account to settle when they pass to the life beyond. Then they will find themselves poor indeed. As they have sowed so will they reap.

I often "drop in," like amiable Paul Pry, to see your and the public's good friend, Mrs. Hyde, whose rooms are at 455 Sixth Avenue; but latterly. I find the pressure upon her time so great, from her increasing and well deserved reputation as a test medium, that she is-like the spirits to most of us-quite invisible.

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There are many well-developed mediums in our midst to whom hundreds would be glad to go for messages of love; but as they are too modest of their claims to advertise in the BANNER, it is only by a rare good fortune that I can hear of them. Some of them must be brought out, and compelled to place their "light" where it can be

Dr. Newton's rooms are crowded daily: and what becomes of cords of canes and crutches, cast aside as useless by those who come as cripples and go away on the run, is a mystery to me. Perhaps the Doctor has an "Old Curiosity Shop" where he stores them away, and with which he designs to crect a Temple, at some day in the future, wherein to worship the Goddess of Health. Thousands now, in this day of light and knowledge, as in the days of Jesus, shut their eyes and declare that "these things are not so," for that the age of miracles has forever passed away. Poor moles; let them burrow yet awhile in the darkness. But the world does move, nevertheless.

The future is radiant with promises of a more harmonious era; but every earnest soul has a work to do to speed it on. Disintegration in the social elements, abrogation of old and effete usages, goes on apace, and soon the ground will be cleared of the rubbish, and the materials collected for the new and better structure which is to grace the millennial age, of " Peace on earth, good will to man." J. W.

New York, June 22, 1866.

EXTRACTS FROM ANOTHER LETTER FROM NEW YORK.

Tis passing strange that such an enlightened people as the New Yorkers are, should suffer the unwholesome air of their tenements to remain unchanged for years (unless obliged to move), with the blinds closed and curtains closely drawn, lest the beautiful carpet should fade from the exposure to the light, little dreaming that the same colors are emitting a poisonous effluvia, which, with the poisons emanating from discased bodies, that cannot be healthy without sunshine and the pure breezes of heaven, produces an unhealthy atmosphere. I pity their little children; for they know nothing of broad prairies, grass carpets, wild flowers, and singingbirds. Too many are like caged birds that pine and die for want of freedom. Were I to commence a missionary work in New York, I would throw back the shutters, unbar the doors, and cut the lace strings which disfigure so many forms. rendering the lungs inadequate to their task. I

A Card from Miss Doten.

Mrs. Lois Waisbrooker.

MESSRS. EDITORS-As I see by your last issue that my name has been placed in the list of dele. The favorable opinion we had formed of her from gates to the next National Convention, I beg leave to say through your columns, that I decline the honor, as I wish to take no active part in the Convention, while under its present constitution and management. LIZZIE DOTEN. Boston, June 25, 1866.

Beautiful was the reply of a venerable man to the question whether he was still in the land of would bathe the weary forms with pure water; the living: "No; but I am almost there."

ic's Hall, Charlestown, took their Lyceum children on a picnic to Stanley's Grove, Beverly, on Thursday, June 21. The affair was a success, and the weather pleasant and refreshing. All enjoyed themselves very happily, especially the children, who went through their exercises of marching, gymnastics, singing, recitations, &c., finely, considering the short time the classes have been organized. Speeches were made by Mrs. Susie A. Hutchinson, Mrs. Albertson, Messrs. Robinson, Currier and Thayer. Dr. York is conductor of the Lyceum, and Mrs. F. A. York, guardian of groups. Good order prevailed throughout the priestly mountebanks are fast losing their power day, and all returned safely, feeling better for having enjoyed a day in the grove....

Educate the Freedmen.

Dr. P. B. Randolph, who has been engaged for some time past in teaching the freedmen at New Orleans, will visit the North soon for the purpose of delivering public lectures in aid of his proposed school for the education in the higher grades of the colored children in the Crescent City. He says he feels it to be his duty to labor in this great: field, where' the rewards are so rich in the grand result of intellect developed and souls set free from ignorance. We liope the philanthropic will render Dr. Randolph all the aid in their power to enable him to accomplish so laudable a in and its interstudy for work.

",Why Not?" territer to

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Dr. Storer's work with the above title is creating a great sensation among the married ladies in at length upon the subject of whilch the book where in our columns gives further particulars. by the Paris correspondent of "The Nation."

Clerical Crime.

Some one has sent us the Oswego Commercial Advertiser and Times, containing a marked article, headed "Horrible Murder Near Medina-A Clergyman Whips His Child to Death." The details are indeed sickening. The fiend's name is Lindsley, a Presbyterian. The child's fingers repetition of the "good time" would shortly take were actually broken by the blows administered, says the report. The coroner's jury returned a verdict "that death resulted from chastisement by the father." And what, reader, do you suppose that child was whipped to death for? Because it could not or would not say its prayers! Here was manifested the same spirit that impelled the priests and their bigoted parasites in olden time to burn at the stake those who would not believe, theologically, exactly as they did. It is the same spirit that hung up the poor mediums in Salem as witches. It is the same spirit that would gibbet us to-day for teaching the great truths of Spiritualism! But thanks be to the Mighty Principle which pervades all matter and all mind, HUMANITY is coming to the rescue, and these to mislead the masses. The old venom within them is still alive, however, and will now and then crop out in whipping children to death! It is time liberal-minded men move in solid phalanx to wipe out with the weapons of 'TRUTH' the last relics of a feudal age-Ohurchianity.

The Coming Convention.

As the time is rapidly approaching for the meeting of the Third National Convention of Spiritualists, we hope the delegates will go prepared to make the Convention as harmonious as possible. It is desirable that they, waive all past differences, and come up to the work before them in a spirit of loving kindness. The principles they inculcate teach harmony, and we hope and trust this cardinal virtue will be made manifest throughout the

entire proceedings.

"M. Bach's Dream."

To those friends who have sent us copies of the upper circles of society." We commented various newspapers with "M. Bach's Dream marked for us to copy, we will state that we pubtreats, in our paper of the 23d of June, under the lished, the same, together with the words of the title of "A Nameless Grime," The demand for song in French, in the Banner of August 19, 1865, this important treatise on a most vital subject is on the eighth, page, under that title of ... Music rapidly increasing; and we shall continue to fur- brought by a Sulit, "It originally appeared in nish! it to all who wish ?! An 'advertisement else Le, Grand Journal, of Parls; and is only rowritten

We were favored with a very agreeable though short visit from Mrs. Waisbrooker last Thursday, her writings was not marred in any degree by a personal interview. She is a very intelligent, pleasant and agreeable lady, with no show of ostentatiousness. She is on her way to, Lowell where she is to speak for the Boolety of Spiritual. lats during the month of July, and intends to remain in New England for some time, for the, purpose of lecturing, if she receives engagements soon. We trust our friends will secure her services at once.

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JULY 7, 1866.

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BANNER OF LIGHT.

A Capital Inducement to Subscribe for the Banner.

Until Sept. 22, 1866, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3); one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt. Jr.; or "A B O of Life," by A. B. Child, M. D.

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

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and 'Emma Tuttle; " Whatever Is, is | body's hurt. We "presume" Bro. P. will set the Right," by A. B. Child, M. D.; the second volume matter right. of "Arcana of Nature;" "Incidents in My Life," each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

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

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

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

Send only Post-Office Orders or National Currency.

Personal.

Mrs. Cora L. V. Scott Daniels has been lecturing in St. Louis recently on "The Political Condition of the Country." Mr. Daniels has also lectured there on "The Freedmen," as we learn from the Press.

O. P. Kellogg will speak in the grove two miles 8th. [If Mr. K. had named the State, the notice self. would be more effective. It is strange people will neglect to insert the name of the State, when they write letters.]

Mrs. H. T. Stearns may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan. She is at present traveling with her husband westerly through Pennsylvania. He is lecturing on psychology.

Belvidere Seminary.

We call the especial attention of our readers to the advertisement in another column for further particulars of the above named institution for the education of young ladies. The Misses Bush have won a wide and enviable reputation for their school, which is truly one of the best extant. Those desiring to enter for the Fall term should apply soon.

The Magazines.

We have received from A. Williams & Co. Harper's Monthly, and The Galaxy, for July. We are also in receipt of the Phrenological Journal and the Herald of Health, rich with instruction in their peculiar departments; as well as the Atlantic Monthly, and Our Young Folks; the latter a superb number.

Spiritual Picnic.

The Spiritualists in Groton, N. H., will celebrate the ninetieth anniversary of American Independence by a picnic in Mr. A. L. Crosby's grove (Maplewood Grove), in Groton, N. H. All interested in the triumph of our beautiful philosophy, and others, are cordially invited to attend. Speaker for the occasion, Joseph D. Stiles, of Boston, Mass.

We have received a Report of the Anniversary Meeting, recently held at Granville, N.

ALL SORTS OF PARAGRAPHS.

Y., which will appear in outmext paper. The Original Poem, in this issue of the BANNER, by Mins Lizzle Doten, is a superior production, as indeed all her poems are. Do n't fail to read it.

Judge Edmonds lectured in Ebbitt Hall, New York, Sunday evening, June 24th. H. B. Storer spoke at the same place in the forenoon, At Dodsworth Hall, the art of healing was the topic of one of Mrs. Middlebrook's lectures.

Lee & Shepard have sent us a pamphlet containing three stories by the popular authoress. Mrs. Gaskell. Everything from her pen is eagerly sought for as soon as published.

A paragraphist in the RELIGIO-PHILOSOPHI CAL JOURNAL has the snuffles-bad. The "B. of Light" corrected your error, Mr. Item, at the request of Bro, Peebles himself. Hence we "presumed" to know what we said. However, no-

The receipts from customs from the 1st of July by D. D. Home; or a carte de visite photograph of last until the 19th inst. amounted to the la-ge sum of \$163,000,000 in gold. It is estimated that the total receipts for the fiscal year ending 30th proximo will reach \$170,000,000, which is more than double the amount received during the year ending June 30, 1865.

> Why is a person's hair recently dyed like a new religious convert? Because he has " met with a change" that won't last.

Bro. Danskin, how is Spiritualism progressing in Baltimore?

If you would n't catch the cholera, do n't be afraid of it.

A company of Canadians, residing in Chicago, volunteered their services and went home to defend their native soil against invasion. For this the Toronto people gave them a big dinner and sent them back with full stomachs.

The RELIGIO-PHILOSOPHICAL JOURNAL truly says, Spiritualism, as a single movement, is eclectic. It pulsates through the mighty thought-space from facts to ideas, and gives ample scope for investigation, meditation and inspiration. As a west of the centre of Thompson, on Sunday, July means of progress, then, it is complete within it-

> The women of England are agitating the elective franchise subject. They insist that women, especially those who are possessed of real estate, should be allowed to vote.

The weather last week was extremely warm in this section, the mercury standing at 96 in the shade.

THE BANNER OF SPIRITUALISM. Uufurl the Banner, friends of Freedom! Raise the glorious standard high :

Waft its truths to every nation, Tongue and people, 'neath the sky. In the darkness, lol It shineth.

Spreading far its folds of light : Bear it onward, ever onward, Till the morning chase the night; Till the light of noontide giory

Bursts upon our ravished sight, Crushing every all and error, Flooding all with life and light. Friends of Freedom 1 speed its progress;

Hold it up with heart and hand, Till beneath its folds the nations As united brothers stand.

Chicago, 111., 1866.

A gentleman one evening said to a lady, near whom he was seated, "Why is a woman unlike a mirror?" She "gave it up." "Because," said the rude fellow, " a mirror reflects without speaking; a woman speaks without reflecting." "Very good," said she. "Now answer me. Why is a man unlike a mirror?" "I cannot tell you." "Bccause the mirror is polished, and the man is not."

B. K.

Conceited neonle are always happy, they do so

be to throw eighty thousand men in one hody be to throw eighty thousand men in one hody across the Po, following this up by pouring three hundred thousand into Venetia. The extraordinary trial in which a Mrs. Ryves sought to establish herself as a Princess of the

to the Duke of Cumberland, resulted in the jury to the Duke of Cummeriand, resulted in the jury returning a verdict against the claimant. There has been no formal declaration of war as yet; but the Emperor of Austria, in a speech to the Vienna corporation, said that having done ev-erything else, he was compelled to resort to the

sword. Intelligence by a later arrival states that the entry of the Prussians into Saxony is fully confirmed, Prussia having previously declared war. The entry of the Austrians was hourly ex-pected, and they would immediately move to at-tack the Prussian

tack the Prussians. At a meeting of the Associated Banks in this city, held at the rooms of the Clearing House, May 10, 1866, the following vote was unanimously

adopted: Voted, that the Associated Banks of Boston agree not to receive State bank currency on de-posit or for collection, after the first day of July next.

In consequence of the above action of the banks in Boston, State bank currency is now uncurrent,

The cholera in Guadaloupe carried off 15,000 negroes.

A down-east editor, in describing a country lance, says: "The gorgeous strings of glass beads glistened on the heaving bosoms of the vilage belles like polished rubies resting on the delicate surface of warm apple dumplings."

A Test Medium.

I address you in behalf of an elderly lady who is an excellent test medium and clairvoyant. She has given good satisfaction to all with whom she has set for tests of spirit presence, and also in finding lost property, &c. She is pour as to this world's goods, and is unable to labor, but wishes to devote her time to her medium powers, as she has no other way of getting a living. She is willing to travel during summer, and go where she is most needed, asking only enough to procure food and clothing and traveling expenses. She has a daughter in the field as a lecturer-Miss Nellle Colburn, of whom you have probably heard. She is a respectable and quiet lady; makes no trouble for any one. Her name is Mrs. Charlotte Colburn, and she can be addressed at Cranston, R. I. I know that there is a great call for test mediums in many places, and thought that perhaps there might be some places where she might be very useful in convincing those that are ignorant of our beautiful philosophy.

Yours in the good cause, JULIA KILBOURN. Westerly, R. I., 1866.

To the Spiritualists and Lovers of Free Thought in Lansing, Michigan, and Vicinity.

Meeting at every hand the same opposition and religious intolerance which drove our Pilgrim Fathers from their native shore; that forced Soc-rates to drink the bitter hemlock; that made Gal-ileo say our world did not revolve; that burned lieo say our world did not revolve: that burned Reformers, and hung Quakers on Bostom Com-mon-deeming it necessary to arise in the dignity of our own strength and show that we can main-tain a position in the religious world equal to the magnitude and beauty of the Philosophy we ad-vocate, we call a Convention of all interested, to meet at Capital Hall, in this City, on Wednes-day, July 18, 1866, at 2 o'clock P. M., for the pur-pose of renting or building a Hall for public wor-ship, and to effect a permanent organization. Immediate action should be taken, as buildings are now being put up in which rooms can be had

are now being put up in which rooms can be had for a term of years if early application is made. People in the surrounding country, turn out and help to elevate the standard of Religious Freedom in Central Michigan. BY ORDER OF COMMITTEE. Lansing Mich

Lansing, Mich.

Special Notice.

We feel compelled to urge upon our subscribers Town, County or State, and often the writer does not even sign his own name. We can sometimes ascertain the name of the State from the Postmaster's stamp on the envelope, but not often, as on the other, are the MOST POWERFUL BLOOD GENE-in many instances the impressions are so light as not to cancel the stamp at all. The delay of our EVERY SUFFERER FROM DEBILITY

ADVERTISEMENTS. Our torms are, for each line in Agate type, twenty cents for the first, and fitteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Ulah.

WHY NOT P

THE PRIZE ESSAY

OF THE AMERICAN MEDICAL ASSOCIATION. BY DR. II. R. STORER, of Boston,

Surgeon to the New England Hospital for Women, and Pro-fessor of Obstetrics and the Diseases of Women in Berkshire Medical College.

Itessor or Ubsiterics and the Disenses of Women in Berkshire Medical College. A T the New York meeting of the "American Medical Asso-clation." It was decided to issue "a short and comprehen-sive tract for circulation among females, for the purpose of emlightening them uson the criminality and physical evils of forced abortions." By special vote of the Association, Prof. Norrer's Essay has been recommended to the profession, as calculated to effect much good, if widely circulated. COATENTS;--Prefstory Remarks; Origin and Purpose of the Present Essay; What has been done by Physicians to Foster and what to Prevent the Evil; What is the True Na-ture of an Intertional Abortion when not Requisite to save the Life of the Mother; The Interent Dangers of Abortion to a Waman's Health and to her Life; The frequency of Forced Abortion, even among the Maride; The Excuses and Pre-iexts that are given for the Act: Alternatives, Public and Private, and Measures of Relief; Recapitulation; Appendix; Correspondence.

Correspondence. Price, cluit \$1,00, paper 50 cents : postage free. For sale at the BANNER OF LIGHT OFFICE, 188 Washington street, Boston, and our Branch Office, 544 Broadway, New York. July 7.

THE MORALS OF EPICTETUS MADE ENGLISH

IN A POETICAL PARAPHRASE. BY ELLIS WALKER, M. A.

BI FLUIN WALKER, M. A. LONDON, 1716. Reprinted by James Rednath. in 1864. Erice, 20 cents. For sale at the BANNER OF LIGHT OF-FLE, 188 Washington street, Boston, and at our Branch Office, 344 Brundway, New York. Room 6. July 7.

DR. J. H. RUTTLEY WILL HEAL THE SICK.

BY LAVING ON OF HANDS. AT THE GALT HOUSE, RICHMOND, IND.

From Richmond the Doctor goes to Indianapolis. 1w*-Jy 7. DE D. A. PEASE, JR.

Will Heal the Sick in Jackson, Mich., commene-ing July 5th, ending August 11th. July 7.-4w

MISS PHELPS, Inspirational Medium, can be consulted ta No. 5 Tremont Kow, Room 23. Circle Run-day, at 3 and 8 p. M. July 7.-3w MRS. M. SMITH, Healing and Communicating Medlun, No. 248 South Tenth St., Philadelphia, Pa.

INVISIBLE PHOTOGRAPHS. - THE NEW

INVISIBLE PHOTOGRAPHS. - THE NEW WorksR. consisting of several pieces of Plain White Pa-per, upon which, by the application of a few Drops of Water, any Man, Woman, or Child can cause a Beautiful and refrect Photograph to be instantly produced! Each Pack contains Material for Four Photographs, Four Developers Gold-Bor-dered Cards for Mounting, and Full Directions. Price, per Pack, 50 cents. Sent posspaid. ADAMS & CO., 21 BROM-FIRED STREET, BUSTON. cow2t-July 7.

NEW UNFOLDING OF SPIRIT-POWER ! DR. GEORGE B. EMERSON.

DR. GEORGE B. EMERNON, HEALING MEDIUM, developed to cure diseases by draw-ing the disease upon himself, at any distance: can exam-ine persona; tell how they feel, where and what their disease is, at the same time. One examination 81; ten exercises to draw disease, 55; thirty for \$10. Manipulations 82 each. Treat patients at a distance by letter, by inclusing the sum, giving your name and solores. Please address, DI. GEO B. EMERSON, 13 Kneetland strees, Boston, Mass. Office hours from 8.4. M. to 4.7. M.

hours from NA. M. to 4 r. M. TILIN CERTIFIES that DR. EMERSON has cured me of deaf-ness of froy years' standing: also, of dyappepis. Ilver and kil-ney complaints, by four operations. Mas. MARY CHAND-LER, No. I Warren Place, Boston. MBS. HANNAII M. WIR-SESTER, Witness. May 11, 1866. July 7. **Consumption and Nervous Debility !**

WINCHESTER'S

HYPOPHOSPHITES: THE SPECIFIC REMEDY FOR CONSUMPTION

NERVOUS DEBILITY, And all Disorders of the Lungs, Nervous and

Blood Systems.

Spence's Positive and Negative Pow-ders, of the following diseases, most of which were diseases of long standing which had defied all other treatment: Rheumatic Neuralgia, Dim Vision, Twitching of the Eyelids, Meluncholy. --(Banner, June 17th, 1855) Niceplessness, Dropsy, Stiff Ankles, Decay of the Linugs, Neuralgia.--(Ban-ner, Ang. 12th, 1855) THE HYPOPHOSPHITES not only act with THE HXPOPHOBPHATES not only act with PROMPTNESS and CERTAINTY in every stage of pul-monary disease, even of the acute kind, called "GALLOPING CONSUMPTION," but also with INVARIABLE EFFICACY in all derangements of the Nervous and Blood Systems, such as ner, Aug. 12th, 1865.) Dyspepsia, Pain and Heaviness of Limbs, Skeplessness, Bronchitis. – (Banner, Nov. 11th, 1865.) A disease that three physicians could neither We feel compelled to urge upon our subscribers the imperative necessity of writing the name of their State plainly. Many omitthe State altogether, and not a day passes that we do not receive one or more letters with an omission of either the trition, Imporerished Blood, and all morbid conditions of the TWO-FOLD and SPECIFIC: on the one hand, increasing the prin ciple, WHICH CONSTITUTES NERVOUS ENERGY: and

OVERWHELMING EVIDENCE

IN FAVOR OF

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THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S A BOOK FOR EVERY WOMAN. POSITIVE AND NEGATIVE

POWDERS.

Stafford, Ct., March 22, 1866. PROF. SPENCE—Dear Sir : About seven weeks ago I was called to see Mrs. Rufus Weston, whom I found laboring under a fearful attack of puer-peral convulsions, which followed the birth **perat convulsions**, which followed the birth of a dead child. The convulsions were terrible. No one thought that she could live, as every con-vulsion was more violent than the preceding one. Finally she had one so severe that we called her dead—no pulse could be felt, and everything indi-cated death. She rallied, however, but was much exhausted, and her friends did not think it possible for her to live through another. exhausted, and her friends did not think it possible for her to live through another. As soon as she could scallow I commenced giving her the **Posisic Powders** (a powder and a half every hour at first), and from that time forth she had no more con-vulsions. She is now well, and able to attend to her household duties. She visited me this after-noon, and told me that she believes that the Posi-tive Powders dow it. You want that the Positive Powders saved her life. Yours truly, DR. M. F. DWIGHT.

DR. M. F. DWIGHT. Chenoa, III, Dec. 23, 1865. DE. P. SPENCE-Dear Sir: Mrs. Spence's Positive and Negative Powders fill a great vacuum in the wants of humanity. They differ from all other medicines in this, that they cause no violence to the system-no spasmodio efforts of Nature, to be followed by a correspond-ing depression; but their magnetic effects seem to be drank in by the discased system as the thirsty be drank in by the diseased system, as the thirsty traveler drinks in the waters of the cooling fountain. They are a most wonderful medicine-so silent, and yet so efficacious.

Bilent, and yet so efficiences. One of my boys, now eleven years old, has always been weakly, and has suffered from a **reluxed state of the muscles of the urinary organs**. He is now robust and well, after having used about one-half a box of the Powders.

My wife has been troubled for the last two years with **Rheumatism** in the shoulder. She is now entirely cured, after having used one box of the Pow-

A lady of my acquaintance, who has suffered for several years with Protapsus Utert (falling of the womb), was induced by me to try the Powders, and was astonished at her speedy recov-ery. Very respectfully, S. W. RICHMOND. The above letters, together with those referred to below, and the hundreds of similar ones in our

possession, are more than sufficient to convince every Female, whether married or single, that Mrs. Spence's Positive and Negative Powders are

WOMAN'S BEST FRIEND

in all diseases arising from her peculiarities of temperament, sex and habits of life. The evidence above mentioned is, moreover, sufficient to convince every head of a family that MIN. Spence's Positive and Negative Powders are

THE GREATEST FAMILY MEDICINE OF THE AGE,

and that they cure all cuarable diseases, whether

WOMAN,

AND CHILD.

In the numbers of the BANNER OF LIGHT of the dates here given, will be found Certificates and well-authenticated reports of the cure by Mrs. Spence's Positive and Negative Pow-

acute or chronic, in MAN,

Meetings in Monroe Centre.

The Spiritualists of Monroe Centre have engaged the services of Mr. O. P. Kellogg, and will hold regular meetings at the church, the first spoons. Well done. Sunday of every month, for one year.

Meetings in Charlestown.

Mrs. Susie A. Hutchinson speaks in Mechanic's Hall, Charlestown, during this month, and Mrs. Mary Macomber Wood, in Washington Hall.

The London Spiritual Magazine.

ber of the above named excellent periodical. Sin-

This work, of many and rapid editions in England, and followed with no less speed in this country, is indeed remarkable for its simple and beautiful setting forth of Christianity without theological husks, which have so much disfigured it. The author, taking it for granted that Christ was a veritable flesh and blood person, differs from General Hitchcock in "Christ the Spirit," where the person of flesh and blood gives place to the personified Wisdom. Both works should be read as flanking each other. "Ecce Homo" sets forth the person living the life on earth as it is in heaven: General Hitchcock, the personification of Wisdom, doing the same. In the present thirst for living waters, " Ecce Homo" will prove the more attractive, with its holy ghost inspiring in all enthusiasm of good. " Christ the Spirit," in symbolism. though having the start in three editions, will not be able to keep step to the double-quick of "Ecce Homo." Both works will do great good in the way of progress out of Egypt. Both help to prepare the ways of the Lord, and at the parting, of the same, either course may be taken as open to the Jordan, Mr. Lechy's "Rationalism" may also be counted into the sum of the matters as doing very needful work along the substrata. Of course, the crown for all this is of the spiritual heavens, which are so gloriously opening in all directions. "Bach's Dream"-one of the most remarkable facts in modern Spiritualism, and published in the "Nation" of June 11th-shows, also, how much the unfleshed world is pressing into this to give us more light; so that in every aspect of the treasures, old and new, each scribe instructed into the kingdom of heaven may find sweet hopes of glory in his soul through the holy enthuslasm of love and doing for humanity. Selah.

We have received a supply of the June numgle copies 30 cents.

"Ecce Homo."

C. B. P. The contents of ten thousand bottles of cham-

paigne are consumed annually in the United States. The fluid is Jersey clder and sugar of lead. Let alone the vile stuff, if you would escape paying doctors' bills.

enjoy themselves. ANOTHER MONOPOLY .-- The ten principal paper collar companies of the United States have consolidated, and paper collars will soon be nearly as high as linen.

A man in Troy, N. Y., while digging a well lately, shoveled out \$3000 in gold and a lot of

A Pennsylvanian drank ten glasses of lager in ten minutes, and his funeral was celebrated the next morning.

SEEING SPIRITS.-Annie Lord Chamberlain, the excellent physical medium. informs us that she recently saw distinctly enter her sleeping apartment three spirits-a male and two fe males - which somewhat frightened her, when she exclaimed, "Who are you? What do you want here?" A lady friend also saw them, but not so palpably as Mrs. C. The medium then saw them take a pencil from the table and write upon the wall, "Fear not; we come not to harm

you, but to do you good."

George B. Emerson, healing medium, has removed his place of business from 224 Shawmut Avenue, to No. 16 Kneeland street.

THE MAJESTY OF LABOR.

Stern Labor carves a nation's power,

With time it wrestles like a god, Stands up majestic as a tower, Surveys the skies or plows the sod. And every where its strength is seen;

Alord its strong, great pulses beat; Plains change to glory where it's been, Aud nations through its prowess meet.

OXYGENIZED AIR .- The attention of our readers is called to the advertisement of D. C. L. Blood, upon our seventh page. The Doctor claims to be the discoverer of an entirely new method of treating disease. He avers that he has labored for years to accomplish his discovery, and has at length reached the fortunate and beneficent object of his researches. It is applicable to nearly every disease that attacks man, and acts upon nearly all directly, and as if by magic. Its instant effect is to purify the blood, and reaching as it does the most minute and distant point in the system, the patient at once experiences its purifying and revivifying action. We are informed that seventy-five per cent, of those who take the treatment are permanently cured; and all are helped, unless in cases where cure is impossible.

FOREIGN,-Nothing public of moment has trans-FORETOX.—Nothing public of moment has trans-pired since the interruption of diplomatic relations between Prussia and Austria. The Austrian Government, in sending the Prussian Austras dor his passports, informed him that it took the step because it looked at the withdrawal of the Austrian troops from Helstein as having taken place under complete form Prissia.

place under compulsion from Prinsia. The Prussian Government in giving Count Ka-rolyi the passports which he demanded, accom-panied them with a letter acknowledging 'the courteous manner with which he folfilled his diplomatic functions as Austrian Ambassador at Berlin.

rence says the first hostile movement in Italy will'

To Correspondents.

[We cannot engage to return rejected manuscripts.]

S. B. K., PROVIDENCE .- Perfectly agreeable. Our columns are generally so crowded that we wre obliged to delay indefinitely the publication of many accepted communications.

E. M. PROCUNIER, SALFORD, C. W .- Write to J. Forsyth, Esq., Buffalo, N. Y., and he will give you the desired information.

L. K. C., VINELAND, N. J .- \$1,50 received.

Busluess Matters.

LONDON SPIRITUAL MAGAZINE.-We have few copies of this monthly for March, April and June, for sale at this office. Price thirty cents.

JAMES V. MANSFIELD, TEST MEDIUM, will an-swer sealed letters, at his house, 153 Chestnut street, Chelsea, Mass., from June 25th to July 3d. Terms, \$5 and four three-cent stamps.

Special Notices.

This Paper is mailed to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

REEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

TO LET.

A LARGE FRONT BOOM in, "Parker Building," No. 158 Washington street, Boston. Apply at THIS OFFICE. June 30.

MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

LITCHFIELD'8 DIPTHERIA VANQUISHER. (Used with Litchfield's External Application.)

WARRANTED TO CURE

DIPTHEBIA AND ALL THEOAT TROUBLES.

Litchfield's External Application, Warranted to cure RileUMATIU, AND SCIATIC LAME NESS, and all LAMENESS, where there is no fracture.

Price of each of the above \$1,00 per Bottle. A. LITOHFIELD & CO., Proprietors, Winchenden, Mass. GRO. C. GOUDWIN & Co., M. S. BURR & Co., Boston; JOHN, F. HEMRY & Co., Waterbury, Vt., General Agents. Sold by Medicine Dealers generally. 6m-June 9.

WAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTABLE, or READY SOAP MAKER. Warranted double the strength of common otash, and superior to any other saponifier or ley in market. Put up in cans of one pound, two pounds, three pounds, six ounds, and twelve pounds, with fall directions in English and German, for making Hard and Soft Soap. One pound will make fifteen gallons of Soft Boap. No, lime is required. Con-sumers will find this the cheapest Potash in market. B. T. BABDITT,

54, 55, 56, 57, 58, 59, 70, 73 and 74 Washington street, New Tork.

Cristana' - The Associated Apiritualists of Chelses have discontinued their meetings until Sept. 2d., Miss Lizzle Doten will address them each Sunday during the imonth, and Mar. M. Macomber Wood for the mouth of October. The Oblidren's See lecturers column. WAREN CHARE. I'rogressive Lyceum has also adjourned until September. J. B. Dodge, Cor. See'y.

not to cancel the stamp at all. The deflay of our subscribers' papers is mainly attributable to their own neglect in these particulars, and we earnest-ly hope, for their own as well as our convenience, they will read and heed and profit by this notice. **EVERY SUFFERER FROM DEBILITY**, or any Chronic Malady, by which the vital energies are de-pressed, or exhausted: and every woman who needs a NET VOUS TONIC-an Invigorator-should send for CFJ. WINCHESTER & CO.'S NEW CIRCULAR. VOUS TONIC - an Invigorator - should send for IT J. WINCHESTER & CO.'S NEW CIRCULAR, compiled from DR. CHURCHILL'S Second Edition of his TREAT-IBE ON CONSUMPTION, just published in Paris.

Prices: in 7 and 16 oz. bottles, 61 and 82 each. Six Small, or Three Large, for \$5.

CB Sold by all respectable Druggists; and Wholesale by GEO. C. GOOD WIN & CO., 28 Hanover street, Boston; and at the Sole Denot in the United States, by the Manufacturers WINCHESTER & CO., 36 John street, N. Y.

CALIFORNIA AGENTS - REDINGTON & CO., Front-Street Block, San Francisco. July 7.

SEXUAL PHYSIOLOGY:

A SCIENTIFIC AND POPULAR EXPOSITION OF THE

FUNDAMENTAL PROBLEMS IN SOCIOLOGY.

BY R. T. TRALL, M. D.

THIS valuable book of over three hundred pages will be mailed irre of postage, on receipt of price. Price, \$2,00. For sale at the Banner Office, 158 Wash-ington street, Blotton, and the Branch Office, 54 Broadway, (Boom No. 6.) New York.

J. H. CONANT, DEALER IN PIANO FORTES, ORGAN HARMONIONS,

AND MELODEUNS

OF THE BEST QUALITY, and WARBANTED In every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in price from \$250 to \$800, according to style of finish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

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PHOTOGRAPHS

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male Discase.-(Banner, Dec. 24, 1865.) Dyspepsia of 58 years' standing, Inflam-mation of the Pancreatic Gland, Ca-tarrh, Inflammation and Enlurgement of the Prostate Gland.—(Banner, Dec. 9th

name nor cure – (Banner, Nov. 25th, 1865) Neurnigin, (two cases); Toothache, Fc-

(1805) Chills and Fever, (two cases); Excessive Meustruation, Threatened Abor-tion, Congestive Chill.-(Bauner, Jan. 13th, 1866.)

Lame Ankle, Bronchitfs, Dyspepsia, Prosiration, Loss of Vitality.- (Banner,

Jan. 27th, 1866.) General Debility, Nervous Prostra-tion, Wind in the Stomach, Headache, Neuraigin.—Banner, Feb. 10th, 1866.) Nameless disease, given up by the Doctors; Chills and Fever, (four cases); Worms.—

Banner, Feb 17th, 1860) Catarri, (two cases); Neuralgia, Dys-

pepsia, (two cases); Inflammation of the Bindder, Amaurosis, Metaucholy, Fint-ulence.—(Banner, Feb. 24th, 1866.)

Hence.—(Banner, Feb. 24(1), 1800.) Paralysis, Congestion of the Lungs, Black Jauadice, Pulmonary Disease. --(Banner, March 24th, 1866.) Rheumatism, Deatness, Croup, Ery-

sipelas, Fever and Ague, Toothache. ---(Banner, April 7th and 14th, 1866.)

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Circulars with fuller lists of diseases, and com-plete explanations and directions, sent free post-paid. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders, Liberal Terms to Agents, Druggists and Physicians

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June 2.

BANNER OF LIGHT.

Message Department.

Each Message in this Department of the BAN-MER 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 eventually progress into a higher condition. The questions propounded at these circles hy montals, are answered by spirits who do not an-

nounce their names.

We ask the reader to receive no doctrine pu forth by Spirits in these columns that does no comport with his or her reason. All express a much of truth as they perceive-no more.

The Oircle Room.

Our Free Circles are held at No. 158 WASHING TON STHEET, Room No. 4, (up stairs.) on MON DAY, TUESDAY and THURSDAY AFTERNOONS The circle room will be open for visitors at tw o'clock; services commence at precisely thre o'clock, after which time no one will be admitted

Donations solicited. MRS. CONANT receives no visitors on Monday, Tuesdays, Wednesdays or Thursdays, until afte six o'clock P. M. She gives no private sittings.

12 All proper questions sent to our Free Cir cles for answer by the invisibles, are duly attend ed to, and will be published.

MESSAGES TO BE PUBLISHED IN OUR NEXT

Monday, April 2. -- Invocation; Questions and Answer Matthew Brooks, to friends; Ezckiel Thompson, to his rel-tives; Margaret Gorham, to friends; Teddy Garfield, to h father, Richand Garfield, of ht. Louis, Mo. *Twesday, April* 3. -- Invocation; Questions and Answer-Barah Caser, to her sister, and Father Cannovan; Mephu Lee, to his sister; Mr. Norcross, to his sons, Joseph and Sam Norross, of Boston; Jennie Sturgis, to her mother, Luc Jane.

Invocation.

Our Father, let the mantle of thy Holy Spiri rest upon us, changing our ignorance to wisdom our hatred to love, baptizing the vindictiveness o our human spirits with that Holy Spirit that coul say, "Father, forgive them, for they know no what they dol" May our every thought and ever doed bear witness that we know thee and lov thee. And when our mission to souls in mortis finished, grant that our crown of rejoicing ma be woven of the good deeds and holy acts of thos who have listened to our teachings. And upt thee, who art our Father and our Mother, towe will dedicate the soul's fairest offerings o praise. March 27.

Questions and Answers.

CONTROLLING SPIRIT .- Mr. Chairman, if yo have questions, we will answer them.

QUES .- By Mrs. George, Kent: "Do the com munications given by the spirit-friends, only com to us from the second sphere?"

ANS .- There are as many spheres as there as different minds or spirits needing spheres, i which to live, and through which to act. With you in human life, you see soul exhibiting i powers through all the spheres. This bein true, so far as the soul's dwelling in human lit is concerned, it certainly is no less true with regard to those who have passed beyond the bound aries of physical form. The spirit-land is by p means divided off into spheres known as local ties. There may be ten thousand times ten thou sand different intelligences, all living in different spheres of mind, in your midst this hour, her. within the precincts of this small circle roon These may seem strange stories to some; but 1 those who understand the laws of mind, it is not strange. Your correspondent should place h dependence whatever upon any such statement If she does, she will find sooner or later that I amounts to nothing.

SPIRIT .- We propose to answer a question w have received from the West. It is this: What do the controlling intelligences communicativ at the "Banner of Light Circles," think of th Western organ?

Supposing that they refer to the journal that

Joseph Harrison.

Well, stranger, the driving over this road, puts me forcibly in mind of the last ride I took on the old stage box, where there are few trees but plenty of prairies. I mean to have you understand that was out West. I drove under difficulties, and I drive under difficulties to-day, so far as that lady's traps are concerned. [Didn't leave you much room.] Whew! no, hedged up pretty quick. However, I can go ahead, only not quite so fast

I'm Joseph Harrison; at one time a horse jockey by profession, at another time a stage driver. I came to the changing point by the interference of the red skins, who demanded what traps I had, my team, and the lives of my passengers. Some, I believe, sold 'em pretty dear, and some cheaper, and I sold mine after taking pay in a couple of red skins to take along with me; and as I was little short of ammunition, feeling that I was safe, had n't been molested, I did n't think I was likely to be then. That happened going on five years since. Now I am back here to break out the road if I can, and have a talk with my folks, calling on you folks to send me a pony to take me across-one of these, I mean; I eare not whether the pony comes from the red skins or not, if he's only sure on the foot. I am strangely situated. I am, instead of being somewhere beyond the moon, right down here on the earth; not under it, not under it, not I. I'm top of the pile yet, stranger; no graves hold me, ain't big enough; like a good deal of room.

Stranger, I have two boys and a woman somewhere in 'the West, that I'd like to come into close communion with; want 'em to know that I can talk; want to talk face to face with 'em. What's the chances? [Very good, if your friends reside in any of the large towns.] Well, you 'd better not say 'tis, if it isn't. If you do, I'm bound to thrash you. [I only give you my opinion.] Oh that's it; very well, that leaves you a hole to crawl out of, like one of my passengers, who attempted to crawl out of the stage window. One old fat fellow got stuck, and I believe lost his scalp at the hands of the red skins. I tell you what, stranger, it's sort of laughable, with all the horrid part of it; you can't help feeling somewhat mirthy over it. I could n't; Iwas one of the kind who'd be apt to laugh if I knew I was going down to share quarters with the old fellow below. I was not in the habit of taking intoxicating liquors; I don't want you to think I used to get drunk; but I was just what I was, stranger, none of your pious kind. I could go in for fun as quick as any one; could win a little at euchre or loo, or anything of the sort. I was no gambler, but would play to pass away the time, you know.

I reckon our folks will think strange when they know that I can come back. Well, they may as well think strange as for me to. I thought strange when I found out I could come back. They might as well share it. I left them at Lawrence, sir. [Kansas? Our paper goes there.] Yes, I know it; picked up that bit of information before I come this way. Yes, I'm no fool; pretty likely to know the road before attempting to drive over it. Stranger, I'll do as much for you when I can't help it. Good day to March 27.

Andrew Jackson.

I'm from Sacramento. Andrew Jackson, my name; most ten years old. I always went by the name of "Little Hick;" that's what my father called me, then everybody did. I (spect I died with measles and lung fever together. And my uncle, what died at Stockton, thought I'd be just the chap to come back. First I said I would n't, when I found what clothes I'd got to come in. Then afterwards, I thought I'd like to have my father and mother know I could come. He said if he came he should n't tell 'em anything about me, so I reckoned I'd better come. Yes, that's the reason I didn't talk when you asked me if I was afraid. [Were you talking with him?] No,

I wan't; I was wishing I had my clothes, and he

seeks to know why they fall. The sun shines by day and the moon and stars by night, proving to us that all things have their place and time of action. The abbing and flowing tides, and the departing and returning sunlight, the alternating seasons and alternating conditions of light and darkness, joy and sorrow, peace and war-all proclaim not the inharmony, but the harmony and perfectness of life. Oh God, let thy children so diligently search through the open volume of Nature for thee, that they shall find thee everywhere an all-pervading principle of Perfect Life. March 29.

Questions and Answers.

QUES .- Will the intelligence give us some information upon disinfectants, and what is best for fumigation in time of disease?

Ans .-- There are many remedial agents which might be used with good effect in this manner in time of disease. But what would serve well in one particular form of disease, would not serve well in another. Every particular class of diseases need their particular specifics. At the present time you are much in fear that you you will be visited by that enemy of human lifethe cholera. Allow us to advise you that you think as little concerning it as is possible for you to. Keep the doors of your mentality closed to this enemy, and rest assured, if you do this. he can never successfully invade your territory. All enemies approach the weak points of their opponents first, and it is to be supposed that they know where those weak points are. If you leave the doors all wide open through which the enemy can enter at pleasure, do not blame him if he comes and dwells with you,

Q .- May there not be some way by which the atmosphere of neighborhoods and localities can be cleansed or purified, where there is much disease and the air is not good?

A .- Nature has instituted her own method of cleansing the atmosphere. This comes through electrical changes. Nature can do that work much better than you can, therefore trust her to do it, observing all habits of cleanliness throughout all the departments of your being. Have clean spiritual natures, clean physical natures, and clean temporal abodes. If you do this, you have little to fear from those diseases that always follow closely upon the heels of war.

Q .- Do persons through pride or grief in earthlife, who become misanthropes, remain such for any length of time after passing to spirit-life?

A .- Yes, for a certain time; because all the conditions that belong to you, as humans, make more or less inroads upon your spirits. They engrave their particular life upon you as spiritual beings, and you carry that life hence with you. Therefore you are more or less affected by it until you outlive it.

Q.-Can the controlling spirit give any information in regard to a person calling himself George Snyder, of New York, who professes to have passed six years on the planet Mars, having been carried thither by the spirit of Copernicus, materially as well as spiritually; and as having just returned to earth?

A .- The picture presents to us many different appearances; but the most prominent of all is that which sometimes precedes a fair, sunshiny day, namely, a foggy morning. We should be very likely to determine that the brain inditing such an epistle was a little foggy. At all events, we would counsel you to cast it out of your own mental sphere, thinking nothing more of it.

Q.-Is it possible for any such thing to occur? A.-By no means. Your own good common sense should teach you that all things that have an existence at all, have that existence by virtue of law. Everything is governed by law. And should such an event take place, it must occur outside of law-the law that belongs to your earth and the planet Mars. Therefore it is that we determine that it never did take place. March 27.

Lemuel Jones.

Now, as one after another of my friends learn that I return, purporting not to be insane, I'll say, Banish your thoughts of insanity, so far as I am concerned. Think of me as restored, as redeemed from that past. Think of me as having outlived the dark conditions of the past. Think of me as now capable of receiving the first fruits of the Kingdom. Then I shall be happier; then you will no longer forge chains that bind me here. To prove that I am not insaue, meet me face to face. I, Lemuel Jones that was, so far as my spirit is concerned, am here on earth to-day, using the vocal organs of a mortal precisely in the same March 29. manner I did my own.

John Joyce.

I come again to-day, sir, to see what you had made up your mind to do in my case. You know I was here a little while ago, and wanted you to take me out to Mr. Motley's, and I would tell who murdered me and my sister. And you said you would think of it, and if I 'd come again you would tell me; and I've come. [I said I would think of it. I have come to no decision as yet. Do you feel confident that you could give a chain of evidence that would be sufficient to convict the person?] Yes, sir. [Would you like to have your mother use money gotten in that way?] Yes, sir. [Have you made up your mind to that?] Yes, sir. [I am rather undecided about my own instrumentality in the matter.] I suppose you do n't want me to tell, because you don't believe in hanging? [No, I do not.] Well, perhaps they won't hang him. [Do you think the person in prison is the one?] I've nothing to say, sir, because I'm not in a place where I should say it.

in a place where I should say it. I said if Mr. Motley would put that money he offered as a reward in the hands of some consci-entious person, who will pay it over to my mother when it's proved that the real murderer is con-victed, I 'll tell very quick who murdered me, and give such evidence as will cause the murderer to convict himself. But I won't do it in any other's sake. [I shall have to ask you to give me a little further time.] Yes, sir. [I may not be able to answer you, but I 'll call you.] Yes, sir. [You do n't feel as if you wanted to have bim hung, and thus go to live with you, do you?] No, sir; but I don't think such folks are fit to stay on the fault to find with your opinions in the matter. Per-haps I should feel as you do, if I had had your fault to find with your opinions in the matter. Per-haps I should feel as you do, if I had had your experience.] If you had begged for your life, and had no mercy shown you, you would n't be likely to feel very pleasant about it. I told him to kill me, but let Belle go; if he must kill some-body, kill me. [Did he kill you first?] No, sir; body, kill me. [Did he kill you first?] No, sir; he killed her first; and when I see I could n't help it, then I run, and I begged him to save my life; and I promised I never would say anything about it, and he would n't trust me. I can't feel very good about it. [No, I don't suppose you can.] And then he's all the time thinking about us, and keeps us here just as close to him. We do n't feel very happy about it, and I want it settled in some way. [Mr. B. asked, Are you willing to describe the person, without mentioning the name?] No, sir; not

P. M. Robinson.

Be kind enough to say, stranger, that P. M. usking that his friends will let him speak to them. I 've tried hard enough, and fought hard enough, and won victories enough, to be able to come. But this is the hardest of all battles I ever fought, this coming back. But I'm here, and all right Robinson, of Evansville, Indiana, comes here, I am seriously annoyed by the reflection that | and shall be right happy when I get the wheels in |

JULY 7. 1866.

Seeing the beautiful Song J. (2) A Seeing the beautiful AH ymit (Song) of the An-gels," in the Banner of June 23d, without, aredit, I deem it line to say a few words about ft. In the fall of 1657 I took my first deturing tour west-fall of 1657 I took my first deturing tour west-gene words in the "sir, Lily Dale." They ward. At Utica, N. Y., I met a few friends in, a circle, at which a Mr. Skinner and some others sang some words to the "sir, Lily Dale." They were so beautiful, I requested a copy, and re-ceived a part of those above referred to: I added to and altered them, and when I got to Buffalo friend Albro was then published the "Song of the Angels." It was copied hert day in the daily papers of Buffalo. It will be found in "The Hymns of Progress," page 127, in which little vol-ume I think you will find many more equally adapted to the use of the glorious Sababath exer-cises of our "Children's Progressive Lyceums." Our Lydenn here numbers over one hundred scholars, called by the Orthodox " the Sunday theatre." Hoses Allen, Conductor. We have lately had two public exhibitions, which gave great satisfaction to our progressive community. *Vineland, N. J.* L. K. COONLEY. W. Man Thit Beautiful Song Stan 5

Bro. Coonley is very unfortunate in his explanatory note in reference to " That Beautiful Bong," as he will see by the following note just received from the author:

MR. EDITOR-I noticed in the BANNER OF LIGHT of June 23, 1866, my "Hymn to the Angels," but without credit to the author, and in some parts much deteriorated from the "original text,", which appeared in the Banner many years ago. Such, appeared in the Banner man, standing appeared in the Banner man, standing the banner man, standi

Obituaries.

NOTICE TO OBITUARY WRITERS.-Much of the poetry sent to us in oblituary notices, does not posses, sufficient literary merit to print; sind as we do not wish to be considered more partial to one than another, we shall print no poetry stached to such notices.

Passed away, in Franklin, N. H., March 26th, Mrs. Georgie

Also, in Lawrence, Mass , May 29th, Rev. Joseph Ellioit,

Also, in Lawrence, Mass, May 29th, Bev. Joseph Elliott, formerly of Franklin, N. H., aged 50 years. Bro. Elliott preached for the period of four years in the Christian Baptist Church in Fränklin; but his progressive nature, his love of truth and enlarged perceptions could not be condined within the narrow circumscriptions of Church con-ventionalisms, and he advocated the more liberal system of religious eithics, known as the Campbell doctrine. This di-pleased a portion of his congregation, which led him eventu-ally to dissolve all connection with the Church. From this dissolution dates his rapid progress in more liberal ideas, which eventuated in a full rath and assured knowledge of the glori-ous principles of the Spiritual Philosophy-an earnest believer and zealous advocate of which he continued to be up to the day of his exodus from earth.

person, without mentioning the name?] No, Bir; not unless you are willing to furnish the three thousand dollars. [Are you willing to say whether he is in Massachusetts?] No, sir. [You said you were willing to tall now.] So I am, if I have the money. March 29.
Samuel Breed.
I'd like you to say that Samuel Breed, of Lynn, would like to talk with his friends. Will you do so? [Certainly.]
P. M. Robinson.

Died, in New Bedford, Mass., June 5th, 1866, the earthly body of Mrs. Bessie C. Wheeler, wife of Edward S. Wheeler, o Boston, Mass., aged 27 years.

That life is long which answers life's great end, We live in docds, not years.

has recently been started in that region, we shall speak concerning that, though briefly.

What do we think of it? Why, to be sure, w think it is another voice of God, sounding out # the people of the nineteenth century; proclaimin good tidings to all the people everywhere, unde whatever conditions they may exist, whether i Churches or outside of them. This voice proposes to reach all. As your BANNER enter every darkened home, and reaches the darkene chambers of every soul with its light, so this organ proposes to go hand in hand with yosending out its glad tidings on every breeze, au giving to every soul meat in due season. It has been baptized with the blessing of the angely therefore we can do no less than think well of it. March 27.

Marian C. Gaskins,

Having faith that you will faithfully transmi through your columns my poor wishes concern ing those I have left, I do not hesitate to ask favor of you. It is but a short time since I we in the possession of my own body, and so coul freely exchange thought and word with those loved

Four weeks ago I died at Florence, Italy, whither I had gone with the hope of regainin my health. And oh, I prayed so earnestly, whe I knew I must go, for power to return, if the spiri could return, that I fully believe the boon hr been granted me, from a Great All-Wise Father who dwells everywhere.

I had been taught to believe when here, that i any class of spirits could return, it was only thos who were under the direct dominion of Satan, But I recognize no influence of evil in my presen home; only a Great Intelligent Good, that guide us, by simple, loving ways, through the grea highway of life; life I believe that will never end.

It seems a strange providence that I should return in this way and find a resting place in old Massachusetts, where I was born, when those that I wish to come into direct communion with are upon Western soil, in the city of St. Louis.

The name that was mine before it was changed by marriage, was Hills, Marian C. Hills, born in Springfield; after marriage, Marian C. Gaskins. My sisters, in St. Louis, are not aware, at this date, of my death, although it is possible they may be expecting it. I wish to tell them I died happy, resigned, and have no wish to return again permanently. To my husband-who will come soon, giving the intelligence of my death-I would say, let me talk with you and tell you where I live, and what I'm doing. And to all those dear friends who perhaps will shed a tear in honor or my memory, I would say, let me come to you. When you are sad, let me cheer you; when you are sick, let me come to you and soothe your pain. When you shall be called to clove your eyes on mortal scenes, let me welcome you to the home where our Father has many mansions.

I am sensibly affected with that weakness and shortness of breath that characterized the last weeks of, my earthly life; so I must defer giving more to-day. Farewell,

was laughing at me; said he thought I'd do very well.

My mother's sorry she ever went there, but I-I'm not sorry; I'm glad; I was, I was; first I was homesick as the old scratch, but I got used to it; don't want to come back now. My uncle says I had better ask for a medium at home, so I can talk there. Didn't know as there was any out there. [There are plenty of them out there.] I like my own clothes best. How queer it was; I was there, two of me. I was dead and couldn't move, and I was alive and could. I was there, dead, with all my clothes on-stretched out so stiff there-and yet I was going all round alive. It was queer. First I could n't get used to it, but after a while I got used to it, then I liked it a good deal better. [You found you had another body.] Yes, and that must been inside of 'tother one, 'cause it was just like it.

And you stop your nonsense (alluding to another spirit). He says, "The one that was laying there was the old kernel; the old shell was n't the real meat. You don't know much." He likes to have fun, I suppose. I don't care. He thinks it's queer to see me here. He wouldn't come, he would n't; said I 'd got to. [He thought you'd reach your father and mother better.] I can-I can reach most anything when I try. Yes, I did reach it, too; because I knocked it down first, then I reached it. [Before you died?] Yes, sir; when I went down to see him. He means the jar I knocked over in the store. It was on a high shelf, and I went to push it. It had tamarinds in it, and I went to push it along so I could get hold of it, and I knocked it down, and broke it. He thought I did n't reach it; did, too; I knocked it down first, then I reached it.

My uncle says his turn will come some time, then I can stand by and plague him when he comes. So I will. He says I must tell you that I'm "a deadhead," and can't pay. Have to get trusted till I come again. That's the way the folks used to do out there. Heard my father say folks would get trusted when they would go up to the mines, until they should come done again with the gold. Maybe they would n't have any when they came; maybe I shant. If I don't, I'll get trusted over again.

Well, I'm going now. Guess I'll go across and see my father and mother. They say you can see first rate after you've been here. I seen some boys that 's been here, and they say you can see first rate after you've been here-the earthly things, they mean-see 'em better after you've been here. He says that's 'cause you carry the smoke of earth away with you, and take smoked glass to see through.

Well, sir, good-by. I aint agoing with you, March 27. either.

Circle conducted by Theodore Parker.

Invocation.

Our Father, through the over-varying scenes of Nature thy children learn of thee; and all the mysteries of Godliness thou dost reveal to them through the Scriptures of thy creations. Do the as it did before I was insane. It is not dead, nor March 27. | raindrops fail, they bring lessons to the mind that | am I insane.

reaches me from the friends I have left on the

earth. That reflection is this: They are always thinking of me as though I was insane. The last few years of my life on earth seems to be the years upon which they dwell, and through which all their thoughts of me are born, so far as I can determine. Do they pause in their avocations to think of me, it is to wonder whether or not I am insane in heaven. There is always more or less insanity mixed up in their thoughts of me, and I thought it might not be out of the way to make my way back here, informing them that these thoughts trouble me. Whatever, I might have been here during the last few years of my stay on earth, I am not now. I have gone beyond that condition. And now, to prove to them that I am sane, I will give some incidents in my earthly life, which they will not fail to remember: I was confined in the prison in Utica, New York-asylum I should say, though it was more of a prison than an asylum. It is nine years since I left there, released by that messenger that, sooner or later, releases all. My insanity was induced by over mental labor, which produced softening of the brain, they said, and I was sick for many months, and was sometimes perfectly clear in mind. Then again all was a blank. I would suddenly plunge into the most fearful pits of darkness, and all seemed night to me. I could not call to mind anything of the past. The future was cloudy, the present was all in a whirl.

I was born in Albany in the year 1828. My parents designed me for some profession. I chose law, and so earnest was I in my application to the way that I had marked out for myself, that I suppose I brought on the disease I died of. But I am not insane to-day.' I am in the full possession of all the faculties I enjoyed when here, with the addition of certainly some more. I'm sure of it, for I remember what I had here; have not forgotten them.'

The spirit-world is a most beautiful sphere through which the mind acts, ... There is that freedom that you did not have when on the earth. You are always forging chains here, always binding yourselves and your fellows. Your workshops are in action day and night, that you may never be lacking for chains wherewith to bind humanity. 'T is not so when Death cuts the chain that binds you here. Then you are free; free to work out your own salvation, free to be what God designed you should be.

. My friends may not understand why I am unpleasantly affected. It is because they throw between themselves and me a foge a mist, a dense atmosphere, that prevents my coming into direct rapport with them. They think, perhaps, I am insane in that land where the spirit dwells. They think of me as insane, and so that very thought is a bar upon the door of their souls, and I cannot enter therein. I am attracted to them; I would give them light; I would unfold to them all that has been unfolded to me. But no, "I am insanel perhaps the light of my intellect has gone out forever," they think. That intellect remains, and, on the contrary, to-day it burns as brightly

again for all the world. We don't know what sgam for ant the world. We don't know what we can do until we bit tried. I never thought I could go into the battle, and tear up my clothes, and with my own hands dress the gaping wounds of the poor soldiers. But I did it! I did it! I have helped dress many a wound for your people, your poor soldiers. No one can say that I refused them a kindness. I took them just as they came, and those who needed attention first always got it, when I could give it. Circle conducted by Theodore Parker. IN AID OF OUR PUBLIC FIREE CIRCLES. S. B. Buckley, Norwiel, Ct. S. B. Bu we can do until we are tried. I never thought I

ARCHIVED FROM	
B. B. Buckley, Norwich, Ct	,80
S. K. Groves, Delaware, O	8
Mr. Holmes.	,0(
Geo Kedneid, Adamsville, Mich	;,0I
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This coming back. But I'm here, and all right, and shall be right happy when I get the wheels in motion, and the charlot is rolling back just as fast as I want it to.
I died in the service of Uncle Sam, and I suppose I have a right to claim the protection of his laws in coming back here. They say that we don't see it. And you would n't, if you knew how much folks who are dead are outlawed, but we don't see it. And you would n't, if you knew how much see it. And you would n't, if you knew how much see it. And you would n't, if you knew how much see it. And you would n't, if you knew how much see it. Marking some of your laws, particularly laws that are pretty good. The body marks in the later of law for a state see it. Marking some of your laws, particularly laws that are pretty good. The body marks in the later of law for a state see it. Marking some of your laws, particularly laws that are pretty good. The body marks in the later of law for a state see it. Marking the for the your laws, particularly laws that are pretty good. The body marks in the later of law for a state see it. Marking the fast woy your see in the wark is the fast woy is prolonged by the influence of a fast is in offer and the law of a state see it. And you would n't, if you knew how wore the see who were belevers in this, but I dia the war, and then I went, most of the interfer and the sec and your begins in other see while the sec is upon bergenile. Like second the laws are informed to be while the second to be more thand were helewers in this, but I dia the war, and then I went, most of the spirital decolop out of the more indication of a second was lifed from the indicated to here while the second to be while the second to be spirital state of the spirital second to be while the second to be spirital states in the spirital states to be the motion of shells the spir

SPIRITUALIST MEÈTINGS. Hanna

engaged :-- Mrs. Susie A. Hutchinsda diffing July ... - Charasa.-rThe Associated Spirit failets of Chelses have de-gaged Liprary Hall, to hold regular meetings Sonday Afternoog, and evening of each week.'' All communications' objecting them should be addressed for J.S. Dodae, 12, Hanover street-Basion. - The Brain Charastian Spinitra Alasts hold meetings every. Sunday, in Winnighment Division Hall, Chelsen, at 2 and TH, - m. Mrs. M. A. Hicker, regular speaker. The public are invited ... Seate free. D. S. Slopt (1, 1, 1, 1). Lowget.-Spiritualisis hold meetings in Zas streat Church.

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BANNER OF LIGHT.



Conductor: Mrs. M.A. Stearns, Guardian. Speaker engaged : Mrs. N. J. Willis during July. Harson, Mass. -Splritual meetings are held in the Univer-salis Church, Hanson, every other Bunday. Mediums and nor-mal speakers wishing to make angagements will please ad-dress, John Fuffer, Split Hanover, Mass. Speaker engaged: Mr. Baran A. Byrnes, July 8 and 22. Fox BORU', Mass. -Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A.M. * Powprasos, Rt. .-Meetings are held in Trait's Hall, Wey-boaset street, Sunday, afterpoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.

o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. PUTYAN. CONN.-Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% In the forenoon. Speaker for the present, A. E. Carpenter. PostLAND.MM.-The Spiritualists of this city hold regular meetings every Sanday in Some of Temperance Hall, Con-gress street. Free Conferences in the forenoon. Lectures af-ternoon and evening, at 3 and 7 o'clock. DOVER AND FOXOOF, ME.-The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-meetings every Sunday, forenoon and evening, in the Univer-metings every Sunday in Dodworth's Hall, 606 Broadway. Seats free.

New YOR CART, Sunday in Dodworth's Hall, 606 Broadway. Beats free. The NociErry of PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 85 West 33d street, next Afroad way. The Children's Progressive Lycoum meets at the same hall every Sunday afternoon at 2% o'clock-Dr. D. B. Marks, Conductor. Speakers wishing to make aggreements to lecture in Ebbitt Hall should address P. B. Farnworth, See'Y, P. O. box 56'B, New York. Withinsburger for the present. All are invited free. Furners and a weak in Continental Hall. Mrs. Emma F. Jay Builence is the speaker for the present. All are invited free. How status. N. Y.-First Society of Frogressive Spiritual-

evening each web, in Continental Hall. Min. Emmis F. Jay Bullanc is the speaker for the present. All are invited free. MORERAMIA, N. Y.-First Society of Progressive Spiritual-ists-Assembly Mooms, corner Washington avcnue and Fifth street. Bervices at 34'F. M. Rocinssren, N. Y.-Children's Progressive Lycoum holds public essions every Sunday, at 2 o'clock F. M. Mirs. Hayden, Conductor; Amy Post, Guardian. Taor, N. Y.-Progressive Spiritualists hold meetings in Har-mony Hall, corner our Third and River streats, at 104 A. M. and 74 F. M. Children's Lycoum at 35 F.M. Henry Roaseau, Con-ductor; Mirs. Louiss Keith, Guardian. ThirtADBLPHIA, PA.-Meetings are held at Sansom street Hall every Sunday at 104 and 74 F. M. Children's Lyceum ergular Sunday seesion at 25 o'clock. M.B. Dyott, Conduc-tor: Mirs. Bailenger, Guardian. Meetings are also held in the new hall in Phomix street ev-ery. Sanday afternoon at 8 o'clock. Phol. I. Bohn, Conductor. Writhen, N. J.-Friends of Progress meetings are held in the new hall every Sunday, at 104 A. Children's Progressive Lyceum every Sunday at 10 o'clock. P. M. Hores Alten, Conductor; Mirs. Deborah Buller, Guardian. Hakmowros, N. J.-Meetings held every Sunday at 104 A. M. and T. K., at Ellis Hall, Belleview Avenue. Batrinors, N. J.-Meetings held every Sunday at 104 A. M. and T. K., at Ellis Hall, Belleview Avenue.

A. M. BIG 4 F. M. ALLES LIE ILLI BOLIEVIEW AVENUE. BALTINGRE, MD. The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Baratoga Hall, southeast corner of Calvert and Saratoga streets, at the neural hours of worship. Mrs. F: O. Hyzer will speak till fur-ther notice.

her notice. CnicAco, Itt. -- Begular morning and evening meetings are teld by the First Society of Spiritualists in Chicago, every suiday, at Crosby's Opera House Hall, entrance on State treet. Hours of meeting 103 A, M. and 73 F. M.

Sunday, at Crosby Copers House Hall, entrance on Blate street. Hours of meeting 104 A. M. and JF. M. SpriNOFIELO, ILL.-Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10 ° clock. Mr. Wm. H. Planek, Conduc-tor; Mrs. E. G. Planck, Ouardian. QUINCY, ILL.-The association of Spiritualists and Friends of frogress hold meetings every Sunday, at 21 F. M., in hall No. 130 Main street, third faor. St. Lours, Mo.-The Children's Progressive Lyceum holds regular assions every Sunday, at 21 F. M., in half regular assions every Sunday, at 12 F. M., in Mary Blood, Guardian. WASHINGTON, D. C.-The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and T. F. M., in Uniqu League Hall. CINCIMATI, O.-The Spiritualists of Cincinnsti have organ-lized themselves under the laws of Ohlo as a "Heilgtons Socie-ty of Progressive Spiritualist," and have secured the Acade-my of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday montings and evenings, at 10% and 1% o 'clock.

mornings and evenings, at 10% and 7% o'clock. CLEVELAND, O.—Spiritualists meet in Temperance Hall ev-ery Sunday, at 10 Å M. and 7% P. M. Children's Progressive Lyceum regular Sunday session at 10 clock P. M. Mr. J. A. Jeweit, Conductor; Mrs. D. A. Eddy, Guardian. SAN FRANCISCO, CAL.--Mire. Laura Cuppy lectures for the Friends. of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7% F. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

Miscellaneous.

MRS: SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

THESE pelebrated Powders act as vehicles; or carriers of the Positive and Negative magnetic forces through the blood to the Brain, Lungs, Heart, Liver, Womb, Stomach, Kidneys, Reproductive organs, and all other organs of the body. Their magic control over disease of all kinds is wonderful be-yond all precedent.

Their magic control over disease of all kinds is wonderful be-yond all precedent. THE POSITIVE POWDERS OURE all In-flammatory Discases, and all Active Fevers, such as the inflammatory, Billous, Rheumatic Intermittent, Small Pox, &c.; all Neuralgic, Rheumatic and Painful Af-fections. Headache, Fits, Nervousnes, Sleeplessness, dc.; all Female, Discases, Dyspepsia, Dysentery, Spermatorrhes, Worms, &c. THE NEGATIVE POWDERS OURE all Low Fevers, such as the Typhold, Typhus and Congestive; all Paisles, of Paralytic Affections, Amaurosis, Double Vision, Catalepsy, &c., and all other diseases attended with great nervous or muccilar prostration.or exhauston. Circulars with fuller lists of diseases, and complete explana-tions and 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. Malberal Terans to Agenta, Druggist and Physiclams. Maldreal, Poolpal (10, 51,00 Abox; 85,00 for siz. Money sent by mall is at our rick. Office Jif St. Marks PLAOS, New York City. Jor sale at the Banner of Light Office, No. 158

For sale at the Banner of Light Office, No. 158 Washington St., Boston, Mass. April 7.

o.Co. P.

DR. J. P. BRYANT WILL Heal'the Sick at his residence, 58 CLINTON AVENUE (between Myrile and Park Avenues), BROOKLIN, N.Y. till July lat, 1666.

the application of this remedy, and is fully competent to do justice to all who may place themselves under his care. The opinion which has so generally prevailed among all classes of people, that Consumption was incurable, has been put on trial to know whether it were true or false. This opinion has been based upon an error in its treatment, and it has been fully demonstrated that Consumption and all its corelated maladies of the Nose, Throat, Air Passages and Lungs, could not be cured by pouring medicines into the Stomach, for the simple reason that medicines introduced into the system in this way never reach the lungs in an effective manner but on the contrary would frequently do injury, where they were desired to do good. Hence came the opinion that Consumption was incurable.



VEGETABLE AMBROSIA IS THE MIRACLE OF THE AGE!

Gray-headed People have their bocks restored by it to the dark, hutrou, silten treases of youth, and are happy i

Young People, with light, faded or red Hair, have these unfashionable colors changed to a beautiful auburn, and rejoice !

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O. H. FLINT, DATOR O. J. D. ATRINA CHICKARATO, O. J. D. AND'ALTON O. DEMAS BARNES & CO., New YORK SMITH: OUTLER & COL: ONCASO, ILL AND'ALL WHOLESALE, DRUGDISTS IN ROSTON. April 28. Total In a WHOLESALE AGENTS

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THE TALE OF A DESCRIPTION OF A DESCRIPTI

JENNIE WATERMAN DANFORTH, Mag. JENNIE WATERMAN DANFORTH, Mag. netto Physician, Clairyoyant and Trance Meduum, will vialt parties at their residence, if required. Rooms No. 65 East ith street, near Bowery, New York. 6w°-Jane 23. **FANNIE M. HANCOX, Medical and Business** Clairvoyaut, will give Skances on WEDNEEDAYS and THURBDAYS, (from 10 o'clock a. M. to 6 p. M..) at thie WALL HOUSE, WILLIAMEBURON, N. Y. MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E 78th street, near 3d Avenue, New York. 15w-June 2. MRS. L. F. HYDE, Test and Business Medium, No. 455 Sixth Avenue, New York. 6w-June 2. DR. AKELY, PRYSICIAN, 194 South Clark Swe-June 22.

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THE Epirit-World has looked in mercy on scenes of suffer-Ingrown the time of strong drist, and given Analogue t takes away all desire for it. Store than three thousand have been redeemed by its use within the last three years. Bend for a CinguLAR. If you cannot, call and read what it has done for thousands of others. Enclose stamp: TN B. -It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 61 Chauncy street, Boston. April 7. OCTAVIUS KING, M. D.,

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House, is Webster street, Somerville, THT April 18.

DR. J. T. GILMAN PIKR

A ILADY, who has been cured of great Nervous hubbra to be an any sense of micro desires to make hubbra to be all fellow sufferers the sum mean of relief. I make address, enclosing a stamp, Med. M. Meliniti, Box 866 Degroup, and the pressourrios will be sent press by return maliants apparts attained on the sent press by return Micro destants attained on the sent press by return Micro destants attained on the sent press by return Micro destants attained on the sent press by return Micro destants attained on the sent press by return Micro destants attained on the sent press by return Micro destants attained on the sent press by return attained on the sent press of the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent press Micro destants attained on the sent press of the sent



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April 21.-1144 7 GOOD BHOTOGR'APHER, WITCH & COOD BHOTOGR'APHER, WITCH & SMALL CAPTTAL, can obtain an interest in a Well stabilistic Gallery in one of the interior Territories. Inquire at the BANNER OFFICE. June 9.

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The claims of this remedy, and, we pledge our honor that all other systems of medical, practice will soon be mentioned as among the things that

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Now, in justice to myself and others interested in the success of my practice. I wish it to be distinctly understood that I do not claim to cure every case of Consumption, Asthma, Bronchitis, &c., that is presented for treatment, but I wish to impress the FACT clearly, that

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that have come under my observation in the last four years with this remody.

Ladies suffering from any discases, will find this remody to reach their troubles at onco.

An invitation is respectfully extended to all respectable physicians to call and examine this system of practice, and if desired, to bring patients who are beyond the reach of medicine, to witness its remarkable effects.

Arrangements for the treatment of patients with this remedy are made by the month, and the charges are such that it comes within the reach of all.

Patients in the country who are unable to visit the Doctor personally, are requested to write out a brief history of their symptoms, and forward it to the Doctor. A candid opinion will be given in all cases, and if desired, remedies can be sent by express to your own house,

DE. HARTWELL has a very extensive business, and it is desirable that patients should tell short stories while at the office for consultation; therefore I' would most respectfully suggest to those ladies and gentlemen who call for advice or treatment, that the object of your visit be made known as quickly as possible, that others may not be kept waiting.

Office hours from # A. R. to 5 P. R.

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C, L. BLOOD, M. D., and particles and the provide sector of the 119 Harrison Avenue.

BOSTON, MASS.

ware.

BANNER OF LIGHT.

Banner of Light. WESTERN DEPARTMENT: CINCINNATI, ÓHIO.

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We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the lisaner of Light. Letters and papers intended for us, or communications for publication in this Department, erc., should be directed to J. M. FERELES, Clucinnati, Ohlo; P. O. Box 1402.

Yearly Anniversary in Sturgis, Mich.

The Spiritualists, free-thinkers and reformers, of all mental and social shadings, residing in Southern Michigan and Northern Indiana, flock to Sturgis, as Mussulmans to Mecca, about the middle of each returning June, to lay their yearly harvest at the feet of the angel-world; take sweet counsel together; engage in religious conferences; listen to lectures upon the spiritual philosophy and the reforms of the age, and counael together relative to the best methods to achieve further victories in behalf of a common humanity.

The friends began to gather on the 15th. The meeting on Friday evening, though preliminary, was spirited. By request, we set the ball in motion. Several speakers followed, each in his and her peculiar style, ranging from the joyous to the grave, and exciting by turns both smiles and tears.

Saturday morning, meeting called to order by Hon. J. G. Walt,

On motion, a Committee of three was appointed to nominate permanent officers. The temporary Chairman-Bro, Kelly-appointed as such, J. M. Peebles, J. G. Walt and Rev. J. B. Harrison. Said Committee, after a few moment's delibera-

tion, reported as follows: President, Hon. M. F. Shuoy, Elkhart, Ind.;

Vice President, Rev. J. B. Harrison, Kendallville; Secretary, Harrison Kelly, Esq., Sturgis; Assistant Secretary, Miss Hettie Bishop, Leonidas; Business Commitee, S. J. Finney, George Gale, J. G. Wait; Financial Committee, Allen Fox, B. Gardner, S. Moler, J. F. Packard, M. D., Mrs. C. B. Peck.

The Hon, M. F. Shuey, a member of the Indiana Legislature, upon taking the chair, delivered a brief but able address, thanking the Committee and friends for the honor they had conferred upon him. He said it was a pleasure to preside at a Convention of this character, with free thought, free speech, a free platform and all, to educate and spiritualize the children of earth. He reloked that he lived in this stirring age, under the noontide sunbeams of the nineteenth century. He hoped the meeting would prove a benefit to all in attendance, and serve as a centre whose wisdomwaves should be felt for good afar in the distance.

Bro. J. B. Harrison, formerly connected with the Protestant Methodist Church, addressed the meeting in a very happy and interesting manner upon the subject of religious freedom and growth. Others spoke upon the wants of the age and the necessities of the hour.

Afternoon session commenced with singing by the choir.

S. J. Finney, Chairman of Business Committee, reported the following resolutions for discussion: Whereas, It being the direct aim and purpose of the great spiritual movement to secure for man that perfection and truthfulness of character, which is the self-evident intention of nature, and which is prescribed by the eternal decrees of reason, and not suggested by vague and translent desires, and which can be obtained only by the highest and most harmonious development of all his powers to a complete and consistent whole

and, Whereas, All institutions, social and political, Whereas, All institutions, social and political, religious or educational, and all reforms of insti-tutions or customs, do either ald in or binder man in attaining that chief end of life; therefore, *Resolved*. That all institutions, all customs, and

all reforms are proper and legitimate subjects for consideration and discussion, adoption or rejec-tion, by all spiritual organizations everywhere; in other words, that nothing which concerns the gen-eral well-being of "Humanity," is foreign to the purpose and function of Spiritual Associations. Resolved, That since women are the natural

equals of men in all the rights, privileges and im-munities of life, social, civil and political, they

The regular discourse was delivered by Selden creedward, his church dogmas seemed contin-J. Finney, upon the relation of religion to science | ually more unreasonable and irrational. He finaland nature, and the spiritual possibilities of Human-Without the least hesitation we pronounce ualist, a true man, and a very able lecturer. May angels keep him in holy charge. it the ablest and most masterly effort to which we

ever listened. Nothing short of a verbatim report could do it justice. The afternoon services consisted of two dis-

courses, one by ourself, the other by Bro. Harrison, who chained the attention of the crowded audience to the last.

ity."

The evening session was devoted to addresses by the President, Mrs. Dr. Longshore, and S. J. Finney. The interest continued to increase to the end. The church was so packed that many were compelled to stand. Though difference of opinion prevailed, harmony and the kindest feelings were continually in the ascendency.

The begging, as usual, devolved upon us. Owing to our former pastoral relations, it is taken for granted that we are good at such business. The Sturgis friends are liberal, and delight in the upbuilding of the spiritual philosophy. Upon the whole, this meeting was considered the best, the most harmonious, and yet enthusiastic Anniversary held since the completion and dedication of their "free church" edifice.

Dr. E. H. Chapin at the Festival in Boston.

This Universalist Clergyman, not as keen, original, or inspirational as Henry Ward Beecher, is, nevertheless, quite non-sectarian; the most finished orator of his sect, and generally progressive in his theological proclivities. During "Festival week" in Boston, he uttered this warning to Universalists: "But remember this: the moment men crystallize about a truth, and stop there, as a denomination, they are dead. [Applause.] You may let the old truths remain, but you must remember that new light continually streams in from God's word and works, and that all our movements must be in accordance with the gen-eral tendency of the age. • • • • • We look around and see denominations that regard us as heretics towering on every hand, and we may become somewhat impatient. Remember, truth grows slowly, but it grows!" Yes, yes; all the powerful "evangelical" denominations regard Universalists as a little dwindling sect of "Heretics," and hence it is that Universalists make themselves so supremely ridiculous in calling Spiritualists "Heretics," "Infidels," "Fanatics, and shutting their church doors against their lecturers. They are not now doing this, however, with the zest they did a few years since. Experience has taught them lessons of wisdom. We think they never made any special objections to retaining Spiritualists in their societies and churches, provided they paid well, and patronized our paper." Dr. Chaplu further said, speaking of Hosea Ballou, 2d, Whittemore, Tompkins, Skinner, Starr King: "Ah! their shadowy forms pass before us to-day, and the sanctity of that meeting, the influence of the thought of them blends with the joy of our festival, and turns it into a tender consecration of memory and of love!"

Father Ballou-blessed are the memories that cluster around his sainted life!-Tompkins, Skinner. Starr King, are in the spirit-world, and yet Bro. Chapin speaks of their "shadowy forms passing before him"-that's precisely the way we talk, and call it Spiritualism ! How does Dr. Chapin know that their immortalized spirit "forms" were with them, and passed before him? Upon what basic foundation did he ground the assertion, the knowledge? Is there any possible method of obtaining such knowledge only through spiritual manifestations? Ay, the truth will have utterance, and the blest immortals will be recognized on such festal occasions.

Spiritualism in Catifornia. By the reception of an excellent letter from Bro W. J. J. Johnson, who is stopping for a time at Wilbur Springs, Colusa Co., for the restoration of his health, we learn of the continuous prosperity of Spiritualism upon the Pacific Coast. He speaks of Mrs. Farnham as the original pioneer speaks of Mrs. Farnham as the original pioneer; of the wonderful successes of Miss Hardinge; of Mrs. Stowe's lectures in the Sacramento Assem-ner of Light. Mrs. Stowe's lectures in the Sacramento Assembly Chamber; of Mrs. Ada H. Foyo's successful scances, convincing everybody but the "willfully bigoted;" of Mrs. D. S. Curtis's healing powers; and of Bro. Moore's noble labors in organizing Progressive Lyceums in Sacramento and San Francisco. He assures us that the good work francisco. He assures us that the good work is piritual movyment is eternal truth! Theelimate, electric condition of the atmosphere, and spirit of successful address, Woodstock, Vt, care of Thomas Middle Statements and spirit of the stmosphere, and spirit of successful address, Weille, N.Y. Statements and fourth up to July. Address, Middle Granville, N.Y. Statements and fourth up to July. Address, Middle Granville, N.Y. Statements and inspirational speaker, will lecture in Woodstock, Vt., Suly 48, 16 and 22. Will speak week evening in receive subscriptions for the lamon. electric condition of the atmosphere, and spirit of freedom that pervades El Dorado land, are highly

ly withdrew from the Conference, is now a Spirit-Call for a Spiritualists' State Conven-

tion in Michigan.

Whereas, We, the Spiritualists and Friends of Progress of the State of Michigan, believing in religion without superstition, in science without materialism, and in the limitless possibilities of human progress, and feeling the pressing need of associate action, in order to pulverize creeds and sects, and to spiritualize and elevate souls, as well as to ald and push on to complete triumph the great and genuine reforms of the age, do hereby

Resolve, That we will meet in State Convention in Battle Greek, Mich., on the last Friday, Satur-day and Sunday (27th, 28th and 29th) of July, 1866, to continue in session so long as the Convention itself may decide, to deliberate calmly on the great question of organic action relative to Spiritualism, and such other practical and speculative questions as may come before us. And we do most earnestly invite the friends of these great objects everywhere throughout the State of Mich. igan to send their delegates, or come en masse themselves.

themselves, S. J. Finney, Ann Arbor; J. M. Peebles, Battle Creek; J. G. Walt, Sturgia; N. T. Waterman, Coldwater; E. Samson, Ypsliantl; D. M. Fox, Lyons; S. Alexander, St. Johns; D. Kidd, White Pigeon; H. N. F. Lewis, Detroit; W. H. Winslow, Kalamazoo; C. A. Audrus, Flushing; E. Ridon, Three Rivers; and some thirty others.

It is well known that Battle Oreek is an old fort of reform, a spiritualistic centre, from which have gone out public laborers and laymen, as workers in the upbuilding of God's spiritual temple. The lamps of the anointed in this city are trimmed, and their watchfires burning. They send out the cry," Come! come to this Convention." The friends, through us, extend a cordial invitation to one and all, far and near, to favor them with an attendance. Accommodations will be provided for speakers, delegates, and all else attending, so far as possible. Bro. S. J. Finney will certainly be present, as well as other able aud eloquent advocates of Spiritualism.

[The R. P. Journal, of Chicago, is requested to opy.]

Lecture Appointments.

We speak the first two Sundays of July in Detroit, Mich.; Monday and Tuesday evenings, 9th and 10th of July, in Port Huron, Mich., and on the evening of the 11th in St. Clair. Notices of grove and three-day meetings, requiring immediate insertions, should be forwarded direct to Boston, rather than to the Western Department. We shall always be ready to receive subscriptions for the BANNER wherever we may go, and earnestly desire the friends of our glorious cause to cooperate with us in extending its circulation throughout the West.

LECTUBERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLT EVERT WEEK IN THE BANKER

OF LIGHT.

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

N. FRANK WHITE will speak in Seymour. Conn., during July and August. Applications for week evenings must be made in advance, and will be promptly answered. Address as above

as above. DR. L. K. COONLEY will lecture in Newark, N. J., July 8 and 15. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vineland, N. J. A. T. Poss will speak in Old Town, Me., July 8 and 15. Would be glad to make further engagements in New England for the summer and full. Address, Manchester, N. H. M ms. N. J. WILLIS, trance speaker, will lecture in Worces-ter, July 8, 15 and 13. Address, Boston, Mass. AUGERN E. SIMONS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming Year.

MRS. ENNA F. JAY BULLENS, 161 West 12th st., New York. MRS. AMELIA H. COLBY, trance speaker, Monmouth, Ill." Mas. A. P. BROWN, St Johnsbury Centre, VL. B. M. LAWRENCE, M. D., will answercalls to lecture. Address 15 Marshall street, Boston, Mass. JONATHAN WHIPPLS, Jr., inspirational and trance speaker. Address, Mystic, Conn.

Address, Mysic, Conf. E. V. Wilson may be addressed during the summer at Mene-kaune, Coonto Co., Wis., for engagements next fail and winter J. G. Fish, Carversville, Pa., "Excelsior Normal Institutes"

W. A. D. Hums will lecture on Spiritualism and all progress ve subjects. Address, Wiss SiDE P O., Cleveland, O. MES. E. A. BLIES, Springfield, Mass.

MISS BELLE SOCOALL, inspirational speaker, Rockford, Ill DE. JANES MORRISON, lecturer, McHenry, Ill.

LH. JANES DIORRISON, IFCUIPE, AICHENTY, III. MES. ANNA M. MIDDLEBROOK will lecture Sundays and weck-evenings. Audress as above, or box 718. Bridgeport, Ct. Miss ELiza Hows FULLER, trance medium, will make en-gagements to lecture for the summer and fail. Apply as early as convenient. Address as above, or LaGrange, Me. MIS. OLARA A. FIRLD will answer calls to lecture? Ad-dress, Newport, Me.

GROBOR F. KITTRIDOR will answer calls to attend public GROBOR F. KITTRIDOR will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692.

aress, wrang inspirat, 00% 6%. Ins. H. CURTIS speaks upon questions of govornment. Ad-dress, Harford, Conn. MBS. Ds. D. A. GALLIOW will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Keokuk, lows. MOSES HULL, Milwaukee, Wis.

MRS. H. T. STRARDS, Viociand, N. J. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. MRS. FRANK REID, Inspirational speaker, Kalamazoo, Mich. N. S. GREENLEAF, Lowell, Mass.

MISS B. C. PELTON. Woodstock, Vt.

H. B. STORES, S Harrison place, Brooklyn, N. Y. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. DB. H. E. EMBRY, lecturer, South Coventry, Conn.

CHARLES A. ANDRUS, trance speaker, Grand Rapids, Mich. are of Dr. George F. Fenn. LORING MOODY, Maiden, Mass.

HUDSON TUTTLE, Berlin Heights, O. BERJAMIN TODD, San José, Cal., care of A. C. Stowe. CHARLES P. CROCKER, Inspiratios at speaker, Fredonia, N. Y.

DR. G. W. MOREILL, JE., trance and inspirational speaker, vill locture and attend funerals. Address, Boston, Mass.

J. H. RANDALL, inspirational speaker, will lecture on Spir-tualism and Physical Manifestations. Upper Lislo, N. Y. MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. ADDIE L. BALLOU, inspirational speaker, Mankato, Minn. LYDIA ANN PRARBALL, inspirational speaker, Disco. Mich.

MRS. ELIZABETH MARQUAND, ITANCE and normal lecturer, Chamois, Osage Co., Mo. ELIJAH R. SWACKHAMER, Chamols, Osage Co., Mo.

B. T. MUNN will lecture on Spiritualism within a reason able distance. Address, Skancateles, N. Y. MES. MARY LOUISA SMITH, trance speaker, Toledo, O.

D. H. HANLTON lectures on Beconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. DEAN CLARE, inspirational speaker, will answer calls to secture. Address, Brandon, Vt.

Miss Lizzig Carley, Ypsilanti, Mich. MRS. F. O. HYZER, 60 Bouth Green street, Baltimore, Md. MRS. LOVINA HRATH, trance speaker, Lockport, N. Y. EMNA M. MARTIN, inspirational speaker, Birmingham, Mich. ALSERT E. CARPENTER will lecture Sundays and week eve-aings, and also attend funerals. Address, Putnam, Conn.

8. J. FINNEY, Ann Arbor, Mich. Mas. H. F. M. BROWN, P. O. drawer 5815, Chicago, Ilk. MISS MARTHA S. STURTEVANT, trance speaker, 56 Ellio treet. Bostur

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

A. B. WHITING, Albion, Mich. J. H. W. TOOHRY, 42 Cambridge street, Boston.

MES. JENNETT J. CLABE, trance speaker, will answer calls to fecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. HENET C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

L. JUDD PABDER Address, care of Thomas Rathbun, box 1231, Buffalo, N. Y. J. WM. VAN NAMES, Monroe, Mich.

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. Da. Wu. FITCH trancespeaker, box 1835, Chicago, Ill. Da. Wu. FITCHBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila delphia, Pa.

J. W. SEAVES, inspirational speaker Byron, N. T., will an swer calls to lecture or attend funerals at accessible places. swer calls to lecture or attend functals at accessible places. EMMA HARDINGR. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gli-bert Wilkinson, 705 Cheetham Hill, Manchester, England. Mns. MARY L. FARKCH, inspirational and trance medium, will answer calls to lecture, attend circles or fanerals. Free Circles Sunday evenings. Address, Eilery street, Washing ton Village, South Boston. Jos. J. HATLINGER, M. D., inspirational speaker, will an swer calls to lecture in the West, 8u 'days and week evenings Address, 25 Court street, New Haven, Conn. A. C. ROBINSON, 15 Hathorne street, Balom, Mass., will an

A. C. ROBINSON, 15 Hathorne street, Salem, Mass., will an iwer calls to lecture.

Miss II. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend iunerals. G. W. BICE, trance speaking medium, Brodhead, Wis.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. REV. JAMES FRANCIS, MANKATO, Minn. ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich. DR. E. C. DUNN, Rockford, Ill.

CHARLES S. MARSH, semi-trance speaker. Address, Wone-woo, Juncau Co., Wis. Mus. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y

W.F. JANERSON, inspirational speaker, Decatur, Mich. THOMAS COOK, Huntsville, Ind., lecturer on organization. GRO. W. ATWOOD, trance speaker, Wey mouth Landing, Ms. A. A. POND, inspirational speaker, North West, Ohio. JULIA J. HUBBARD, trance speaker, care Banner of Light. Dr. L. P. GRIGGS, Evansville, Wis. LYNAN C. HOWE, trance speaker, Clear Creek, N.Y. REV. ADIN BALLOU, Hopedale, Mass. MRS. E. DELAMAR, trance speaker, Quiney. Mass, A. P. BOWMAN, inspirational speaker, Richmond, Iowa. MRS. SARAH M. THOMPSON, Inspirational speaker, 36 Bank treet. Cleveland, O.

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school, but every pupil will be received and exactly ance with the sacred law of equality, jastice, and liberty of conscience. The course of instruction is extensive and thorough, having been matured during averal years of expert new in teaching. Music, Drawing and Painting, with the Languages, and all the higher branches of an English education will be paid to the health of each pupil, and gymnastic exercises will constitute a part of each day's duty during the Fall and Winter Term. A teacher having charge of the fymnastic Department will give lessons in the new astern as taught by Dr. Dio Lewis, of Boston. A sactly, called the Adelphian Literary Society, is connected with the school, lt calls its members together for mutual improvement each are week. A graduating class will be formed at the commencement of the feall application for aumission. It is desirable that every pupil be present at the opening of the school, and all depiriting to rate it the opening of the school, and all applications for addinasion should be made as each as producing for addison should be made as each as provide a school, and all applications for address. MIRRES BUBHI, Belvidere Bembary, Belvidere, Warren Co., New Jerrey. BUBHI, BUSHARE WANTIFACTUELING CO,

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SINULE SE WING MACHINES. THE superior merits of the Machines manufactured by this Company, for either FAMILY USE or MANIFACTIBIO FURFORMS, are so universally known and concedded, this ta enumeration of their relative excellencies is deemed, at this late day, as wholly superflucus Mecent and valuable improvements have, however, been added to the Singer Machines, rendering them still more per-fect and reliable. The new lock stillets FAMILY REWING MIACHINE, which has been over two years in preparatum, is now for the first time offered to the public, and this condicat-ly presented as the KE FLUE LETRA of family acwing machines, possessing all the perifabele matrix in TRS and ATACHINE. I articles for want of a reliable machine for any speciality, one that will not disappoint them, but will be found ever ready and compe-tent to do its work, should not fail to examine and test the Singer Machines before purchasing other and inferior articles. Circulars and Information furnished on application. Silk, Twist, Thread, Needles, Oll, &c., of the best quality, always on hand. Frincipal Offices-69 Hanover Bireet. Bostow. hand. Principal Offices-69 Hanover Street, Hostow. 488 Broadway. NEW York. P. S.-This Company has to announce that they are now prepared to supply their customers with the most practical and perfect BTTON HOLE BACHINE in the world, and to war-rant the same in every respect. Send for Circular. April 28-3m

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HEBLINDSEE.

DR. FANYOU, The Celebrated Dynamic Physician,

should be admitted on terms of perfect equality with men into all the institutions of society; and since, if they possessed elective franchise, they would unlock all other institutions, we especially urge that the elective franchise be extended to the comen of this country. Resolved, That we, as lovers of justice and liber-

ty, carnestly request Congress the Executive, and the people to unite in extending impartial justice and suffrage to the colored American race

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(Owing to the length of the preamble proceeding this last resolution, we omit it.) The discussion of the above resolutions was

opened by S. J. Finney lu an earnest and very eloquent speech. He was followed by Bro. S. Moler in opposition thereto. The President, with others, spoke in behalf of their adoption. The resolutions were ultimately adopted; the first two unanimously, the last one with but few dissenting volces.

Saturday Evening Session ... After music by the choir, we addressed the audience something like the following:

This is a remarkable era, a grand epoch among the ages, with freedom and progress for its watchwords. The basest infidelity is unfaithfulness to our divinest convictions of right, and to the soul's highest ideal. The true man will ransack not only the physical, but the moral universe in search of truths and principles; and when found will defend them; and that though the stake be raised or the cross be built. The age demands bold, carnest, enthusiastic men-orators, with tongues of fire-speakers, holy, rapt and mystical at times, as the ancient John of Patmos. "T is a day for souls, filled with ode, rhapsody and lyric; for men and women who will the true and right defend, and if need be, wear the martyr's flery robes. Spiritualism is the world's need; as a fact, a philosophy and a life, it is the world's saviour. It comes not sedestroyer merely, but a grand constructor, a descending angel, to demonstrate immortality, and inaugurate reforms preparatory to the Harmonial age. Its foundation is God in all things; its corner-stone the brotherhood of the race; its walls, beams and rafters, the progressive movements of the times, and love is the keystone of the arch. Its broad and beautiful principles are designed to break down sectarian walls, free the spiritually enslaved, build up the kingdom of God in human souls, and aid in ushering in the long-desired dispensation of love and wisdom. It sustains in adversity; comforts in sickness; robs the grave of its gloom, and makes death equally as beautiful as life.

Bro. J. B. Harrison immediately followed us, upon the subject of " Religion," relieved of superstition, creeds and cold forms; religion as a life, and a practical power in the soul. He handled his propositions with great ability, and was inspired with a genuine soul-enthusiasm,

Sunday Morning opened with a general Conference. All were invited to speak, sing, pray, exhort, rebuke, confess, relate experiences, and give free utterance to the inspiration of the hour.

The time was well improved by Bros. Gardner, Fox, Kidd, Brown / Hopkins, Free, of Richmond. Ind., and several whom we did not know. Mrs.

canarat, metalograde

Charles A. Andrus.

fovarable to Spiritualism.

We are in receipt of a series of commendatory resolutions relating to the above young brother, signed by Bro. I. G. Tompkins, President of the First Spiritualist Society of Grand Rapids, Mich. They assure us that Bro. Andrus has lectured to the Bniritualists of Grand Rapids the past two months, giving the most eminent satisfaction. They further recommend him as a "faithful, honest and capable lecturer, worthy of the most perfect confidence." We take great pleasure in adding. that being personally acquainted with Bro. O. A. Andrus, we know him to be a young man of stainless habits and morals, an excellent clairvoyant, and good trance speaker. His post-office address is Flushing, Mich.

Nellie Smith, and a New Lyceum.

The excellent and faithful matron of the "Sturgis Progressive Lyceum," Mrs. Neille Smith, has just organized a new Lyceum in Breedsville. Mich. It consists of some fifty or sixty members, and is in fine working order. She also lectured with great acceptance to the Spiritualists of the above named place. Blessed be such missionaries! Keep ber in the spiritual field, lecturing and organizing lyceums. The plastic minds of the young are receptive to the beautiful teachings of the harmonial philosophy, and woman is peculiarly adapted to lead this work in the education of the young.

N. Frank White.

This indefatigable coller in the spiritual vineyard has just closed his two months' engagement in Battle Creek, his audiences increasing to the last. He spends July and August at his home in Seymour, Coun. Ere his departure, officiating at the marriage altar, he conjugally united Mr. Charles H. Risdorph and Miss S. Frank Fuller, all of this city, thus fulfilling the Scriptures, " the twaiu shall be made one."

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 the the shackles of superstition. He commenced as a Methodiat itinerant at the age of twenty; was connected with the Protestant Wa twenty; was connected with the Protestant Wa twenty; was connected with the Protestant Wabash Methodist Conference ten years; but grow-N. L. Rowly also addressed the meeting in brief. | ing humahitarian and heavenward rather than | MIRS SARAH A. NUTT, Claremont, N. H.

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dieton. C. FANNIB ALLTN will speak in Woodstock, Vt., July 6; in Ludlow, July 8 and 16; in Londonderry, July 23 and 23; in Rut-land, Sept. Jand 8. General address, Woodstock, Vt. LEO MILLER will speak in Rochester. N. Y., during July; in McLeas (gave meeting). Aug. 5; in Canastota (grove meet-ing), Aug. 12 Address as above for evening meetings.

MRS. MARY J. WILGOXSOF will lecture in Northwestern Pennsylvania and Western New York till after the Mass Con-vention in Corry. Address, care of A. C. Stilles, M. D., Ham-monton, Atlantic Co., N.J.

nonton, Attanic Co., A.o. Mas. FRANCES T. YOUNG, trance speaking medium, will ceture in Hauson, Mass., Aug. 5 and 19. Address, care Banecture in Ha her of Light.

M. HERST HOUGHTON will lecture in Sutton. N. H., July 1'and 8. Will speak Sundays and week ovenings. Address as above, or box 25, Foxboro', Mass.

Miss Susis M. Jonson will speak in Houlton, Me., during July. Address, care of C. E. Gilman.

MRS. SARAH HELEN MATTHEWS will speak in Quincy, Mass., during July. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. II.

E. R. WHERLER. Inspirational speaker, will lecture in East Kineston N. H., Suits, 128 and 281 in Quincy, Aug. 19 and 26. Address this office.

MRS. LAURA CUPPT is lecturing in San Francisco, Cal.

ALGINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Himois until the fall. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill.

Mus. Steis A. HUTCHINSON will speak in Charlestown dur-ing July; in Stafford, Conn., Aug. 5 and 12; in Willmanic, Conn., Aug. 19 and 26; in Worcester, Mass., during September. Address as above.

Address as above. Mas. E. M. WOLCOTT is engaged to speak half the time in Danby, V. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

Hampsnire, or hew tons, trance speaker, will lecture for the Recety of Spiritualists in Yarmouth, Mo, till further notice. Miss Lizziz Dorzz will not make any other engagements to lecture until further notice. Adoress, Pavilion, 67 Tre mont st., Boston. F. L. H. Willis, M. D., care Banner of Light, Boston.

MRS. ROPHIA L. CHAPPELL will receive calls to lecture in New England until the last of July. Address care of this office.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

MES. RESECCA P. A DANS will receive calls as trance speaker in any of the New England States. Address, 114 Fulton street, care of John L. Watkins, New York City.

J. S. LOVELAND will answer calls to lecture, and will pay sepecial attention to the establishment of Children's Lyco-ams. Address, Hamburg, Conn. Mus. 8. A. HORTON, Brandon, Vt.

DE. W. K. RIPLET, FOXDORO', Mass. MRS. M. MACONBER WOOD, 11 Dewey st., Worcester, Mass. MRS. E. K. LADD, trance lecturer, 178 Courb street, Boston. J. M. PEESLES, box 1402, Oincinnati, O.

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

Mas. Lara Du Force Gordon's address is Cache Creek, Colorado i erritory. Mas. FANNE B. FELTON's address through the summer will be Cache Creek, Colorado Territory.

F. L. WADSWORTB'S sadress is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.

BRLAN VAN SICKLE, LAnsing, Mich.

DE E. B. HOLDER, No. Clarendon, Vt.

MRS. ELIZA C. CLARK, Inspirational speaker. Address care of this office.

MRS. FARMIE DAVIS SMITH, Milford, Mass.

J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. MES. C. M. STOWE will answer calls to lecture in the Pacific States and Territorics. Address, San José, Cal.

J. D. HASCALL, M. D., will answer calls to lecture n Wis-consin. Address, Waterloo, Wis. Consin. Address, Waterioo, was. DR.J.T. Amos will, answer calls to lecture upon Physiolo By and Spiritualism. Address, box 2001, Rochester, N. Y.

MRS. M. A. C. BROWN, West Brattleboro' Vt.

JUDGE A. G. W. CARTER, Cincinnati, O. FEARCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. WARREN WOOLSON, trance sneaker, Hastings, N. Y.

DR. JANES COOPER, Bellefontaine, Ohio. Will take sub scriptions for the Banner of Light.

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