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NO.

Literary Department.

Written for the Banner of Light.

THE EARTH IS FULL OF LESSONS. BY CHARLES H. BRADLEY.

> When walking by the seaside, Or on a lofty hill; Heard you nothing in the ebb-tide, Or in the noisy rill?

When standing in the forest, Or on a sandy plain; Saw you nothing in the mosses, Or in a drop of rain?

While sitting by the hearthstone, Or roaming far away; Felt you nothing that was gladsome, Or made your spirits gay?

Yes, you've heard the music. And seen a pleasing sight; And your heart is full of courage. Your soul is full of light;

You've felt the quiet home life, And tried to be content: But in action, earnest action, Should our lives be spent.

The earth is full of lessons, The sky is full of light; And if we wish for blessings, We gain them doing right.

THE .

SPECTRE BRIDEGROOM

TRANSLATED FROM THE GERMAN OF ZSCHOKKE BY CORA WILBURN, EXPRESSLY FOR THE BANNER OF LIGHT.

[Continued.]

The Second Visit of the Spectre Bridegroom. Waldrich thus began:

"The Becker estate of to-day, you will remember, once belonged to a baronial family named Von Roren, but who for a century past have not inhabited it, but have leased it, until within the past twenty years. During the war disturbances, the estate was purchased by the departed Herr Councillor Becker. The last Baron, who also owned a large portion of the forest adjoining, was extravagant in the extreme. He only came here when he had almost exhausted his resources in Paris or Venice. But even his economical recreations at home, were but a continuance, on a smaller scale, of the customary gayeties and love of pleasure to which he devoted his life. Even yet, we behold witnesses of the former splendor and pomp of the old place, in the remaining ruins and outbuildings of the palace that seventy years ago fell a prey to the flames, and in whose place now stands the simply attractive countryseat of the Councillor Becker. All around, where now the plow makes use of the fertile soil, was then a garden vast and beautiful.

The last time that the Baron returned to his castle, it was at an unusual time, and followed by a large company. It was late in the Autumn, and he was accompanied by fifteen or more young noblemen, with their retinues. The Baron's daughter was the affianced bride of the Viscount de Vivienne, a young and attractive spendthrift. who had visited the German Courts on commissions from the Cardinal Dubois, who was the allpowerful Minister of the Duke of Orleans, Regent of France, and Vivienne was his especial favor-

It may well be supposed that the Baron Von Roren left no means untried to render the stay of his noble guests agreeable, even in the country palace. The pleasures of the table, of the chase, of play, alternated with excursions, with the presentation of French dramas, and all other amuse ments that ingenuity and extravagance could devise. Amid-the careless, laughing, joyous throng, Count Altencross, son of one of the most distinguished familes of the Lower Rhine, held a prominent position as master of the ceremonies and conductor of the varying gayetles; and this, despite of his deathly pale face, and tall, frail figure, that seemed to denote a speedy departure from a life so frivously spent. The Count was a perfect gamester; was thoroughly acquainted with the manners of all the Courts, and had acquired the art of killing time by a round of ceaseless festivities. Nothing could equal his inventive genius, his ever ready wit. The Baron had formed his acquaintance a short time only before he returned to Herbesheim, and had looked upon him as a treasure, and prevailed on him to accompany the jovial company about to proceed to the Baronial seat. The Count played high, and not always luckily; perhaps for this reason, also, the gambling Baron sought his company,

It was the young, pale profligate, who prevailed upon the Baron, as the Advent, season approached, to give a grand masked ball, making it a privilege for every nobleman to choose a lady partner for the evening, without regard to birth or condition; and to seek for such in city or country, as their caprice dietated. There was indeed a lack of ladies' society, there being only in the castle the Baroness and a few of her titled friends.

'Of what use is it to ask for birth and descent, when we are simply in pursuit of enjoyment?' said the Count Altencross. Beauty is equal grace and loveliness not disdained by the highest

All present clapped their hands in approval, although the noble ladies did somewhat disdain-

as ever, resolved to outshine the Frenchman. He searched in Herbesheim for the most skillful tailor and the prettiest girl, and found both beneath one roof. Mr. Vogel was the best tailor in the town, and his daughter Henrietta was the loveliest maiden, in the first bloom of womanhood, and she soon fascinated the Count by her irresistible

The Count came often to the master tailor's house, to see that all was prepared right, so that nothing should be spoilt or wanting for the eventful night. In especial he had much to say to the industrious Henrietta, on account of the work. He also ordered two costly outfits for a lady, and these the young girl had to sew upon, and her father measured the splendid silks and satins on her person; for the Count had told them that the noble young lady he had invited to the ball was of precisely the same stature and of the same slender form as the young tailoress. He was very generous, and the presents he gave soon amount ed to more than the promised pay. Henrietta, of course, received the choicest presents, and when he was alone with her, the Count paid her many flattering compliments on her beauty, and even spoke to her of love. Henrietta at first would not listen to these declarations, for she was betrothed to one of her father's apprentices. But she heard with interior satisfaction, the honeved words of so noble and well-informed a gentleman; for a young girl is seldom made indignant by being adored.

A few days before the appointed time for the ball, the Count entered tailor Vogel's house with a gloomy and disappointed mien. He asked to sneak alone with the master, and when all the rest had withdrawn he said:

. 'I am in great embarrassment, Mr. Vogel, and you can help me if you will; and I will reward you better than if you made ball attire for me a

'I am your grace's ever most obedient servant,' replied the tailor with a deep bow and a smile.

'Only think, master,' said the Count, 'the lady I have invited has fallen sick, and of course has sent me word she cannot attend the ball. All the other gentlemen have their partners, as you know, most of them citizens' daughters from the city. I stand here now, without my other half. I might find her among the Councillor's or merchant's daughters, but would the dresses fit them? You see, master, I am compelled to ask you for your daughter. You have measured the dresses and fitted them on her. You must entreat her to become my partner in the dance.'

The tailor paused in amazement; he had never expected such an honor. He bowed down to the ground several times, and was incapable of utter-

'Henrietta shall not regret it,' continued Count Altencross; 'the dresses she shall dance in will remain her property, and I will present her with all that is necessary for a perfect appearance before a select and brilliant company.

Your grace is all too good!' exclaimed the tailor, 'and I can tell your honor, without any self-praise, the girl dances beautifully! You should have seen her at the wedding of my neighbor, the tinner; I was struck dumb with astonishment to see her dance so. Will your excellency remain here? I will see to it. I will send the child here. Your grace can talk to her; I will not fail to do my best.'

'But, master,' said the Count, 'perhaps Henrietta's intended is jealous, which would be very foolish in him. You must speak a good word to

'Ohl' cried Mr. Vogel, 'the clown dare not open his mouth. I will settle with him.'

He went out hurriedly, and soon after Henritta entered, blushing. The Count covered her hand with kisses, and renewed his request, promising to purchase everything of the costliest description that would be needed for the completion of her costaine, so that she should appear an equal with the greatest there. She colored still more deeply as he whispered that she would be the Queen of Beauty in the ball-room; and he presented her with a pair of splendid earrings.

All this was too much for a weak, vain maiden. Henrietta thought of the courtly grandeur of the feast: she saw herself admired by the noblest of the city, and attired like the proudest lady in the land. She murmured confusedly something about obtaining her father's permission.

Count Alteneross tranquilized her on this point; and as she accepted the invitation, he pressed her o his heart and said in a tender tone:

'Henrietta, why shall I longer deny it? You were my chosen partner from the first; I chose you as my companion for that evening only; oh, Henrietta, I would now have you mine for life, for I love and adore you. You have not been created so wondrously beautiful to become the wife of a rough apprentice boy. You are reserved for a higher destiny. Do you understand me? Will you accept my love?!

She made no answer, but freed herself from his arms, and promised only to be his partner for the ball, if her father fully consented. Then both returned to the workroom. The Count whispered in the tailor's ear: 'She has consented; see to it that all is prepared, and take this sum to defray expenses. He gave a purse of gold pieces into the man's hand and departed.

There were stormy scenes in the master tailor's home after that day; for Christian, the apprentice. Henrietta's betrothed, acted like a madman when he heard of the promise she had given. Neither with royalty, and the grisettes can boast of a the loving caresses of the maiden, nor the anger and curses of his employer, sufficed to restore him to his senses. It continued so during the entire day, and Henrietta spent a sleeplers night. She truly loved Christian, but could not think of defully curl their lips! But soon dressmakers and nying herself the opportunity of once in a lifetailors were ordered from the city, and even from time appearing in costlicat apparel as a great and distant parts, to prepare costumes of all kinds for equal of the rich and hobie. That was demanding the occasion. The Viscount determined to outvie | too much, and she reproached him with a lack of | say it?

all others in elegance and taste, and Altencross, | affection, telling him he begrudged her an innocent pleasure.

The next day Ohristian was more tranquil; that is, he did not storm and rave as before; but he repeated threateningly, though quietly, his warning: 'You do not go to the ball!' to which Henrietta responded with a like determination; 'I shall go!' And her father added: 'And she shall go, in spite of you! I command it!' Shoes, fine bought and held in readiness.

When the day arrived and the matter was settled, Christian took up his bundle, and putting on the hand, and drew him forcibly aside: his traveling clothes appeared before father and daughter, and said: 'If you go, I go, too; and we are parted forever!' Henrietta turned pale; the this of you? You will give me satisfaction this old man, who had already quarreled violently with his apprentice, retorted: 'Take yourself off when you please! We will see who of us is master here! Henrietta can get a busband every day, ten times better than you are!'

But the girl wept; at that moment a servant of the Count's entered bearing a box sent by that turning to the Baron, he said: gentleman, which the man said contained some trifles for the costume of Miss Vogel. The box contained a veil of gossamer texture, broad rolls of silk ribbon, a fine necklace of coral, and two diamond rings. Henrietta cast a sidelong glance at the pretty things as her father drew them forth. and through her tears the diamonds sparkled brighter in the sunlight. She wavered between assailing vanity and love.

'You do not go!' cried Christian.

And I shall go!' she replied, with haughty determination. 'You are not worth so many tears as I have shed. You are not worthy of my love. For I now see clearly you begrudge me so much joy and honor, and you have never cared for me

'Be it so, then!' said her lover. 'Go! but you break a faithful heart!' He threw the ring she had given him at her feet, went out at the door, and never returned.

Henrietta wept and sobbed and would have recalled him, but her father forbade, and consoled his servants left the castle forever. her. The evening came; she attired herself for the ball. The excitement of the toilet served to stopped at the door; the Count entered, and in a few moments both drove off.

Dearest Henrietta!' he said to her on the way you are resplendently beautiful! You are a goddess! You are born to wear always such robes; you are not fitted for your humble station.'

The fete was most brilliant. The Count and Henrietta appeared in the ancient Teutonic costume. They attracted every eye by the lavish splendor of their dress; for they outvied the display of the Viscount Vivienne and the Baroness Von Roren, who were magnificently attired as Persians of high rank.

'That one in black is no other than the Count, said Vivienne to his betrothed. 'Of what use is a mask to the fool? He cannot shorten his beanpole of a form, that is a head higher than that of how you have alarmed me!' all the rest. To make himself conspicuous he need not adopt his favorite color, in which this your sake, how proud I would be of it! Do not knight of the doleful countenance decks himself harbor any fears for me. A conceited fool, like every day, like a Parisian Abbé; black upon the Viscount, cannot reach me. But have a little black, indeed! But I am curious to know who compassion for me, for I am wounded in the most the lady is. She has a fine, graceful bearing, and dances charmingly.'

'I am certain it is some vulgar girl from the city,' replied the Baroness; 'one can discover that hy her constrained and awkward manner.' The ball continued until late in the night: then

all went to the supper table, where, of course, the masks were laid aside. At the sight of so many strange, fair faces, there was many an agreeable surprise. The Viscount could not gaze too often upon the levely Tenton. He sat beside her, and Count Altencross next to the pretty Baroness. The gentlemen appeared to have changed identities; for the Viscount gave all the flatteries and delicate attentions that should have been reserved for his affianced, to the blushing Henrietta; and the Count used all his powers of fascination on the haughty and vain young Baroness. And this exchange of lover-like solicitude was continued after the parties left the supper table.

As true as I live, said the Viscount to his friend, 'I will steal your partner from you, if you become my bitterest enemy in consequence!"

'I have my revenge in my own hands, dear Viscount,' replied the other. 'I shall entice from you your lovely Baroness.'

The Viscount, unduly inspired by the new love and the old wine he had freely partaken of, was unthinking enough to reply, not heeding that the lady was standing close by and could hear his words:

'A dozen of my Baronesses for the one Venus in the ancient Teutonic dress!'

'My friend,' said the Count, gravely, 'reflect on what you say. Though the lady who is my partner is charming, the first and highest award of beauty belongs to the queen of the evening-to tinued his lover-like attentions toward each. He your lady-bride.'

She is only a nominal queen! I bow to the real!' cried the Viscount.

In vain Altencross, by signs and glances, endeavored to convey to him the fact of the nearness of the bride he was disparaging. At length he requested him, in a commanding tone, to retract ed by the costly gifts received, as soon to be enhis insulting language toward the lady, who retired in a high state of indignation. Angry words were exchanged; the Viscount was controlled by his new passion-by wine and rage; the guests drew together around the disputants. The Count sought to avoid further publicity by taking refuge in silence. But the Viscount cried out:

I should not have thought that so emaciated a libertine as you are could have strength enough seperated from her intended husband by the arts left for jealousy; for it is only silly jealousy that of the Count. makes you speak!'

Count Altencross could no longer contain himself:

"I a libertine! he exclaimed. 'Who dares to

'Your own leaden-colored countenance!' laughed ironically his opponent.

'If you are no coward, Viscount, you will give me satisfaction for your folly. One of us must leave this house! You are a coxcomb!'

Baron Von Roren had found his daughter weeping in an adjoining apartment, and had heard from her of the misconduct of her betrothed. He sought the Viscount, and entered the saloon pocket-handkerchiefs, laces, all of the best, were as Count Altencross attered his challenge. All the guests were indignant at the young man's behavlor. The Baron took him threateningly by

'Miserable creature!' he cried, 'you have dared to openly insult my daughter! Have we deserved moment-not to-morrow!

Both left the ball-room, and again the dance was renewed. The Baron and the Viscount entered an adjoining illuminated room. Close upon their heels followed the Count, bearing two swords, one of which he offered to Vivienne, and,

'Permit me to avenge the insult offered to the lovely Baroness, and to satisfy my own honor by punishing this worthless and ungrateful being! The Viscount cried furiously:

'Well, then, draw, you ashen-faced boaster!' and he seized the sword, drew it from its scalbard, and attacked the other.

The Count defended himself with much coolness. The strife did not continue for three minutes ere the heated opponent's weapon was struck from his hand, so that the blade flew against a large mirror, shattering it to pieces,

'Miserable wretch!' said the Count, 'your life is in my hold: but I will not soil my hands with your despicable blood! Away with you! out of this atmosphere! and let me never look upon your face again!'

With that he gave him a flat stroke over the back, and, with a giant's strength, threw him out

That same night the Viscount de Vivienne with

Although the Baroness had felt deeply wounded by the insults of her affianced lover, yet in the dissipate her sorrow for the lost one. A carriage thought that swords had been drawn on her account she derived complete satisfaction. She had never loved the Viscount with reality of love and fervor; but now she hated him most heartily; and the Count Alteneross, who had seemed so repulsive to her before, assumed a most agreeable aspect in her eyes. There is nothing very astonishing in this sudden change; it is well known that love is blind; and the self-love of vanity is one kind of love.

When she heard of what had occurred, from her father, she sought the protector of her honor with an expression of anxiety on her face, that was well assumed. She knew that, on both sides, the combat had ended without loss of limb or blood.

'Oh, what have you done, my dear Count!' she exclaimed. 'You are not wounded, I trust? Oh,

'My gracious lady! if I had been wounded for susceptible spot, in this heart of mine! and this alone by you. But you have no plty for me.'

'You jest; until now the world has found you uninjured, and never deemed you suffering from wounds of the heart.'

'I suffered and was silent, content to be one of the many victims to your charms. I was glad to risk my life to avenge you on that frivolous simpleton. I can be silent still, and will some time

lie for you with joy!' 'Silence!' said the Baroness with a winning smile and a slight pressure of the hand. 'Let us return to the dance.'

They danced together, and became more intimately, acquainted, during the evening; he had timidly avowed his love, which she had not disdained. She named him, in sport, her true knight and champion, and he plead for the granting of the lady's favor, in the permission to imprint a kiss upon her rosy cheek.

Full of delight and animation was Henrietta; she beheld herself an object of universal admiration; so much had never been said to her before upon the power of her loveliness. Toward morning the Count returned with her in the carriage to her father's house, and invited her to the next ball, to her great joy.

'Oh, Henrietta!' he sighed, 'will you not love mealittle? You have passed a pleasant evening. Will you not share these pleasures forever? It depends upon yourself. As Countess of Altencross, all your life would be one joyous festival!' She was silent, and allowed him to steal a kiss as he pressed her to his heart.

On the following day the Count appeared promptly at the dwelling of both ladies, and congave rich presents, and so flattered the vanity of both maidens, they persuaded themselves that they really loved him. Both fathers, the Baron and the tailor, were dazzled in like manner. To the nobleman he lent large sums of money; and the father of Henrietta deemed himself so enrich-

abled to retire from labor. It was, therefore, an easy matter to obtain the consent of the parents, when the Count asked of each for the daughter's hand. With each one was held the hetrothal; and what was still more wicked in the insatiate suitor, a third engagement was entered upon with the daughter of an official in the city; the young maiden had been

The Baron celebrated the betrothal of his daughter with a grand dinner, with play and a ball, Heprietta was again invited, though only for the evening, when the Count obtained the gracious permission of his affinited to bring the

tailor's daughter. It was a fearful day with Nature; rain, hall and snow alternated with violent gusts of wind, even with thunder peals and lightning flashes. Chimneys were blown down and many trees felled to the earth. But for all this no one cared in the castle. At night the lights made a warm and streaming daylight; and love, wine and pleasure ruled, undisturbed by the pelting tempest

The young Baroness and the humbler Henrietta were enwrapped in bliss. The Count divided his attentions between them, though he seldom danced with Henrietta. The Baroness, gorgeously attired in the regal gifts of her betrothed, was the envy of all the ladies present. She danced with exultant delight, and, in the vain pride of her heart, as the bride of the richest Count in Germany, she gave her former associates to understand that henceforth she did not view them as her equals. She left the ball-room, wearied, long before the dancing ceased. The Count led her to the door of her chamber. He returned to the ballroom awhile, and, when all were ready to return home, he accompanied Henrietta to her father's house. All there were sleeping soundly. The Count spent some time in conversation with the young girl.

On the following morning a dreadful rumor flew through the city, to the effect that the daughter of a certain official had been found dead in her bed, her neck broken, the face turned back! A crowd assembled before the house; physicians and police officers hastened thither. The great cries of the bereaved parents made the listening multitude shudder. All remembered the old tradition, and the record of what had occurred a hundred years before, during the Advent season. They whispered to each other of the 'Spectre Guest,' and a horrible fear took possession of every heart.

The tailor-master Vogel heard it too, and thought with a secret dread of his child. Still he did not deem it strange that she slent so long, as she had returned late from the ball. But when he heard the tradition revived, heard of the 'Spectre Bridegroom,' with his tall, lean figure and waxen-pale face, the black clothing, the fascinating power, he thought of Count Alteneross, and his hair stood up with fright, and a cold tremor shook his

But he had never believed the old story. He reproved himself for his superstitious folly, and resolved to strengthen himself by taking a glass of the good Madeira wine presented to him by his wealthy and noble son-in-law to be. To his great astonishment, the bottle was missing; and when he opened closets and coffers to take a look at the rich gifts of the Count, he found them all gone. He shook his head in thoughtful silence.

He began to feel uncomfortable to have presentiments of ill. Alone and softly he stole up stairs to Henrietta's chamber, and tremblingly he opened the door. He went toward the hed, but had not the courage to look at it. When at last he looked, all grew dark before him, for she

Stricken as by lightning, the unhappy father long stood there; then he took the head of the departed in his hands, and restored it to its natural position. He then ran for a physician, and told him of the sudden death of his daughter. The doctor shook his head as he examined the lovely corpse. The tailor, who would not have the truth known, declared her death must have been caused by exposure to the night air after the excitement of the dance. He gave vent to his grief so frantically, that all the neighbors assembled around him in alarm.

All were still discussing the mysterious occurrence of the sudden deaths of the two maidens, when there came tidings of the departure from this life of the only daughter of the Baron Von Roren. The physicians all declared the Baroness had died from a sudden attack consequent upon taking cold; but none believed them. It was certain that she, too, had shared the fatal destiny of the others, and the physicians had been bought to silence by her proud and exclusive father.

The baronial castle was indeed transformed from a house of feasting and royal merriment to. a house of mourning and despair. To add to the father's inconsolable grief, it was found that all the sums of gold, the magnificent chains and bracelets, the rings, plate, and all other presents bestowed upon father and daughter, were all missing. Even the Count himself, for whom messengers were sent in all directions, had mysteriously vanished. His rooms were empty, as if they had never been occupied by him, and his many coffers, followers, horses and equipages had disappeared without leaving a sign.

The bodies of the three unfortunate brides were committed to the earth in one day. The three coffins met in the burial ground. The minister said over them the same prayer. One of the mourners, wrapped in a black cloak, stepped aside ere yet the prayer was ended; and he had not gone many steps when he was seen in changed apparel - in an ancient, odd costume, snowy white, with a white feather on his hat, and on his back and breast were seen three dark red spots, from which the blood dripped down. He wandered off toward a solitary grave, and was seen no more. While the people shuddered with terror, the coffin-bearers trembled with a sudden fear, for the coffins felt light, as if emptied of their sleeping burdens. They throw them into the awaiting graves, and fled as if pursued by flends. Then tempest gusts of rain and showers of hail and snow whirled over the place, and a cold and monning wind howled after the affrighted crowd. A few days afterward, the Baron Von Roren left his estate, and no one of the family ever returned thither. The garden fell into decay and neglect; the castle remained uninhabited and forsaken, until, heaven only knows how, it became

s prey to the devouring flames." [To be continued in our next.]

Children's Bepartment.

BY MRS. LOVE M. WILLIS. ADDRESS, CARE OF BANNER OF LIGHT, BOSTON.

> 'We think not that we daily see
> About our hearths, angels that are to be,
> Or may be if they will, and we prepare
> Their souls and ours to meet in happy air.'
> (LEIGH HUNT. "We think not that we daily see

> > [Onginal.]

THE STORY OF THE MOSS ROSE

After Tiny had been sent by the Queen of the Flowers to the care of Grandfather Grevlock and Aunt Prim, the excitement of the assembly was great. Some remarked:

"What a pity that such a nice child should do such a shameful thing as to try to palm herself off for something better than she is!"

"It was not that," said others; "it was sheer envy. She thought she would like to be something besides a Clover, and she forgot that the only way to change herself was to commence from within."

"Now I've heard it said," spoke up one of the older members of the company, "that they have a new-fashioned way of changing flowers. It is by putting something in the earth, or about the roots. Now I think it is a real tempting of Providence to try any such new-fangled notions."

"Why not" said a smart new Lily. "You see my elegant velvet stripes down my dress? well, that was all brought about by a little skill of the gardener. Depend upon it, we are in duty bound to improve on old fashions as much as possible." The Queen hushed all their controversies by a

neat little speech:

"My dear children," said she, "the sweet life of Nature that flows through all plants and flowers, is a gift from the All-Loving, and we should all cherish it. Each plant and flower, in its place, can reveal this life, and show its own beauty and leveliness. We ought all of us, also. to try to increase our virtues. I would advise every Rosehud to become more sweet, and every Lily to seek to become more fair. But we have no cause for envy one of another. Each one is near to the great heart of Nature, and he who clothes the lily of the field, is just as tender of the clover or the sprig of grass. If we do our best, each in his place, we shall find ourselves sufficiently blessed. Does not the soft rain fall on you all, my children? Are not the gentle dews alike the heritage of the field Daisy and the garden Phlox? Receive a lesson from Tiny Clover, and remember that envy is the root of great follies, and never produces peace; while jealousy brings forth the seed of discontent, and destroys all concord. But let us be forgiving, and not censure poor Tiny Clover too severely, but endeavor to avoid her sad mistake."

Saying this, the Queen waved her hand, and the assembly all remained silent while she passed on to bestow her favors on her loving subjects. As she spoke her last words of tender charity, dear little Rosey felt a glow of love in her heart that made her perfume flow forth like the aroma from the rose-gardens of Araby. The Queen

paused as the delicious fragrance greeted her. "Bring me the flower that has such a sweet, benevolent nature," said she.

Moss Rose gave a wink and a motion to the Queen's attendants, to signify that it was Rosey whose fragrance was so sweet, although she looked little enough like a Rose, shorn as she was of her most beautiful petals.

In a moment she was placed before the Queen, who was assured that it was she whose heart was so rich in love. As she saw Rosey's condition, she divined at once the state of things.

"Be not so timid, dear child," she said to Rosey. "You need not be ashamed of your attire. Nothing can really change you while this sweetness dwells in your heart. I am sure, it was not by your own earelessness that you appear in this plight. I am delighted to find that as much as you have suffered from the ill-feeling of others, not embittered fortunate as to be born a Rose, and to have inherited a noble place in the kingdom of Nature; but it is your interior worth that makes you so beloved, and if you retain that you can never lose your charm,"

Rosey was so delighted at the kind words of the Queen, that her heart glowed still more warmly, and the fragrance filled the whole air. Every flower in the assembly recognized her loveliness. and spontaneously they all bowed their heads. At a sign from the Queen, beautiful garments were placed on Rosey, and she was named La Belle-The Beautiful.

When the festivities were over, Rosey begged Moss Rose to tell her the history of her levely attire, which is the admiration of all the world. They were both so fortunate as to be placed in a rich vase of silver side by side, where they had a flue opportunity for a long friendly talk.

'My dear La Belle," began Moss Rose, "I am glad to relate to you the story which has been told in my family for many; many generations by father to son, and mother to daughter. Once upon a time there dwelt many Roses in a beautiful garden together. Very lovingly they talked to each other when the morning light touched their fair petals, and many sweet breaths of incense went up from their hearts in token of their thankful joy. After a time there bloomed on one of the most ancient and respected of the Rose trees a fair sweet rose. So very perfect was it, that many ladles and gentlemen walking by and remarking its beauty, said it must be the Queen of the Roses. Whereupon all the buds on the bush determined to equal or excel their lovely sister, and all the green leaves signified their willingness to assist them, and all the roots promised to do their best to produce still more beautiful flowers. But it soon became apparent that only those flowers bloomed in beauty that kept themselves free from all but pure and holy desires.

As bud after bud opened on this wonderful bush, they showed so much loveliness, that they became the favorites of all who were in the habit of gathering flowers there. If a little child wanted the freshest buds to offer a love gift, he was sure to come to that tree to gather them. If a bride was to be adorned, some offerings were always found among the delicate buds that opened their fair outer petals and hid their blushing centres. If festivals were to be celebrated, this bush sent more roses than all the others of the garden. Perhaps it was not strange that the other roses grew envious of this fair bush, for they did not seem to understand that they had power to consecrate their lives to beauty and loveliness in the same manner that their lovely neighbor had done. Instead of trying to emulate them, they all began to indulge in disagreeable invective, and to do all sorts of rude things, to endeavor to bring disgrace on their favored neighbors, who bore with patience and gentleness all these acts of ill-will.

Matters grew hourly worse, until it was clear that some open rupture would occur in this heretofore quiet community, Some of the more peaceful and orderly of the fraternity said it would be a disgrace if any trouble occurred, since they

were all entitled to the same rights and privileges; all were fed by the rich, fertile soil; all were moistened by the dew and washed by the rain; and if there were differences in the color of their garments, or the perfume of their hearts, yet if each did their best they might be equally hap-

But there was no use in talking. Envy and illwill were at work, and they poisoned all the community. It was remembered for a long time how some roses tossed their heads in the summer wind, and tried to look in every direction except at the favored bush; and how others whispered together to invent some way to disgrace the roses on the beautiful tree.

One night when the roses of beauty were quiety enjoying a little sleep, that they might refresh themselves for the morning's light, the other roses held council together, and sought to devise some means of making their neighbors seem as unlovely as themselves.

'I propose that we hire all the bugs to go and devour their young buds,' said one.

'A miserable plan,' said another, 'for there would soon appear a new crop, perhaps more beautiful than those. I rather wish to strike at the root of the trouble."

'Let us all frown at them and never appear to notice them,' said another.

'They will only cling the closer together,' suggested a third. 'Let us try to bend ourselves over so that we can shut all the sunshine from them.'

'That is folly, for we shall only scorch ourselves to death if we do,' replied a fourth.

Thus they talked and counseled, but never could come to any conclusion, only that they wished to humble their neighbors.

At length an old tree, that had grown for many, many years near by, woke up and heard the great clatter of voices where all was usually

'Highty tighty,' said he, 'this looks well, truly. Here are a set of individuals, each beauoutshine them. Have they not all equal blessings from their loving Mother Nature? But let ileges which grow out of this relationship. me speak a word to them. My friends, I have lived on the North side of you for many a year, and have been delighted with your harmony, Your sweet perfume has often seemed to me like the prayer of the earth-like the spirit of purity arising in grateful thanksgiving. But I see you are in great trouble; do tell me what it is,'

All the roses began at once to tell their story, enough to convince him of the state of things, he laughed inwardly, for the folly of the Roses seemed very great, and he determined to pay them for their weakness by a little sport,

'Leave the punishment to me,' said he, 'I will answer for it that you will be quite content with

creased in force every moment. The tree was covered with mosses, which from its old age it had allowed to accumulate, saying, 'if I die it is quite as well to have something green and fresh left in my place.' The old tree had determined to scatter these mosses over the rosebushes equally, for the sake of a little frolic, and the high wind en-

abled him to do it quite well. When the Roses perceived that the tree had more angry than ever, and they determined to had excited their ill will. So they shook off the mosses, and they all lodged on the sleeping Roses. So peaceful were their dreams they did not even waken at the disturbance, and the mosses, quite has nothing to do with the things of existence, content with their new place of abode, clung cannot have even the merit of being ornamental, every moment closer and closer to the sweet ten- to say nothing about usefulness. If we do the der buds. It seemed as if they had at last reached latter, then all our actions must be denominated their long wished for resting place, and they clung closely to the green stems as if sure of shelter and protection. At length the Roses of beauty awakened and found themselves covered with

'Do not discard us,' said the mosses; 'we love you; we have clung to you for protection. What was sport for the tree is death to us. Let us live and die with you; at least do not brush us off in contempt at present.'

The Roses sent out a gush of loving perfume, and hade the mosses rest in perfect security, for they had love enough and strength enough to keep them and guard them. When the morning came, there was a great twittering among the Roses. They all peeped out to see their neighbors, and laughed heartily at what they supposed was to be a great mortification to them.

'I guess they've got it at last,' said one ignorant Rose, half covered with sand and dirt. 'I reckon they'll not flaunt any more,' said

another. 'But the Roses of beauty looked out gently and smiled, and the mosses clung closer to their green calvxes and twined about their stems, and grew so fresh and beautiful, that the old tree was perfectly delighted, feeling quite proud of its work, although it was intended only as sport.

To the surprise and chagrin of the Roses, the Moss Rose was more beautiful than ever. From out its covered calyx each little bud glanced with a look so sweet and tender, that every one immediately loved it. Soon it had more admirers than could be counted. Of course the other Roses were quite neglected, for the novelty of a Rose with so quaint a garment was sufficient to excite all beholders. People from all countries came to visit the bush, and to beg that they might be allowed to propagate from it. In vain the other Roses besought the tree to shed mosses on them, that they might at least rival in some respect their neighbors. But the tree quietly laughed, and kept every sprig of moss close upon his branches, while he whispered in all his leaves: Envy not your neighbor. Is not the sun for you all, and the rain and the dew? Does not the dear mother earth give you nourishment? Are you not all kissed by the south wind, and refreshed by the west wind? Envy not your neigh-

And that is the way," continued Moss Rose. that we became so celebrated and admired. I can never be thankful enough for the love and gentleness of those dear buds that grew so long ago, and I will not forget to be thankful for my inheritance."

"What a delightful history," said Rosey. "I feel thankful to have heard it, for now I am quite sure I shall never grow envious or wish ill to those I think more fortunate than myself."

"You are a dear, sweet Rosey," said Moss Rose, and I should not wonder if in some way you yet had a rich reward. "I feel it already, in my glad, happy heart," said

Rosey.
"Then let us offer our prayers in sweet incense,"
and Moss Rose, "and take a little nap. I feel

Original Essays.

SCIENTIFIC RELIGION.

BY I. REHN.

That we have hitherto had a Religion destitute of Science is a fact so palpable, that none are to be found who would question it. Not only has it been destitute of science itself, but it has ever been the chief obstacle in the way of scientific announcement and improvement, continually throwing itself across the pathway of progress in this direction, as though, conscious of its weak and indefensible assumptions, it feared the advancing light, lest it wither and perish beneath its dissolving rays. In making this statement, it is not designed to make any distinction between Religion and Theology, but merely to take the common theological systems as they have appeared and do still appear in the world, as the representatives of the religious thought; and at the same time to admit that beneath all this rubbish is a true religious and devotional sentiment seeking to express itself as best it may.

It is a notorious truth that as science advances these religious systems recede, and if their places cannot be supplied with that which is both truer and better, then Religion is gone past all redemp-

Now, it is the present purpose to inquire whether a Scientific Religion is possible; and if so, what is to be the character of it.

Religion, in the largest interpretation which the term is susceptible of, is comprehended in those boundless relationships, at which, so to speak, God is at one extreme and Man at the other; and though God and Man stand at these extremes, yet they are thus apart only by the infinite degrees of goodness and perfection which distinguish the Creator from the creature, and not by the absence of the loving care of our good "Father in heaven," who, through the instrutiful in their place, getting up a great spirit of mentality of His providences is leading us into hitterness, because some of their number seem to His kingdom. Religion consists simply in the observance of those duties, and the practice of those priv-

> Presuming that there can be no reasonable exception taken to this definition, it will be for us to ascertain if there is any scientific mode in which these duties and privileges may find expression?

It may be well to remember that science makes no new truth. The most that can be said of it is, that it is the demonstration of the true order in which things and principles, nomena and pheand there was such a hum of discontent, that the nomena stand co-related to each other. When it birds in the branches of the tree thought there errs in its announcements, and affirms that to be was a hurricane arising, and folded their wings the true order which is not, then it is no science, closer for security. When the old tree had heard How far this latter statement may go toward the 'cleaning out" of many pretensions in this line, will be left for each one to figure out at convenience. That some of them may be damaged, there is no doubt.

Inasmuch, then, as all Religion must grow out of this relationship of man to God, the next point of inquiry to which we are directed is, how many To this they all agreed, but they could not rest of the duties and privileges thus arising are to be for anxiety to see what the tree designed to do. denominated religious, and how many something A strong northerly wind was blowing, which in- clse. If there is a distinction to be made, it must arise from a difference in the quality of the duties and privileges thus arising. Since all the duties and all the privileges arise from the same Divine source, and are intended to effect us and not God: and since from this fact there seems to be no line of demarcation, one side of which, all arising from it is profane, and on the other all sacred, we shall be at a loss to make any such distinction, and we shall be obliged to call all profane or all sacred: been having a little sport with them, they were or, in other words, religious. Now, which sha'l we do? To do the former is to vote God out of vent their anger on the unfortunate Roses that his kingdom, as, if there is no relationship to God, there is no God in the universe, or may as well be none; and for all practical purposes there would be none. A God who is not a cause, and religious; and that is, for all I can see, the true reduction of the case.

Here we shall be met with many objections from the mere theologian; men who have always been engaged in making distinctions where there are no differences, and who tell us that acts of devotion alone are religious, whilst the rest are merely secular. Well, and what are " acts of devotion?" Does devotion consist in praying? in telling God how he ought to manage things, in eating wafers, counting beads, taking sacraments, sprinkling water, reciting the litany, going to Church, reading the Bible, or in a life of rectitude and justice in all our intercourse with our fellow-men? With such a religion as the former, we must admit that no science is possible, and if that be religion, we must give up the case; and to such, therefore, we have, at present, nothing to say; but to the latter class some further reflections will be submitted in this essay.

Having reduced the question as to what constitutes religious acts, and finding that all human acts are properly comprised within this definition, how can all, thus incumbent upon us, be scientifically performed?

Of course, a perfect religious life would be a perfect scientific one, and this would require a perfect knowledge of all the relations of things in detail; and, inasmuch as such knowledge is, at present, impossible, we cannot hope to secure too lofty an end. But this need not deter us from the attempt to live a life conformable to the principles of Nature, as far as we may be able to discover them, and the true relation of things, and our relation, also, to those things and to each other; and thus not only conform to the Divine laws, as far as we may be enabled to trace them, but to welcome all additional rays in revelation of that which, to-day, is hidden from us.

Scientists properly define that to be science which enables us to operate from a knowledge of the principles or laws of Nature, in contradistinction to empiricism, or the promiscuous tossing together of ingredients without any knowledge of the laws of procedure, and trusting to Providence for the result. That there are Divine ethical laws operating with the same certifude as those of gross matter, is a truth which few, if any, philosophers will deny. Now a knowledge of these laws and the practical observance of them is the basis of a scientific religion or a true spiritual science. And if we can be enabled to discover these clearly, so as to trace them and act upon them, then who shall say that, at least, we shall not be enabled to live a scientific life, if not a scientific religion?

Having ascertained what constitutes religion and, also, what must constitute a scientific religion, if we can obtain one, it will be in order to inquire, What are the principles to be ascertained and applied that this true religious life may ensue? But, first, it is to be observed that no possible amount of knowledge can ever be of the smallest use to us, unless it shall bring with it that liberty by which we shall be enabled to

be the treasures of the Kingdom, they but dazzle sophic Religion. their radiant splendor and, with it, the blessings direction. they bring; and thus

Angels walk in where fools do fear to tread.

It may, also, in passing, be well to remark to those who always ask, "Will it pay?" that there is but little money in this new and true scientific religion, for, if you attempt to live it out, you will find yourself a candidate for the poor-house, with all the industry you may employ. In the competitive system of trade and production, wherein every man is an Ishmaelite, and where antagonism is the law, and frankness the exception, there is but little promise of the world's goods to those who would tread the paths of justice, and in whom there is no reservation, mental or commercial. The system of commerce, like that religion out of which it grew, is not inly, not scientific, but incapable of reduction to any scientific method. To render them just, is to destroy them as they now are. So then, good friends, be assured there is no money in it; and, if we have not the heroism to make the attempt without the golden promise, we shall not be likely to enter the new Church of the future, on whose altars are neither the defilements of blood nor of gold all encrusted with tears and the base alloy of injustice. Before entering upon a statement of what seems

to be the principles above referred to, it may not be out of place to define the spheres and functions of philosophy and science respectively, which are ed effort to explore the order of the universe, as this appears subjectively to the methodical thinker, and submit the gathered probabilities for examination, as the test of their truth, whilst it is the sphere and function of science to become the demonstrator of whatever may be true in philosophy, by dealing with the facts involved. The former perceives laws and the relations of laws; the latter facts and the relations of facts. Philosophy deals with the ethics of the universe; science with the details of the same. Science, therefore, can never prove the existence of a God, until it has dealt with all the facts of the Univerculum. It is to the realm of philosophy only that we are to look for the unveiling of the mysteries of the inner life, and the tracing of the lines of being until they end in God. In this view, although philosophy and science differ in their functions, yet they stand so correlated that either must be incomplete without the other. Unscientific philosophy and unphilosophical science have almost brought both to contempt. The reaction on these mistakes and abuses-which reaction is so apparent in this century-promises to cancel the errors of the past and bring the twain into one-to a divine, conjugal union, never to be again divorced. And thus a truly scientific religion must be, also, a philosophic religion; and in this sense it is proposed that we consider the matter now in hand.

The effort thus far, has been in this essay, to define the limits, if any exist, of religious duties; whence their origin and how they shall be performed. We have endeavored to show that the duties and privileges of religion, grow out of the relationship of man to God, and man to man; that there are no dividing lines, classifying duties in such a way that one class is to be considered religious and the other profane; and it is for us now to inquire how these duties and privileges should be performed. In this matter we shall discoverif we have not yet done so-that religion is no mysterious, incomprehensible formula of absurdities and impossibilities, but an ever increasing scale in the degrees of an orderly life, rich and glorious in both the promise and the fulfillment thereof.

Well, how do we stand related to God? Obviously, our relation to Him is that of childrencreatures. Now what duties and privileges grow out of this relation? We must admit, a priori, that our Father in heaven is infinite in all his attributes-that neither can his Wisdom, Love pare to those inestimable joys, which thrill the ten thousand years. soul—as from some lofty survey of our God's never failing providence, through his economy, we thankfulness, but never express it-to those gubearth and the things thereof, when we shall again deeds of love and wisdom? These are privileges indeed, before whose transcendent value all others fade away. In these and such as these, will would seem, touching a religion, so far as its offi-ces may be directed toward God. It is not God who needs our aid, duties and ceremonies, pom-sulphur. pous displays and fastings. Infinite perfection can not be more perfected by what we can do. But whilst we are related to God as children, and he to us as Father, we must remember that this relationship involves another; namely, that man is our brother; and here it is where our religion of duties commences; here it is where our practical prayers are needed-our sacraments of bread and wine-our immersions and washings and anointing. Having looked so long up into heaven to see holy angels, we seem to have quite forgotten that there were men on earth, or if we discovered them, that they were of any other use than to be robbed in this world and damued in the next. It is not intended here to affirm that our religion

of duties to man is not also a religion of privileges. Many on the contrary, of the choicest blessings of our lives, grow out of our privileges respecting each other, for the reason that duties appertain to the relations of man and man, and not those of God and man.

No theistic philosopher will deny the soundness of the formula which places God as the causative in the universe, and man as the creature. With this admitted, it is absurd to suppose that God did not cause things to be as he wished them, if he had the power; whilst to deny the power, is to reduce the argument to destruction; as in that case, he is not the causative power. Now, both the premises and the conclusions here briefly stated are philosophic, and can never be proven by science: or, in other words, demonstrated, For if it deals alone with facts, God must be the last fact. And so all facts are reached, measured and deter mined—which, to say the, least, is, not probable, Any number of demonstrative facts less than the absolute totality, must be inadequate, and when science commences inferences then it becomes, to that extent, philosophy., and many the same

The effort has also been made to show that there can be no line of distinction between our duties and privileges. That if they are duties at all they must be all religious or all profane; and that if we have privileges they cannot be denied us. for such danial extinguishes the privilege. Now how. shall me perform our duties and privileges solen-

lapse of time. However bright and glorious may question furnishes us the Scientific and Philo-

the eyes of cowards, whilst braver souls catch | Let us suggest a few points as attempts in this

First, then, Man is sympathetic in his nature. In this is exhibited a law of his being, not to be disregarded, and which proves the bond fraternal. It irresistibly compels him to feel for another's woes, even where the love of self so dominates, that his sympathies find no practical expression. But to live a true, Scientific Religion, we must act upon this law, and where the sympathy is aroused, act upon its suggestions. Thus if a man is hungered, feed him; if in distress, relieve him; if in sorrow, console him. If on the contrary, a brother is joyful and happy, in a natural and truthful life, we shall rejoice with him, and we shall be partakers of his joy, whilst he shall rejoice all the more for our participation.

Again, another law of our nature is, that the elements of our humanity are everywhere the same in kind, howeversomuch they may differ in the degree of their development. A Scientific Religion will, therefore, instead of dealing in censure, exert all possible power to educate the weak and ignorant; that the pure gold may shine with its wonted lustre, and the rough jewels be made to reveal all their intrinsic brightness. This law also affords an additional illustration of the fraternity of the race, with all the manifold duties and privileges which grow out of it. Furthermore, before the righteous verdict under this law, all aristocratic distinctions are dissolved into impalpable mist. simply as follows: Philosophy is the well-direct and the democracy of mankind becomes the asserted truth. Before the scientific assertion of this law of republicanism, thrones topple over, and royal blood becomes human; castes and artificial distinctions cease to curse the nations, and the corruptions arising from them no longer appear.

Without entering upon the many illustrations which suggest themselves to establish the point aimed at in this essay, the drift of the thought will be apparent. One thing seems quite certain, and that is, that a Religion, to be acceptable to the thinkers of the coming age, must have a thinkable, scientific and solid basis; one which will do no violence to the reason or the affections, but be justified by both; which shall be rich in its gospel of brotherhood; full of every good word and work.

BIBLE TRUTHS.

BY GEORGE A. SHUFELDT, JR.

Heaven and Hell.

It is scarcely worth while to occupy your columns with repetitions of the absurdities and preposterous nonsense contained in various parts of the accepted theology of the Christian world, and I only do it in the hope that some wandering mind, may be convinced of the broad farce which is being every day enacted under the name of religion, and the authority of the church, and thus be brought to a knowledge of the lights and truths of the spiritual philosophy, and to an understanding and comprehension of a reasonable and sensible religion.

We are taught in and by the church and its revelation, that more than nine-tenths of the entire human family go to hell-the small minority finding their way to the mansions of the blest. "Many are called but few are chosen," and this has been the order of events ever since creation began. The idea would be terrible, were it not supremely absurd. One thousand millions of people inhabit the Globe-two hundred and fifty millions of these are professed Christians, the balance are Jews, heathen, pagans and heretics. They all go to the regions of the damned in any event, for " there is no salvation except through Christ;" and as these poor pagans have never happened to hear of this way of life, they must take the consequences and go to hell. Now, of those who are at least nominally Christians, how many are fitted to enter the kingdom of heaven, according to their own ideas of this fitness? Perhaps one or Power be increased, at least by any act that tenth, and that is a very liberal allowance. Now we, his children can perform. We can therefore, suppose we carry out the figures to legitimate rehave no duties to God, whilst we have a boundless | sults and we shall have the startling fact staring multitude of privileges—which privileges increase us in the face, that heaven is comparatively a in number with every additional ray of light, and desert, wherein one who chances to enter, will every quickened emotion. What shall we com- not meet a friend nor see a familiar face once in

This conclusion is fortified by the picture presented to us in the Bible, and by the church, of spontaneously thank him as we can only feel the two ways of life. The path to heaven is narrow, over rough roads and great mountains; and lime hopes which wast us beyond the confines of is obstructed by mantraps and pitfalls. A Wolf here and a Lion there; and a giant standing by mingle with those who left us for a season-which | the door with a great club in his hand, to beat offer us the inexhaustable treasures of the uni- and belabor the weary traveler. How is any one verse, as the reward of our usefulness, and our to reach this heaven? On the other hand, the way to destruction is a broad, smooth, easy, sloping highway. There is plenty of room for the crowds of travelers, and no obstructions. And be and are comprised all we shall ever know, it thousands of millions of God's children have,

It does seem impossible that in this day and country, sensible, intelligent persons can be found who believe such stuff as this. Spiritualism knows that God can and does take care of, and provide for all his children.

LITTLE THINGS.

The flower is small that decks the field, The bee is small that bends the flower But the flower and bee alike may yield Food for a thoughful hour.

Essence and attributes of each For ends profound combine; And all they are, and all they teach, Springs from the Mind Divine.

Is there who scorneth little things? As wisely might he scorn to eat The food that bounteous Autumn brings In little grains of wheat.

Methinks, indeed, that such an one Few pleasures upon earth will find, Where well nigh every good is won From little things combined.

The lark that in the morning air. Amid the sunbeams mounts and sings—What lifted her so lightly there? Small feathers in her wings.

What form, too, then, the beauteous dyes With which all nature oft is bright, Mendows and streams, woods, hills and skies? Minutest waves of lightend 177

And when the earth is sere and sad From summer's over fervid reign, How is she in fresh beauty clad?

By little drops of rain. Yea, and the robe that Nature weaves, Whence does it every robe surpass? From little flowers, and little leaves, And little blades of grass.

An Irishman asked a Long Island woman the price of a pair of fowls, and was told, "A dollar" "A dollar is it, my darlint? why, in my country you might buy them for sixpence apiece." "And why, did n't you stay in the blessed country?" Och, faith, and there was no sixpence there, to be sure!"

When is a slilp like a nobleman's wife?!" When

And they prayed together:
"Give us contented hearts, oh beautiful life." courageously take hold of the eternal truth of God, as the same may be revealed to us in the tifically and philosophically? The answer to this she is fastened to a pier. ert

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Spiritual Phenomena.

Physical Manifestations-A Unitarian Minister in the Cabinet-Backing Down, etc.

Unusually interesting were the scances of Laura V. Ellis, the thirteen-year-old medium, at Milford. Mass., on the 12th, 13th and 14th of June. Several persons of that place entertained the idea that the manifestations through her mediumship were not genuine, and that they could successfully" expose her." Mr. Joseph Buxton stated that the Rev. Daniel Bowen, a Unitarian minister, thought he could do the same things, tied in the same manner, as were done in the cabinet with Miss Ellis. and asked if he could have the privilege of trying. Consent was given by Mr. Ellis (Laura's father,) who then tied the rev. gent. the same as he had tied his daughter. [By the way, the Unitarian clergymen appear to be very much exercised of late, on account of Spiritualism; probably because so many are leaving their ranks and accepting the truths of the Spiritual Philosophy.] The tying was done under the supervision of Mr. Buxton, who is a skeptical gentleman, and was on the committee the previous evening.

It being decided that Mr. Bowen was tied the same as the medium had been, the rev. gentleman entered the cabinet, and, after trying for considerable time to release himself, he gave it up, saying he should have to practice awhile longer before he could succeed!

Chagrined at this failure, the Rev. Mr. Bowen and his confederates-who thought they could so give Mr. Ellis \$1,000, if, after the medium was tied easily "expose the humbug"-suddenly bethought | ir. the same manner, the knots could be untied in themselves that they could not remember that the five seconds. As their former pledge proved to be girl's head was tied and fastened to the back of worthless, Mr. Ellis asked that the latter offer be the cabluet the same as Mr. B.'s was, although put in writing, which was agreed to, but when the fact was apparent to all others. Such a test the pen was taken in hand, the party deemed it is given at all or nearly all of her scances, and the manifestations take place, as on the above occasion, in the space of a few seconds.

This quibble was raised merely to justify Mr. Bowen in asking to have his head unfastened while within the cabinet. This privilege was granted, and, after a good deal of straining and twisting, he untied the bandage around his neck. This time he was not secured the same as the medium, but yet he did not wish to try it over again. This feat, being only a clumsy and loose imitation of the genuine manifestation, was not satisfactory to Pardee, convened at the residence of Mr. T. Rathany one possessing a fair share of common sense; bun, for the purpose of taking leave of that good for, with his head free and, also, the upper part of brother, on the evening of the 26th inst., Dr. W. his body, it took him two hundred and forty sec- G. Oliver was appointed Chairman, and J. Foronds to untie the bandage around his neck, while the same feat was done, with the medium alone in the cabinet, while her head, hands and feet were securely tied, in five seconds; while not the slightest movement on her part could be perceived.

Mr. Bowen then asked to have the tambourine placed in his lap, which was done, and, with his head and feet both at liberty, he rattled it considerably. This was thought by a few to be a "clincher!" Simple souls! they were determined on humbugging themselves. Had the medium done so simple a thing-which any one could easily do under the same circumstances-the cry of "humbug" would quickly have been raised. Note the difference: When the medium's hands, feet, neck and head are securely tied, the tambourine is jingled and beat upon, striking, also, against the sides, top and bottom of the cabinet, while, at the same time, other instruments are played upon, and, almost as quick as thought, the medium is examined and found to be securely fastened and the knots the same as before. And yet there were a few present who could not see any difference between such a manifestation and the mere jingling of the tambourine on the rev. gentleman's knees, when his legs and head were free!

The next feat, or "exposure," exhibited by the rev. gent, was about as brilliant as the other. He managed with his head and feet to get a stick, two feet long, up to the window of the cabinet, and push it out far enough to fall to the floor.

tion of the committee. The same stick is swung of existence; of the glorious gleans of a positive round in the cabinet, sometimes striking hard, in consciousness of our possibilities and destinies; rapid succession, on all sides; then it is put of those cheering, illuminating and soul-satisfy through the window—over which a curtain is drawn so as to prevent one on the inside from your instrumentality? seeing any one on the outside-and a voice from the inside cries out, "Take hold of it;" when the committee-man attempts to do so, quick and slyly, but the stick is as quickly withdrawn. This is repeated a number of times. Finally, the voice says, "You may take hold of it." The man takes hold of it, and makes a very strong effort to pull it from the cabinet, but never succeeding. After all efforts to pull away the stick are given up. it is thrown out to a distance of ten feet from the cabinet. Can't you see a difference, Mr. Skeptic? If you do not, it merely proves the old adage true: "None so blind as those who will not see."

Another ardent skeptic, Mr. Ezra Hunt, thought he had "discovered the secret," and offered to give Mr. Ellis ten dollars if he would extend the medium's arms horizontally, fastening them thus extended, and also have the band around her neck secured to the back of the cabinet, if then the manifestations were produced. The request was complied with, and the manifestations took place just the same-but Mr. Hunt could n't make it convenient to pay over the ten dollars. He is not the only one who has "backed out" after a test-experiment has been permitted and prompt-

Another skeptical gentleman, Mr. Baker Marshall, offered to be one of ten, adding that he knew of nine more who would join him, in making up a purse of one hundred dollars for the medium, if she would consent to be tied by Mr. Charles Williams and Joseph Buxton as they Swain. wished, and the manifestations still went on. Consent was given, and, by request, Mr. Ellis tied the girl the same as usual; after which, Mr. Buxton displayed to the utmost of his ability his ingenuity in tying knots. He placed the palms of the medium's hands together, winding around them strips of cotton cloth, first having tied each thumb and finger. He then tied her feet together, and fastened them down; placed strips around her head and neck, and fastened them to the wall. In his zeal to entangle the medium, he used nearly fifty feet of the strips of cotton cloth. He then sewed the cloth through and through, using up a dozen yards of thread. This was not enough—so he wound his handkerchief around her hands, and sewed it to the other bandages, and to the back of her dress and sleeves; and, "to make assurance doubly sure," he sewed up the skirts of her dress on both sides, bringing the ends of the threads out through the crevice in the door of the cabinet, and held on to them. Forty minutes had thus been consumed by the

voice is so often heard from within-to untie the knot around Laura's neck. He promptly replied that he "would n't do it." On being asked why. he said, "It would n't be any use; the man would say that Laura did it." Nearly half an hour was taken up talking with "Blake," during which time Mr. Ellis opened the cabinet many times, and kept asking "Blake" to untie the knots. Finally Mr. Ellis said, "You can't untie it." This challenge did n't seem to suit the invisible Blake, so the door was again closed, and in four minutes or less he cried out, "Come in." Instantly the cabinet was opened, and, to the astonishment of the audience, the band around her neck was taken off and laid in her lap, while the medium was found to be secured the same as before.

But the gentlemen who so freely offered to give the hundred dollars if this feat was accomplished, failed to keep their promise—as is usually the case with such self-confident skeptics. The excuse was that it took too much time; although less than four minutes had really been consumed.

The lamest excuse given was that by one of the Committee, who said he believed the girl drew her hands from the knots around her wrists, notwithstanding the intricate knotting and sewing. Of course she must have replaced them again, for she was found, on examination, to be as securely fastened as before.

While in this city the same medium was similarly secured, stitching and all, and the band was removed in about one minute. The Committee

were as competent and searching as any need be. The Milford party then blusteringly offered to safest to back down! Thus the matter terminat-

Miss Ellis continues to hold scances, as usual, with success. We consider her to be as good a medium for physical manifestations as ever came before the public. At present she is at St. Johnsbury, Vt., where she will remain for several An Eye Witness. weeks.

Expression of Appreciation.

At a meeting of a few of the friends of Bro. syth, Secretary,

The following letter was then read as expressive of the sentiments entertained toward Bro. P., and a respectful request directed to be forwarded to the Editor or the BANNER OF LIGHT to have the same published in that excellent paper.

DR. W. G. OLIVER, Chairman. J. FORSYTH, Secretary. Buffalo, N. Y., June 27, 1866.

MR. L. JUDD PARDEE—Dear Sir and Brother: In view of the contemplated separation of the most pleasant relations that have existed for the past eight months between the undersigned—a few of your many warm Buffalo friends—and yourself, by the imperative necessity of your discontinuing public labor for the present, and seek ing for recuperative rest in another locality, the present mode of meeting with you for the purpose of paying you a parting tribute and a kind fare-well, has been deemed most convenient and opportune.

portune.

Before speaking that regretful word, it may not be considered in bad taste to briefly advert to your past services as an apostle of the New Dispensation, and to testify our grateful remembrances of the joyous and profitable seasons of personal interchange of sentiment that you will have left behind you, as regards your genial and concerns nature as brother and of genial and generous nature as a brother, and of the elevating and purifying influences that have ever characterized your public efforts as the ripened fruits of a scholarly mind, a bold and in-dependent thinker, and a fervent and eloquent enunciator of the truth.

And how can we adequately express our admi-

and push it out far enough to fall to the floor.

"That's well done," exclaimed some. Was it?
Let the skeptic who is satisfied with such an "exposure," just reflect for a moment, and observe how entirely different is such a lame affair to what is witnessed when the medium is in the cabinet with hands, head and feet secured to the satisfaction of the committee. The same attek is swung of the committee of the com

And how poorly does it convey our deep sense of indebtedness to say, for all this you have won our sincerest regard, our warmest love, and that at some no very distant day we may hope to renew those pleasant associations, and once again listen to those words of love and wisdom.

We cannot help alluding in truly sympathetic terms to the immediate cause that has led to your decision—we of course mean your alarmingly endecision—we of course mean your alarmingly en-feebled state of bodily health. This adds a faint tinge of sadness to the present occasion, and may call up melancholy reflections as we think of you in your future wanderings. But we would fondly indulge in the hope that this may prove a light and temporary affliction, and in due time be as the opening of another door, whereby you may be enabled to gain still loftier vision, increased placidity of soul, fresh supplies of heavenly wisdom of faith, hope and charity; in turn to be imparted by you in your own bounteous measure to the many hungry souls it may, in the Providence of God, be your lot to minister unto.

And now, dear brother, as you go hence, let the knowledge that you take with you our undivided sympathies, our unfalterable attachment, our en-tire approval, our best wishes, benedictions and prayers, alloyiate to some extent the troubled, suffering present, and contribute somewhat to carry you through this ordeal, and after convalescence strengthen and inspire you with renewed vigor for the work allotted you to do. Thus shall we ever pray, and in this spirit do we now pronounce

our farewell.

Mrs. T. Rathbun, Mrs. E. Burrows, Mrs. E. A.
Lichstenstein, Mrs. H. Cheney, Mrs. J. Crane,
Mrs. J. S. Allen, Miss Lillian Burrows, Miss Ella
Emerson, Miss M. A. Ayers, W. G. Oliver, J. Forsyth, Thos. Rathbun, E. B. Cheney, Geo. Marrise,
B. Lichstenstein, James Crane, H. Hapgood, J.

Buffalo, N. Y., June 22, 1866.

BAPTIZING A SINNER.—Poor people have a hard time in this world of ours. Even in matters of religion there is a vast difference between Laz-arus and Dives, as the following anecdote, copied

from an exchange, will illustrate:

Old Billy G—had attended a great revival, and, in common with many others, he was "converted" and baptized. Not many weeks afterward, one of his friends met him reeling home from the court grounds with a considerable brick

in his hat.

"Hello, Uncle Billy," said the friend, "I thought you had joined the church!"

"So I did," answered Uncle Billy, making a desperate effort to stand still; "so I did, Jeemes, and would a bin a good Baptist, if they had n't treated the so everlastin' mean at the water. Did

"t you hear about it Jeemes?"

n't you hear about it, Jeemes?" No, I never did." "No, I never did."

"Then I'll tell you 'bout it. You see, when we come to the baprizin' place, thar was Jinks, the rich old Squire, was to be dipped at the same time. Well, the minister took the Squire in first; but I did n't mind that much, as I thought 't would have the same time.

Forty minutes had thus been consumed by the Committee in securing the medium as they wished, nearly exhausting the patience of the audience as well as the medium.

After the door of the cabinet had been closed, Mr. Ellis requested the invisible "Blaks"—whose

Written for the Banner of Light.

THE ISLAND OF BY-AND-BY.

BY EMMA TUTTLE. A poet sang to a thrilling harp,

TO HIM WHO BANG "THE ISLAND OF LONG AGO."

Of the Island of Long Ago, While angels harkened and mortals went O'er the music's refluent flow. Both spirits and mortals held their breath, The song was so sweet and low.

Oh poet, singing your soul away, Your song is a sweet-breathed sigh! But turn about, while the finale flows From your fingers, and cast your eye

Adown Time's stream. There's an island there. The Island of By-and-By.

When the clouds lift up on the foggy stream, And the atmosphere grows clear, When we swiftly drift from the Long Ago-The emerald isle so dear.

It is sweet to know that, as one land fades. The other is growing near.

The Long Ago is the realm of forms, Bitterly, bitterly dead! The hand is ice, with the broken ring:

Marble the sacred head; The harp is mist, with the broken strings; Gone is the voice which led!

The Long Ago is a burial place, Marked by its marbles cold; Where the bells which rock in steeples gray, Are ever solemnly tolled.

There joy hangs off like a distant star. But ruin and change are bold.

But By-and-By is the realm of souls, The region of fadeless blooms: Upon the rim of its vernal shores Never a breaker booms: And never a storm-cloud in the sky,

Pitted with darkness, looms,

When the clouds lift up and the wind is fair, Look out with your soul and see The silvery foliage wave and flash

High up in the sapphire sea, Each leaflet speaking, as 't were a tongue, "Here is immortality!"

You will see, maybe, in the melting air, The flutter of drapery; And orange blossoms flashing in hair, Rippling all goldenly;

And yet two lips, which have kept their vows. Waiting, ah! rosily!

Oh poet! you with a ring of flame Burning about your brow. Throw all the fire of your passionate heart Into a new song now! Sing of the Island of By-and By, While angels and mortals bow!

HEART LEAVES: NUMBER FIFTEEN.

thy youth, the mother of thy children. Oh, what a change! what a change from the tollsome unrest of the suffering life from which father, mother, sister, brother and wife dropped away, one by one, leaving thee to "put tired to tired and at it himself and became exceeding wroth, like Herod again," in thy struggle with disappointment, poverty and disease. My father, I am sad when I remember that I shall see thy bowed form no more in the life that now is, and glad that the sunlight of eternity has risen upon thine enfranchised soul of eternity has risen upon thine enfranchised soul has risen not to call thee from thy couch to ty! It is just like the most of the theological

Father, mother, and the little sister who has now womanhood, under the immediate eye of our keep clear from priestly mixture. Like many mother! Father, Mother, Sister, a triune band to Unitarians upon the young head of Mr. Hayden, watch over the six that remain!

My mother, my father, I know that the Infinite Principle that governs all things is wise and good.
I cannot, I dare not believe otherwise; if I did, I should go mad with despair! and yet, yet there should go mad with despair! and yet, yet there ligent people, anxious to know and feel the truths comes a pang of agony when I remember the novcomes a pang of agony when I remember the pov-erty of your earthly lives—poverty in all that wise, useful and happy in this world and in the which develops the soul, as well as makes the body comfortable. My mother, oh, my mother! my soul quivers with anguish when I think of the receive your appointment for this place.

Janesville, Wis. Dr. H. P. FAIRFIELD. thy fine, spiritual nature in abeyance, violating thy tastes, sending thy proud soul back into itself. unappreciated and misunderstood, counted as of but little worth by those whose valuation of woman consisted in the amount of physical labor she could perform, and the readiness with which she could enter into the gossip and scandal of the neighborhood; suffering thus while the wealth that was daily wasted upon the proud fools of society would have developed into sparkling lustre the bright jewels of thine inner life. And, father, when I remember in those years that she was with us, and after she had flitted to brighter climes, when I remember the continuous toil, the coarse fare and poor attire that was thine, in order that thy children might have bread, and that while others grew richer for thy toil-when I think of all this, my soul cries out," Where is justice, and where the habitation of her throne?"

Hush! hush! turn thine eyes away from beholding the past, lest the sympathetic chain, that binds | Spiritualists believe?"

In one should lead them back to the valley of Each of the above named lecturers have paid in one, should lead them back to the valley of shadows. They have traveled it once and is not that enough without having its image constantly reflected to their yiew from the heart of their child. Away, away, corroding thought! If I can look upon the darkest shades in the past of my own life and thank heaven for each thal, believ-

ing that Guides us all our journey through.

shall I think of them as looking from the eternal shores with regretful longing that they suffered here? Nay, nay, it cannot be | and thus the sweet dove of peace comes brooding o'er the troubled waters with her whispered "All is well! Peace, did I say? Shall I be at peace because My father and mother have passed safely over? Are not others suffering still from the wrong of injustice, from the selfish cupidity of their fellows? Nay, give me no selfish rest, but gird me andw for the conflict, ye angel hosts, and

"Rurat, ve emerald gates, and bring Unto my raptured vision,

"All the ecstatic joys that spring Around the bright elysian, but the principles that lead to those jots, that I may teach others the way of eternal life.

Washing the head with cold black ten once or

Correspondence.

The Great West-Need of Children's Lyconms-Unitarian Illiberality.

Everything appertaining to the Great West, which is so intimately associated with its parent, the East, in the life-giving principles of our glorious Gospel, Spiritualism, must be ever fresh and attractive. The investigators find no termination to their research, and the earnest reader no limit to his curiosity and wonder. It is for this reason that I turn to notes of a lecturing tour through the West. From Berlin to Rockford, Ill., I had a pleasant journey, meeting with many warm-hearted friends of our cause in Evansville and Beloit; both of these places enjoy a thriving spir-itual society, which has come forth from the con-vulsed elements of theology. In Rockford the reformer can breathe free and easy; the stifling at-mosphere of theological doctrines is borne away to the dark ages, where it was first conceived.

The smiling faces of the children tell how good it is to be blest with a Lyceum. I never spent a month more pleasantly. My audiences increased each meeting until the hall was filled to overflowing. This society is strong hold and in earnest, because it sustains regular Sunday meetings and a Children's Progressive Lyceum.

I would like to linger here with my pen, and tell you of the necessity and the importance of establishing a Lyceum for the physical and intel-lectual training of our children. They are our fellow-travelers and companions in this great world of life, and were called into it by ourselves, bearing our impress for good or Ill, weaker as yet, but in the great future to be as strong and stronger lending to us what we have lent to them. Chil-dren, in this age of the world, are more impressible, thoughtful and lively than they used to be They understand looks and acts long before they understand words. Where there are pleasant looks and kindly acts they are drawn; they love to hear of our God, who is too good to be unkind, and too wise to err. They love to hear of heaven, that place of rest where all the departed go, and return again with messages, telling of the life and progress there. They like to hear of the truthful and attractive scenes in the spirit-land, as presented by our departed friends, far better than they do the dark and terrible pictures of woo and images of wrath, whose blazing billows roll through the bosom of God. No wonder that children and the professors of religion think that it is a fearful thing to fall into the hands of the living God! They understand looks and acts long before they thing to fall into the hands of the living Godl But this dispensation of theological wrath is past or passing, and we are heartly glad of it. Let us hasten it by forming Lyceums for our children wherever spiritual lectures are given.

My next point of note was Whitewater. Here I found a few brave reformers in all things struggling along up the hill of Progress. I engaged with them in the work for two full weeks, giving six public lectures, and holding as many circles, which, according to Moses Hull's report, resulted in everlasting good for the cause of reform. Our lecturers should remember Whitewater in their travels; they will be pleasantly entertained, and greeted by large audiences. Mr. and Mrs. A. B. Severance reside here, and are faithful workers in their high calling.

My next engagement was in Janesville, Wis., a

beautiful city of ten thousand embodied soul. The Spiritualists of this proud city have had a very hard, trying experience. Anxious to do good and advance the truth as best they could, they were induced to unite with the Universalists and were induced to unite with the Universalists and Unitarians, for the purpose of sustaining liberal progressive preaching by the Rev. Mr. Farrington, Unitarian, who held out, by word of mouth, great liberal principles, and made good promises that if the two parties, Universalists and Spiritualists, would unite with them (Unitarians), and build a church, it should be a free union church free to all parties to use in turn for holding meet BY LOIS WAISBROOKER.

My Father.

Gone from the earth-life to the spirit-land—gone to join her who has been waiting for thee for almost a quarter of a century—the companion of much appreciated lecturer on Spiritualism to and much appreciated lecturer on Spiritualism to a century—the companion of and much appreciated lecturer on Spiritualism to a century—the companion of and much appreciated lecturer on Spiritualism to a century—the companion of the purpose of div the Rev. Mr. Farrington, finding out that Mr. Hay-den was to give a lecture in the church, bestirred

So much for the Rev. Mr. Farrington's liberaliwearisome toll, but from toll and suffering to priests, who cheat, deceive, and cripple reformers as best they can. However, the Spiritualists of Janesville have learned a lesson, and I hope all grown to womanhood, in the spirit-land, beautiful this uncolored statement, will take warning and and Spiritualism, has been overruled for good, and the cause was never before so prosperous world of life and beauty to come. Lecturers. please remember Janesville, Wis., in your labor for humanity. Mr. Jesse Miles and J. Baker will

Where Help is needed.

Steadily and surely the great truth of Spiritualism marches on, and the clouds of darkness vanish in its presence as the shades of night bevanish in its presence as the shades of hight before the rising moon. Skepticism, shamed by its
own inherent selfishness, and abashed by its willful banishment of light, by degrees casts off the
chains and burdens of oppression, and bows to
the happy recognition of the new philosophy.
Though the reception of the truth in many localities is slow, it is sure; but of course great harvests cannot be expected where few seeds are sown, and the mant of laborers is universally felt.

and the want of laborers is universally felt.

Our city has been so fortunate as to receive visits from two lecturers. The first, Mrs. S. M. Thompson, whose inspirational speaking was received with satisfaction, by very encouraging audiences. Her kind and genial deportment won for her a circle of admiring friends. Mrs. F. P. Kingsbury, of Cincinnati, next favored us with several lectures, which were delivered in beautiful and impressive language, upon the subject of "Spiritualism as a behef and philosophy;" very ably answering the general inquiry, "What do Spiritualists believe?"

us a second visit. Accompanying the latter was Mrs. E. Corwin, of St. Louis, an excellent test medium, who gave satisfaction to many who re-alized the beautiful truth of spirit communication. Gallipolis is one of those bigoted, theological

strongholds, that will require both time and labor to awaken. Many who privately enjoy the blessto awaken. ings of Spiritualism, are reluctant to acknowledge their views for fear of "public opinion." But from the past, we may hope the day not far distrom the past, we may hope the day not far distant, when all Spiritualists may experience the very peculiar pleasure of holding to and advocating the "popular doctrine."

Gallipolis, Ohio.

J. HENRY VENIER.

Note from a Lecturer.

In reply to the numerous letters of invitation to lecture, from my Eastern friends, permit me to say, through you, to them all, that I returned to New England to rest during the summer, and hope, amidst old familiar friends and scenes, to regain my health, so that by autumn I may again be the humble instrument through which truth may be imparted to the world.

"Let there be light," is still the cry from those who are earnest seekers after the good, the beau-

who are carnest seekers after the good, the beautiful and true. How many have said to me, "What would you do if you were in my circumstances? I would do what is right, but I really do not clearly see the path of duty." Others say, "No two advise me alike." Let me say to you, friends, one and all: do what your best judgment tells you is right, and abide the consequences. Strive to be pure in body and mind. Make the fountain pure, and then the stream will be pure also. If your sincere prayer from day to day is twice a week, will keep the hair from falling off, to do right, the truth will be made manifest to

prevent its growing gray, and give it a file, lively you.

The world is bright and beautiful. Bird and

brooklet are redolent of joy and praise. How near the soul feels to God, when out in his temple, surrounded by His works. "They praise him." Let us learn to harmonize ourselves; look from "Nature up to Nature's God;" and it will not be long ere the living inspiration will descend upon our souls and make us feel that our pathway grows brighter and brighter, and the path of duty will be made clear to us.

vill be made clear to us. If I again go into the lecturing field I shall give ntterance to my honest opinions—formed after due deliberation. I seek for truth, not sectarianism, and shall proclaim what to me seems true and good. I tender my heart-felt thanks to Eastern friends, for their many testimonials of continued regard. Wilbraham, Mass. ALMIRA F. PATTERSON.

Picnic Grove Meeting.

We in the far West, where the red man and white man mingle together in harmony and peace, are beginning to find the pearl of great price. The first Sunday in May we held a picule grove meeting on the shady banks of the Elkhorn river. The day was mild and lovely; all Nature seemed arrayed in her best attire to greet the many happy faces, both young and old, that there early assembled.

Mr. Clark Potter took the stand, and in no or-Mr. Clark Potter took the stand, and in no or-dinary manner harmonized the teachings of Christ with the teachings of the Harmonial Philosophy. I then spoke at some length, by spirit dictation, in cadences of love and good will, upon the theory that modern Orthodoxy would never answer for the nineteenth century; and that the evil which floods the land, is traceable to a false theology;

that we needed something more purifying.
The day passed off very pleasantly, and we felt
we had stuck at least one stake for the advancement of truth, in this wilderness of prairies even.
D. W. CLINTON.

Omaha, N. T., June 28, 1866.

Letters from "The Afton Plow-Boy." NUMBER ONE.

DEAR BANNER-Although believing in eternal companionship, I doubt whether the principle applies to newspapers, and therefore, since my "medium," the Herald of Progress, is still unspeakably silent—dead—I must needs form other attach-

ments.

I wish to tell you, now and then, what is transpiring under my eye, but had a little rather not be "set up" in the "Light" at full length.

I have just come from that greasy region, supposed to be an outpost of the dominions of Pluto—Northwestern Pennsylvania—a very "strike"ing place. From my earliest recollection, any "show" has been robbed of interest if chance brought me at the same time where I could hear "old men. as been robbed of interest it chance brought me at the same time where I could hear "old men talking upon theology;" you will excuse me, therefore, if I lost sight of many things that would interest you, in consequence of attempted religious revivals in the cildorado. The people, however, could not forget oil boring in getting religion, although some did get religion to forget the dreadful berg of heart times cannot be observed. ful bore of hard times, caused by cheap oil and the dreadful "transportation pipes," which, if capitalists keep laying down, may yet run out at New York, considering that that city is fourteen hundred feet "down hill."

hundred feet "down hill."

Corry, the principal railway centre, is growing rapidly, in spite of the present duliness, and money finds good security at treble the ordinary interest. The youth of New England and of the great West have met here, just within the margin of the "Oil Basin," and seem determined to build a city. The country is pleasant, embracing a large portion of Chantanque County, N. Y., but the town was started by Downer & Co., of Boston, in a patch of woods. Trees, however, have not prevented it from becoming a place of eight thousand inhabitants in five years, with a regular

sand inhabitants in five years, with a regular city government, daily paper, &c.

The place is well supplied with churches, but as they do not seem to lessen the number of liquor saloons, the people, in true Yankee and Western style, have started a society of Spiritualists, the members of which are emphatically friends of progress—the very things, the Orthodox say, to But doctors of divinity, as well as doctors of

But doctors of divinity, as well as doctors of physic, have generally proved untruthful in saying that "if you adopt new methods of treatment you are sure to die;" at least the Corry people thought so, and, as "something must be did," did it in this way. They met, and were treated by such spiritual doctors as F. L. Wadsworth, &c. The effect was such that they resolved, through the kindness of E. Wright, Esq., to meet the first Sunday in each month in the Academy of Music, the largest "meeting house" in the city. They the largest "meeting house" in the city. They had Laura D. F. Gordon in April, Mary J. Wilcexson in May, and just now Cora L. V. Daniels. There are many chronic hard-shell cases that are difficult to affect; but the meetings are free, and I hope in future to report many souls saved, espe-cially among the children, who were previously being enticed into dangerous and gloomy places

on Sunday.

A Mass Convention of all who are anywise sick of the "hell fire and damnation doctrine" is to be held the 17th, 18th and 19th of August, to be attended by S. J. Finney and others. The handful of Spiritualists there have, by the results of their unity and energy, set a fine example for far larger bodies. The names of their officers are Wm. H. Johnston, President; L. J. Tibbals, Vice President; Rachel A. Northrup, Treasurer; and Olive H Frazer Secretary.

I accepted an invitation from the latter lady to rusticate for a few days at her delightful summer retreat at Big Stream, on Seneca Lake. At Elmira I found, to my surprise, my friend Prof.—, healing the sick in his college rooms on Lake street, by the laying on of hands. About sixty were treated the day of my stay, free of charge, and with a good degree of success. Dr. F., a me-

dium from Providence, is also there, and also young Mrs. L., a splendid improvisatore.

Reaching "Rocky Steep," the first thing was to visit the grottoes, cascades and precipices of the various glens, one of which was visited by twentyseven thousand people last year; next, the sylvan retreats, the vineyards, the rare fruit gardens, and above all to see the pure, ever changing, yet ever open lake. All these combine to form not only wild, romantic scenes, but the succeest possible land-scapes. No wonder so earnest a disciple of Fou-rier as is my friend, should consider so attractive rier as is my friend, should consider so attractive a place fit to realize the dreams and prayers of that most noble man. God speed the day.

Stepping into the old Quaker church at Waterloo, I found the Yearly Meeting talking of those

things of immediate moment in the welfare of the government. The action taken was determined and true. It is a proud thing, the influence this and true. It is a prome thing, the inhuesce this meeting has exerted in the cause of physical liberty. We feel that it will achieve a greater distinction in the cause of mental liberty which is now to follow; for the desire which I detected in now to follow; for the desire which I detected in the atmosphere of the audience for the presentation and agitation of the fresh, living questions of the Spiritual Philosophy, which lie at the foundetion of reform, brought out addresses which were confessedly the most able of the meeting. At first the people seemed to me too timid to cheer this gospel as well as they did the separate—yet included and self-evident—doctrine of political justice; but I think now that it sank too deep in their hearts to find such outward and superficial expression. Whether, upon this question, the masses await brave, clear, ringing words from the leaders of this meeting, it matters not; let us thank them shacerely for the good they are doing, and be sure, all of us, to do at least equally as and be sure, all of us, to de, at least equally as well ourselves.

At the close of the last session, Frederick Doug-lass being called for, rose, and, among other things, remarked that he thought Spiritualism "very wa-democratic, in that its gifts of mediumship were withheld from himself."

withheld from himself."

In passing from the church, Mr. D. met Mrs. Post, of Rochester. Said he:

"Good-by, Mrs. Post, till I reconcile you to the hard things I have said about Spirimalism."

Mrs. Post—"I am perfectly reconciled to all you have said, but not to you."

Mr. DOUGLASS—"Why, how so?"

Mrs. Post—"Why, how can I be, when you are so 'very undemocratio' as to possess the gift of eloquence when I have n't a bit of it?"

Mr. Douglass was quiet.

Mr. Douglass was quiet.

I visited many more pleasant places on my way
to the Susquehanna, but was struck with their seeming inactivity at present in the work of Spiritualism. Will not some "Joan" arise in Southern New York, and stir the waters? There are Lots left who would gladly entertain "two angels" coming upon such a mission. Much is being done, but far more might be done if all were alive to the innortance of the hour.

Letter from New York.

DEAR BANNER-Is it true that the Spiritualists of America number by millions-some say four or five - and yet are so lukewarm in their most holy faith, as to render it a constant effort to sustain two weekly papers devoted to its exposition and defence? How deep a love of our beautiful religion can there be in the heart of a professed Spiritualist who has not so far outgrown the selfishness of an undeveloped age as to esteem it not only a duty, but a pleasure, to contribute three dollars a year for the maintenance of a vigorous, faithful press?

How much effort would it require if only one in ticenty-five of spiritual believers would procure a single subscriber to the BANNER and JOURNAL? And what would be the result? Instead of a bare existence, or a moderate success, each would send out weekly upon the wings of the wind fifty thousand copies, carrying light and blessing to tens of thousands more who sit in darkness. How would Old Theology quake with fear, with Spiritualists as zealous in disseminating a knowledge of the TRUTH as the devotees of a sectarian theology are to maintain Error.

"The gods help those who help themselves," Unless see of the New Dispensation go hand in hand with the angel-world in the work of redemption, the cause of Truth will languish. Yet how few realize the power of a FREE PRESS, FREE THOUGHT, and FREE SPEECH. Let the old Israelitish battle-cry, with a new significance, resound through the ranks of Spiritualists, "Come up to the help of the Lord against the mighty!" And in no better or more effectual way can this be done than to extend the circulation of our able and faithful papers. We can easily double their subscription this year, and quadruple it next. " Awake, oh thou that sleepest!"

From California I hear that Bro. Todd has entered upon his labors. A "dividing spirit" entered into the fold of the believers who, under the ministrations of Mrs. Cuppy, had filled Congress Hall to repletion, and a "split" has been the consequence. Some wanted a change, and suggested to Mrs. C. to leave the hall for a few months, and give her place and the advantages of six months' devoted labor to Bro. Todd, and others wished her to travel. So there was a division; and on Sunday, June 9th, Mrs. Cuppy commenced lecturing in the old Fourth-Street Hall, which had been re-taken for her, to good audiences, who testified their appreciation of her services by a collection of nearly thirty dollars for her support, the rent having been paid by subscription. Her discourses were equal to any she had over before delivered.

So there are now two Spiritualist Societies in San Francisco; and in the renewed zeal that flows from division, the cause of truth will "run and be glorified." Mrs. Cuppy wishes to have free micetings, without a name or organized society, on the plan of Theodore Parker; and from the wellknown liberality of California, I have no doubt the effort will be successful.

We are apparently resting from active labor in New York; yet the elements of progress are working with silent potency. The press and the publie are discussing Spiritualism; and the courts are called upon to decide upon the verity or falsity of real or pretended manifestations. Let the agitation go on. The chaff will be winnowed from the wheat, and from every contest we shall see our beautiful Philosophy arise with new power, like a giant refreshed with wine.

The "heated term" through which we passed last week, utterly forbade any effort to pick up "items," and literally there is nothing to give your readers in the way of news.

Kbbitt Hall is to be closed till September. All who can will be away to the green fields, and drink in fresh inspiration from the woods and waters, and the bosom of Mother Earth. Those who cannot go to "the country," will throng the shady walks and cool retreats of our GENTRAL PARK, one of the grandest blessings ever given by a munificent city to its laboring population. And thus, when the summer shall have left us, we hope to reënter upon the activities of life with renewed energies, and a determination to roll on-ward the Car of Progress, till the "Knowledge of the Lord shall cover the earth, as the waters cover the sea."

J. W.

New York, July 11, 1866.

From St. Louis.

BANNER OF LIGHT-Enclosed you will find a copy of Resolutions passed at the meeting of the Board of Trustees of the Society of Spiritualists. and Friends of Progress, July 1, respecting the conduct of our late President.

St. Louis, July 3, 1866. H. STAGG, Cor. Sec'y. THE SOCIETY OF SPIRITUALISTS AND COL. BLOOD.—At a meeting of the Board of Trustees of the Society of Spiritualists, July 1, the follow-

of the Society of Spiritualists, July 1, the follow-ing resolutions were adopted:

Whereas, The recent developments respecting the conduct of James H. Blood, President of the Society of Spiritualists and Friends of Progress, of St. Louis, renders it necessary that his official relations with this body be dissolved; therefore be

Resolved, That his resignation be accepted, and the office of President be and is hereby declared

Resolved, That the divine teachings of Spiritualism discountenance every species of immorality, vice and evil practices, and inculcate in its stead only that which is pure, truthful and good, in morals, religion and philosophy. Resolved, That the character of each individual

resource, That the character of each individual stands or falls by his, or her, own intrinsic merit of goodness and purity; and that without these divine qualities, no matter what he the form of belief, it availeth him nothing. He findeth his moral level in this world, and will not escape it in the other, where the law of compensation is integrable, and the measure of rewards and use inexcrable, and the measure of rewards and penalties is commensurate with deeds committed or performed, and the motives that prompt them.

Resolved, That the press that uses its columns and influence to misrepresent the teachings of Spiritualism, or seeks to make Spiritualism re-sponsible for the immoral acts of any of its profeskors, is unjust, as it is ungenerous, and merits the disapprobation of all upright citizens. As well might the various denominations of Christians, or pure Christianity itself, be held responsi-ble for the immoral and criminal conduct of its professors (and there are many such,) as to hold Spiritualism responsible for like conduct of pro-

The Spiritualists of Hanson.

The Spiritualists of Hanson, Mass., feeling the need of a stronger and more united cooperation than has hitherto been manifested, have formed themselves into an association, to be known as the First Spiritualist Society of Hanson. They have adopted a Declaration of Principles, as a basis of purpose and effort; also, by-laws by which each officer and member is held to degrees of responsibility. They acknowledge that the only true method of testing any system of principles is by practical use and effort exerted upon those

by practical use and effort exerted upon those holding to such principles.

The following named persons were elected officers of the Society: John Puffer, President; Oren Josselyn, Vice President; Jerome Perry, Secretary; Mrs. Joseph T. Hathaway, Treasurer; Julius Josselyn, James Harris, Otis Perry, Executive Committee; Mrs. Julius Josselyn, Mrs. John Puffer, Mrs. Barnabas Everson, Mrs. Leander Lewis, Mrs. John Willet, Moral Police, It is the duty of the Moral Police to look after and inquire into all cases of physical and spiritual disease that shall come within the sphere of their observation, and report the same to the As-

their observation, and report the same to the Association, for their consideration, with such auggestions as they may deem proper. J. PUPPER.

Kunner-of-Light.

BOSTON, BATURDAY, JULY 21, 1866.

OFFICE 158 WASHINGTON STREET,

ROOM NO. 3, UP STAIRS. WILLIAM WHITE & CO..

PUBLISHERS AND PROPRIETORS. C. H. CHOWELL, I. B. Rich

For Terms of Subscription see eighth page. All mail natter must be sent to our Central Office, Boston, Mass. LUTHER COLBY, - - - EDITOR.

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

SPIRITYALISM is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; 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.—(London Spiritual Magazine.

The New York Times on Spiritualism.

Some one of the writers for the New York Times seems to be very much exercised just now on the subject of Spiritualism. Notwithstanding the hot | ries." weather and the rumors of cholera at the Five Points, he insists on working himself into a very excited and unhappy frame of mind, because peowhich the savans ignore as delusive or impossible. If some unfortunate showman comes to grief in his attempt to exhibit to an audience of fifteen or twenty the rope-tying marvel, or if some supposed medium turns out to be, either partially or wholly, a trickster, the Times man almost goes out of his wits with exultation over the event, and cries out lustily, even at the height of the summer solstice, "Behold! the bubble has at last collapsed!

Spiritualism is no more!" And when he finds that sensible people will not take him at his word, but insist on investigation, make a summer, so one counterfeit does not annihilate a reality, the poor man loses his temper and proclaims that there is a class of folks "so neither human nor superhuman laws, apparently, can baulk them of their intent." "They desire first." he says, " the sensation of being surprised and a little shaken in the nerves. They desire next to run the venture of finding out the supernatural in advance of their more sober-minded and matter-of-fact neighbors, who think that a rational acquaintance with what is natural is enough for the ordinary class of poor, dying mortals to aim at."

Now a philosopher like the Times writer should have considered that there is a great variety of opinion as to what is natural and what is supernatural. Some thinkers tell us that whatever is allowed by Providence to happen within the domain of the natural, must be natural; that the state in which a mortal medium sees spirits, or reads our thoughts, or is lifted to the ceiling, is no more unnatural or supernatural than an epileptic fit or an earthquake.

The Times man is fond of quoting historical precedents. Is he not aware that Jenner, when he proclaimed vaccination, was denounced by the wiseacres of his day precisely as the investigators of spiritual phenomena are now? He was "venturing" on the unnatural and the supernatural for sooth! And the conservative editors and clergymen denounced him quite as ferociously as their successors in our day do the independent men and women who, when they find a guitar floating about the room and making music, are curious enough and "venturesome" enough to inquire into the motive power of the act,

We hear of some excellent persons, both in our own country and in Europe, who regard the use of anæsthetic agents in childbirth or in surgical operations as "unnatural" and impious, and who find fault with those who employ chloroform or ether—and this in much the same language in which the Times finds fault with Spiritualists, as a class desiring "to run the venture of finding out the supernatural in advance of their more soberminded and matter-of-fact neighbors." Columbus and Galileo and Hunter and Newton and Galvani were precisely such visionaries to the sober-minded " of their time.

As the persecutors of the great discoverers of former ages called upon the Pope to interpose to check innovation, so the sage of the New York Times, in this year of our Lord, 1866, commends the example of the Roman Pontiff in prohibiting spiritual investigations. "The Pope of Rome," says our sage, " is the only potentate who has had the moral courage (!) to rebuke the Spiritualists and their familiars from the other world, and to order both outside of his dominions." No doubt the man of the Times would cheerfully volunteer his services in a raid on our American investigators, and preside over a star chamber where such culprits as Judge Edmonds, Dr. Gray, Mr. Livermore and Mr. Brittan might be subjected to the thumb-screw and the heated pincers, for "venturing" to penetrate into regions of thought and inquiry where the Pope and the Times have put up the sign: No trespassers allowed here!

Seriously, this is sad balderdash for one of the leading newspapers of the country to be guilty of in this age of the world. While he commends the example of the Pope, is not the writer aware that the Pope is as much a believer in the genuineness of the spiritual phenomena as Andrew Jackson Davis himself? The only difference between them is, that the former rejects as diabolical all the phenomena that are not practiced or exhibited in the interests of the Church. There was a poor girl in the Tyrol, not many years since, who exhibited, on her flesh, precisely such stigmata as Foster and other mediums are in the habit of showing. Pictures of the Saviour on the cross and heads or names of saints would appear in a marvelous manner on the girl's breast. The late Earl of Shrewsbury, a Catholic nobleman, wrote a full account of the phenomena. The Catholic Church accepted them as genuine. What would the oracular gentleman of the Times have had the Pope do in a case like this? And yet it differs in nothing from some of the than paturgle exhibitions of mediums in New York-to put a stop to which the assistance of the police is invoked by our very liberal and enlightened contemporary!

Young man-(for your style of thought and expression suggests for you, at once, the excuse of verdancy)—this Spiritualism which you are fuming at, is as old as the oldest tradition of humanity: and you might as well launch your poor little attempts at ridicule against the great fact of gravitation as against the great fundamental fact, underlying all forms of religion and imbedded in the very organization of man, the fact, namely: that there always has been, and that there is, in the phenomena of life, open to the investigation of all loyal and liberal seekers, a complete and irresistible assurance of spiritual existences and spiritual powers, not to be accounted for by any of the known laws of matter, and therefore a:

men of science, to bigoted religionists, to smallbeer editors, and to conceited, arrogant, lazy people of all denominations.

"The idea of the existence of spirits," says one of our French collaborators (Edward de Las Graves,) "and of their intervention in human affairs, may be traced back to the most remote epochs of antiquity. We find it in all the philosophies; it forms the basis of all the religious systems of the ancients, and the Biblical narratives are full of it. The Greeks, the Romans, the Egyptians, the Drulds, the Indians, and the Chinese had their oracles which they consulted. The Middle Ages could not bury the idea in the funeral piles which devoured their sorcerers and their witches. It has come down even to our own times, braving all persecutions, surviving all the revolutions, physical and moral, of humanity.

"Beyond a doubt this idea, imperishable because it is true, has often been associated with a thousand absurdities. Cupidity and the lust of domination have often made of it a powerful weapon, and have not feared even to disfigure, and pervert, and play false with it in order to subject it to their caprices, their ambitions, or their needs. But the time has come at length when the truth is destined to rise and glitter in all its splendor, chasing pitilessly the errors which ignorance and superstition have heaped up during the centu-

And so it matters not whether the big Pone of Rome or the little Pope of the printing-office shall continue to fulminate his denunciations. ple will insist on investigating certain phenomena | The wonderful phenomena which in the darker ages were used by the credulous or the designing to forward the interests of priestcraft; or to bind men in bonds of terror and superstition, shall now be made to conduce to the elevation and enlightenment of humanity. We may have much evil and much error to pass through yet. Partial or one-sided views of a great truth may lead well meaning men into deplorable mistakes. While advanced minds may find in the great facts of Spiritualism new confirmations of their belief in God and Christian morality, others may stop at a half-way house where the mist has not yet so and on assuming that as one swallow does not lifted that they can clear themselves of certain spectral impressions that take the shapes of atheism, free love, the inefficacy of prayer. But we have no fear that the humble, the earnest, and determined to be cheated and swindled that the pure in heart will not come out right at lastin their theology as well as in their morality; for right acting is no inconsiderable step toward right thinking.

Suffering and Sympathy.

The nearly total destruction of the neighboring city of Portland by fire has brought to view, not only in this city of Boston but in numerous other towns and cities and neighborhoods of the country, a state of feeling which goes a great ways to redeem human nature from the unhappy reputation under which it labors. We have had no such opportunity, in a long course of years, to witness the pathetic power of appeals made by a community of men and women in distress. There is something so profoundly touching in the great and fearful fact itself, in the details which it continually presented, in the way it was met by the active sympathy of those around us, and in the universal expressions of fellow-feeling by force and ready gifts of money, of provisions, of clothing, and of whatever else was urgently called for, that the heart must be much more or less than human which fails to be moved deeply by an event deplored by all. More and better than that-such exhibitions satisfy us that the heart of man is not wholly deprayed, and that the hardest is capable of manifesting a great deal of gen-

uine goodness. We never subscribed to the theory that this calamity or that, one occurrence or another, was designed specially as a "judgment" on certain individuals or communities; but we have no hesitation in believing that such a catastrophe as the Portland fire was sent to open the avenues to the sympathy of us all, and that our highest duty, as it should likewise be our highest gratification, is in offering of what we have to those who have suddenly been made destitute. The richest compensation made for such an appalling event is to be looked for in the kindness and brotherly charities it calls forth. In that regard, no catastrophe is able to outweigh the wealth which is so generously provoked from the measureless resources of human sympathy. We are rich in love already, if we would but stop to consider it; and because we do not so stop and consider, occasions like this are thrust upon our attention, challenging our most active benevolence, appealing to our profoundest charitableness, and summoning into:exercise the noblest and purest traits of the human character.

How quickly trouble teaches us that we are all of kin! What a sudden falling down of the walls of social caste and social conceits is caused by the dire misfortune of a whole community! Love. after all, is larger and more than everything else. Nothing can withstand it when fairly awakened in the breast, and without it we could have neither life nor progress. It will not do for any of us to fence himself off in his exclusive corner, and say that he will live in and for himself alone. We were not born to an existence of that nature. We were made to help one another. We were born for sympathy, for charity, for kindness, for self-forgetting, for noble deeds and brotherly works, and every event, however much to be regretted otherwise, is an angel of goodness to us that appeals successfully to these very traits and

Blessings rest upon all those whose hearts, expanded sufficiently to cause their purse-strings to be unloosed. Good deeds live, while those we call evil die, after for a time making their possessors miserable. Every good act the angel world takes cognizance of, and joy vibrates throughout all the spheres in the Realm of Thought whenever mortals aid their distressed fellows, in a spirit of loving kindness. All true Spiritualists unders and this fully, hence their liberality. We could give the names of many Spiritualists in this city who have aided the Portland sufferers-(one contributing \$500; others \$100 each; others \$20; others \$10; others \$5)—but it would be superfluous for us to do so.

Banner of Light Supplement.

With this number of the Banner goes out a Supplement to Spiritualists, and all others interested, presenting full facts in regard to the CHI-CAGO ARTESIAN WELL COMPANY. The parties connected with this Company are conscientious, reliable men, and we have no doubt of the success of the enterprise. Our friend, Mr. James, informs us that he feels confident the stock will pay handsome annual dividends.

Spiritualists, above all others, should interest themselves in this Company, because the angelworld endorses it, and ir MUST BUCCEED! Reid the document enrefully, friends, and then pass t to your neighbors for perusal.

We have received an obituary notice, from Garland, Me., with no name attached to its new e stumbling-block and an exasperation to half-way do not publish anonymous communications,

The Cause in California.

We find in the Golden Era, of San Francisco, the report of a sermon delivered in that city by Rev. Dr. Cheney, on the subject of the modern answer to prayer. The Doctor admits in his own pulpit that the spiritual manifestations which linve been given so freely to the people of that city, and in a large degree of that State, are nothing but the answer to prayers which have been so persistently offered for the outpouring of the Spirit upon man. And he confesses that it is of the same character, the manifestation of the Spirit through mediums and otherwise, with the outpouring which has made Pentecost forever memorable, and with those other occasions which have been celebrated very properly in the Scrip-

He says, in his discourse, that to awaken popular attention was the most difficult thing to do, since the great mass of men were dead and unimpressible; and hence these powerful and mysterious manifestations were just what was needed. He admitted that they would be to the Christian Church like life to the dead. He expressed the hope that they would continue, for he was positive that they would result in good. Now when it is considered that Dr. Chency is a distinguished Trinitarian clergyman, we must allow that this style of confession from him is remarkable; and more than this, that it is highly significant. He admits that the modern manifestations of Spiritualism are an answer to prayer, accepts them gladly as such, and hopes they may not be put aside as worthless by those who, with himself, have prayed for just such proofs of the Divine presence and care.

We are able to congratulate our brethren and friends in the noble State of California on the rapid and wide progress which Spiritualism is making around them. It is all virgin soil, and just such as the pure principles of spiritual faith should take root in, where they are certain to flourish. Emma Hardinge wrought a great work among that generous and appreciative people, and Mrs. Cuppy is walking worthily in her footsteps. The Spiritualists of San Francisco have erected a spacious and elegant hall for regular worship and conference, capable of seating fourteen hundred persons; and under Mrs. Cuppy's inspired ministrations all the seats are filled each week. There is a growing interest in the subject, both as a religion and a philosophy, which has been fast spreading all over the State.

Our friends have just held a numerously attended State Convention at San José, a full report of which was furnished in last week's Banner. Orthodoxy out there, while compelled to admit the reality and truthfulness of the manifestations, hates to give an inch to the Spiritualistic principles and philosophy. But that matters nothing; if we can get in the simple facts of the case before the jury, the deductions will naturally follow. It is certain that Dr. Cheney's sermon is creating a wonderful stir in San Francisco, and it is equally certain that out of that stir will come positive and permanent good to the souls of the people. Spiritunlism is doing its legitimate work there, and nothing can keep it down. Again we extend our congratulations to our brethren on the Pacific.

Carlyle on Chnos.

In the very frank and remarkable speech recently made by Thomas Carlyle to the young students of Edinburgh University, of which he had been chosen Rector, occurs, among other attractive and impressive passages, one on the tendency of the current age to Revolution-in habits, forms, beliefs, and ideas. He expresses it

"I need not hide from you, young gentlemen, that you have got into a very troublous epoch of the world; and I don't think you will find it improve the footing you have, though you have many advantages which we had not. You have careers open to you, by public examinations and so on, which is a thing much to be approved of, and which we hope to see perfected more and more. All that was entirely unknown in my time, and you have many things to recognize as advantages. But you will find the ways of the world more anarchical than ever, I think. As far noticed, revolution has come have got into the age of revolutions. All kinds of things are coming to be subjected to fire, as it were; lotter and hotter the wind rises around everything. Curious to say, now, in Oxford and other places that used to seem to lie at anchor in the stream of time, regardless of all changes, they are getting into the highest humor of mutation, and all sorts of new ideas are getting affoat. It is evident that whatever is not made of asbestos will have that whatever is not made of assesses will have to be burned, in this world. It will not stand the heat it is getting exposed to. And in saying that, it is but saying in other words that we are in an 'epoch of anarchy—anarchy plus the constable. There is nobody that picks one's pocket without some policeman being ready to take him up. But in every other thing, he is the son, not of Casmos, but of Chaos."

These are pulsating, burning, fierce words, such as an intensely earnest man alone is inspired and impelled to utter. But what insight they betray! What penetration into things, and especially into the tendencies of things, they manifest! Carlyle declares, however, nothing more than the truth as it is to-day. Escape from the bold spirit of inquiry that challenges all things in modern times, is an utter impossibility. Only what is real is to stand. Only the good and true can last. And in order to find out what is that good and true, the present Revolution is going on.

It need not be in blood, and yet such is the blindness and prejudice of men, they will many their ground or relinquish their creeds. It is not causes outbreak, but the stubborn and passionate opposition which men make to their progress. They are determined to resist the advance of the new ideas at any cost; and their force excites to force again, and out of the collision comes the woe of war-war between individuals, communities, peoples. We do not see but these convulsions, in fact, are the single conditious under which better things are reached. At any rate, the advancing world is not going to stop short because they demand it. Truth will rule even in the tumult of Chaos.

Personal. OLIVER C. COOPER, Esq., has become associated, in the editorial department, with the Waterloo, N. Y., Observer. He is a practical printer, formerly a resident of this city, and is a gentleman of ability and irreproachable character.

Our friend A. James, of Objeago, the celebrated medium under whose direction the renowned Artesian Well in that city was discovered, is on his way East, and will be in this city the first week in August. He comes by the why of Michigan Ohlo, and the Pennsylvania Oil, Regions. He will stop a short time at Meadville and Corry, Pa. He can be addressed at the former, place care of Dr. George Newcombr, or care of this office after

the first of August.
We are requested to give notice that Mrs. R Collins, of this city, healing medium, will be absent in the country until August 1.

Spiritualism in Colorado.

The glorious light of Spiritualism has burst forth in the Western regions far beyond the plains and rolling prairies, permeating the homes and souls of the gold bunters of Colorado-that thriving and enterprising Territory which has received the consent of Congress, but not of the President, to take her place among the States of the Union. The good people of those high mountainous regions almost become Spiritualists from cneessity; so pure and ethereal is the atmosphere in which they live, the inhabitants of the spirit-world can draw near enough to envelop them with inspiration direct from the higher life.

Our readers will remember that we stated the

latter part of April that Capt. Charles H. Gordon, with his wife, Laura De Force Gordon, the well known and popular lecturer, in company with Willard B. Felton and his wife, Fannie B. Felton, also a lecturer, would start for Colorado early in May. We are now happy to announce that they arrived safely at Denver City on the 13th of June. As Mrs. Gordon's coming was known some time previous to her arrival, there was great anxiety to hear her lecture, and she was at once invited to give a public address, which she accepted. We have accounts of her reception from several correspondents, from which we condense the following facts. The Spiritualists of Denver engaged the theatre for Mrs. G. to speak in, being the only available place of sufficient capacity to hold the multitude who were anxious to listen to so popular an exponent of the Spiritual Philosophy. Our correspondent mentions as a singular coincidence, that two noted Bishops had just arrived at Denver, and were holding forth in their churches at the same time Mrs. G. was talking to the people in the theatre. (One of the Bishops was probably the Rev. Dr. Randall, late of this city, the newly elected Bishop of the Diocese of Colorado.) Our friend John B. Wolff, in some very appropriate remarks, introduced Mrs. Gordon to the audience. She then spoke for an hour and a half, on the subject of "What is Truth?" "holding the audience spell-bound by the eloquence and forcibleness of her arguments, for that length of time. It was indeed a time of refreshing, the words of inspiration coming, as it seemed, from the presence of the Lord. The people went away, not loathingly, but hungering for more; and in the evening they returned again, and long before the time appointed for the meeting the house was crowded full. and still they came by hundreds-those who had never heard of Spiritualism before, except through the abuse it had received from the Church pulpits by the self-styled 'ministers of God,' who denounced it as an 'emanation from hell.'"

This spontaneous demonstration of souls who are hungering for the true bread of life, was a little more than old theology could quietly submit to; so they secured the columns of the News, in-which they abused Mrs. Gordon and the Spiritualists. But the editor of the Gazette, J. Stanton, Esq., opened his columns in reply, and handsomely vindicated the assailed parties. The result is: great excitement in regard to Spiritualism. And in compliance with the demand, Mrs. Gordon gave five lectures in eight days, all of which were largely attended. It was not Mrs. G.'s intention to lecture more than half the time she intended to remain in the Territory, but so urgent were the calls, and sufficient means being promptly raised, she has consented to speak in Denver and Goldon City for a year.

Mrs. Gordon's reception at Golden City was equally as enthusiastic as at Denver. She was the guest of Judge Johnson and his excellent lady.

Until the advent of Mrs. Gordon they had had no professional lecturers on Spiritualism in the Territory. Mrs. Briggs, a good healing and test medium, has resided there for several years, but not being a lecturer, her efforts are confined to a narrow limit; although she has spoken in public several times. Through her instrumentality the spark of Spiritualism has been growing brighter and brighter until the present time. The fiame has now burst forth which will light the whole Territory ere long.

It is fortunate that so estimable and true a woman as Mrs. Gordon—who is also one of the finest lecturers in the field-visited that portion of our country just at this time, when the theological world is making such an effort there to crush out all spiritual freedom of thought and to bind souls still more firmly in the shackles of creeds and dogmas; for she will be a potent instrument in the hands of the invisibles in sowing the seed of spiritual truth, that will yield a bountiful harvest. Thousands will be blessed and made happy by her efforts.

A Simple Remedy for the Cure of Cholera.

The following statement, made by Capt. G. S. Peabody, of the packet-ship "Isaac Wright," in regard to the treatment of cholera cases which occurred on his vessel in January last, during a trip from Liverpool to New York, is worthy the serious attention of our people, who are liable to an attack of this disease at any moment. He says that within forty-eight hours after leaving port, cholera appeared on board his ship, and in ten days twenty-seven passengers had died of it, though they were treated "by the book." The captain then applied a method of treatment that had been recommended by his predecessor in command, and did not lose another patient on of them shed blood before they will abandon that voyage; neither has he lost any since. The remedy is this: A tablespoonful of salt, and a the larger freedom and the higher truth that tablespoonful of red pepper mixed in half a pint of hot water. The captain says he was himself attacked by violent cholera, with cramps, &c., but the medicine "carried him through." He adds:"The medicine acts quickly as an emetic, say in one or two minutes, and brings up a very offensive matter, which sticks like glue. It was given, among others, to a woman eighty-four years of age, who went on deck, though weak, of course, the very next day. I have known it to be successfully used on hoard ship by at least a dozen shipmasters besides myself. Its use is quite general in Liverpool, where even some of the regular doctors find it to their advantage to resort to it. Provided with this simple recipe, I no longer consider the cholera an unmanageable disease."

Philadelphia Aid for the Portland and stable and Safferers.

At'a meeting of the First Association of Spiritualists, held at Sansom street Hall, Philadelphia, the following resolution was unanimously adopt-

Resolved, That a committee be appointed to re-ceive contributions for the sufferers by the late fire in Portland, Me.; said fund to be forwarded to the spiritual association for distribution.

H. T. Child, M. D., John Langham, Dr. Wm. L. Robinson, Mary A. Stretch, Alice Tyson, Isano Rebni Thomas Marsden, Mr. Hobbs, F. M. Read, Mrs. Shumway, Mr. Simpson, M. D. Dyott, Miss O/ A. Grimes, Dr. J. L. Pierce, Mrs. Orowell, Mrs. Folm Wilson and Mrs. Mench were appointed. Norton Can any one tell us the whereabouts Any person having contributions to make in this of A. Groady of Co. sarmerly at 163 Hanover street; way will pleast forward thein to any of the above Seinnt dudt velniamedia. El" oldleigni odt beteutien:

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THE APORTLES. By Renan. New York: Carleton. For sale in Roston by Lee & Shepard. Critics do not place Renan's "Apostles" on a his thoroughness and indefatigability in the prescharming portraits. No pen produces a more delightful diction than our author's. His sketches the direction of a committee of the society. of the ancient and sacred cities are photographs. stereoscopes, paintings-everything but life itself. This part of sacred story has never been done so well before. The biographical sketches, portraits as they really become, are too vivid to be more than alluded to; they cannot be described; and to be truly and fully enjoyed, as we all love to enjoy those magical spells which genius alone has the power to throw around us, they should be read in the body of the book with the context. We can say no more than that every one who bought and read the "Christ" of Renan will desire to have the "Apostles." Whether he agrees with the gifted author or not in views and opinions, he will find his knowledge of Bible scenes and characters wonderfully enlarged, and be grateful to the Frenchman for the familiarity with the subject to which he has introduced him.

BOOTH MEMORIALS: Passages, Incidents, and Anecdates in the Life of Junius Bratus Booth, (the elder) by his Daughter. New York: Carleton. For sale in Boston by Lee & Shepard.

All who remember, or have read or heard of that strange child of genius, Junius Brutus Booth, will be eager to peruse a collected list of sketches, traits, anecdotes, and experiences pertaining to sense, yet wholly true to his nature. We have never had an American actor who was his equal in personating some of the great Shakspeare characters, particularly Richard III. These "passages" in his wonderful life-much of it a truly wild life-are given with the faithfulness of a filial devotion, and are as intensely interesting as it is possible to conceive, in connection with a subject of this absorbing character. The pathology of Booth's mental disorder we are also permitted to study more or less carefully in this account—a study which exacts from all healthy minds the profoundest sympathy.

"WHO GOES THERE?" or, Men and Events. By "Sentinel." New York: Carleton. For sale in Boston by Lee & Shepard.

"Sentinel" is Mr. Wm. H. Bogart; and Mr. Bogart offers us in this attractive volume a series of personal experiences and recollections which take in a wide range of characters and topics. Some of his characters he of course never knew, as they flourished so long before him; but in respect to them, he gives what was related to him by those who had themselves known, or seen, or had enjoyed extraordinary opportunity of information of the persons delineated." His names are such as Washington, Hamilton, Webster, Everett, John Randolph, Josiah Quincy, and others of our noted men. And his treatment of his subjects is fresh and exceedingly readable.

THE OLD MERCHANTS OF NEW YORK CITY, By Walter Barrett, Clerk. New York: Carleton. For sale in Boston by Lee & Shepard.

There have been three previous books from this author, now a favorite in his chosen field, on the celebrated merchants of New York, and the fourth will be found to lack nothing in interest as compared with its predecessors. A readable and gossipy record of the marked merchants of a great commercial emporium like New York ought to be a most valuable and interesting book. We have enough about our warriors and politicians, our clergymen and advocates; it is high time justice was done to a class of citizens who make the world of business and industry revolve for us all. We commend Mr. Walter Barrett to such as do not yet know him.

We have before us a pamphlet entitled "Sequel to the 'Love-Life,' given by the spirit of E. K. Kane. Edited and arranged by Mrs. Fanny Kane. Edited and arranged by Mrs. Fanny foot aware that the cost would be any more to Chicago on this road than any other; and if we some from the late Dr. Kane, endorsing the book could be got up by which the cause of Spiritualentitled "Love-Life," and was given through ism might be greatly benefited." Mrs. E. P. Thorndike. Those who have read the book of Mrs. Kane will be glad to read this, its Ex.

THE GALAXY for July 15th has a superior list of contents, including papers from Eugene Benson, Charles Astor Bristed, J. W. Wall, and others. One is a graphic sketch of Thad. Stevens, "the Leader of the House." A pleasant article on Piazzas, and a gossipy one on Strawberry Hill and Horaco Walpole, are worth reading, while Nebulæ, by the Editor, are, as usual, excellent, "The Claverings" are continued by Authony Trollope, and so is Archie Lovell, by Mrs. Edwards. This new Magazine is fast becoming a favorite, and achieving wide popularity.

The War in Europe.

The Italians have tried their unaided valor in battle with Austria, and been defeated. Most nulitary men would have prophesied as much for so rash and unsupported an attempt. They dashed themselves against the very stronghold of their enemy at once, and the wave of their military strength was broken into spray. Yet the Austrians, who were overwhelmingly strong, besides being near their intrenchments, were badly used, too, losing numbers of men and officers. The Prussians have been overtaken with a repulse in Boliemia, and thus are even with the Italians in disaster. The Prussian commander has now forcibly detached all the northern German overrunning their territory or hemming in their Austria of much of her resources.

But, on the other hand, Prussia has a long line to defend, and it may easily be broken, or doubled up, by the energy and strategy of Benedek, the Austrian commander. The Austrians are good fighters, and have been in war since the Prussians were; but give the latter time and experience, and, with their superior intelligence and spirit, they will be likely to carry all before them. The imysteries of the art. Sensible young man. Germanic Federation is dead. France and Prussia now mean to profit by the decease. Italy will regain Venetia, but never without foreign assistance. All Europe is now becoming involved in the flames of war, this course

Our Public Circles.

These circles closed for the season on Thursday afternoon last. They will be resumed on Monday, Sept. 3d. Our friends and the public will govern themselves accordingly.

cordially, those kind friends who have aided us, which he regards as fortune enough for one man. in part, by donations, in defraying the expenses of these Free Circles. The extra expense incurred by us to dispense the "presd of life" freely to all, is large, yet we bear it willingly, feeling that we shall be sustained in the glorious work, in which | ing that the perception of the inexhaustibleness we are engaged,

Pionics in this Vicinity. ...

TO NAHANT. On Tuesday, July 17th, the Independent Society of Spiritualists, who hold free meetings in Mechanlevel with his "Christ," yet it is conceded to be an ice' Hall, Charlestown, are to have a picule in the eloquent, fascinating, and powerful book. Those fine grove at Nahant, one of the loveliest places who read his other volume are prepared to credit in Boston harbor. The party will leave in the any statement that may be made in reference to steamer from India wharf, in this city, at 94 A. M. The boat will also leave again at 21 o'clock P. M. ent instance. It is fall of vivid pictures and Tickets for the excursion, 75 cents; children under twelve, half price. . The arrangements are under

TO GREEN MOUNTAIN GROVE, MEDFORD. The First Society of Spiritualists in Charlestown also have another grand piculo at Green Mountain Grave, Medford, on Tuesday, July 17, as we have before noticed.

TO ISLAND GROVE ABINGTON.

Dr. H. F. Gardner informs us that he has made arrangements for a grand union pionic at Island Grove, on Wednesday, August 8th. He lannounced at his last picnic that he would have the next one during this month, but he could not arrange with the railroad for an earlier day than August 8th. We shall give further particulars

TO BOCKY POINT.

The First Congregation of Spiritualists of Providence, R. I., in connection with the Children's Progressive Lyceum, with their friends, have arranged for a grand excursion and pienic at Rocky Point, on Wednesday, the 18th inst., in the steamers Bay Queen and City of Newport. The Bay Queen will leave her wharf (west side) at 81 o'clock A. M. and 2 o'clock P. M.; the City of Newport will leave same wharf at 91 o'clock A. M., returning in time so gifted an individual. He was a vagary, in one for the last trains on the railroad. A large, elegant hotel has been erected at Rocky Point within the past year, and numerous other improvements have been made, so it is now one of the most delightful places for summer resort in America. Miss Lizzie Doten and Mrs. Sarah A. Byrnes have been engaged as speakers, and others are also expected, from Boston and elsewhere.

ALL SORTS OF PARAGRAPHS.

Robert Dale Owen says what is wanted is this: Cease from talking about the enormity of secession and its punishment, throw away revengeful feelings, and, in imposing conditions for restoration, let us do it in defence, not in requital; and as an act of justice, not of humiliation; as the exercise of a right which we have won by the costliest sacrifices, that we avert in the future the perils and sufferings of the past."

Dr. U. Clark is to be at the Bay State House, Worcester, Wednesday and Thursday, July 18th

THE CHILD MURDERER .- Rev. Mr. Lindsley, Presbyterian clergyman in Medina, N. Y., who whipped his own child, three years of age, to death, because it would not say its prayers, after examination before a magistrate, was released on bail. He went to his brother-in-law, who refused to receive him, for fear an infuriated people would tear the house down over his head. At last, he voluntarily returned to the jail in Albion, to escape the punishment threatened him. The infuriated bigot and brute murdered his own child, and now the infuriated mob desire to murder him. When will the love-power rule, instead of the hate-power. Hate begets hate, and murder is often the result. A later account states that the culprit has fled to Canada.

Mrs. Gillette is at 62, not 59 Dover street, Boston. She is a lady of irreproachable character, and possesses great healing powers.

Our venerable friend, Thomas Wentworth, writing under date of June 25th from Antwerp, O., says:

As lecturers are frequently passing from the East to the West, could you not persuade some one or more to pass this way, and stop a day or two at Antwerp, which is a station on the railroad between Toledo and Fort Wayne? I am

HOW TO CATCH FLEAS-Go where they are .-

. We flee from all such insects. Don't like the breed.

The financial crash which has fallen upon England, and which threatens the United States, will bring to an abrupt and disgraceful close the period which may be known hereafter as the Age of Show, says the California Golden Era. Look out, ladies.

Gerrit Smith says you have no right to try the Confederates as traitors after having acknowledged them as belligerents, and treated them as a regular war power.

Nature is too intimately connected with supernature to be disconnected. It is one great whole.

We understand, says the London Spiritual Times, that Mrs. J. M. Spear is enlarging and revising for publication her essay on "Woman," which, in its original form, she delivered before the Darlington Spiritual Convention.

"The spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me."—Ezekiel.

The time is coming when all opposers shall file in with the gathering ranks of Spiritualism.

It is estimated that two million seven hundred thousand dollars per annum, will be required for the next three years to answer the applications States and Kingdoms from the Federation, by for State aid, under the law of the last Legislature of Massachusetts, providing assistance for distroops, and in this way has succeeded in depriving abled soldiers and sailors and families of the

When is a carpenter like a circumstance? When he alters cases.

The young French Imperial has commenced learning the art of printing MA miniature press has been erected in the Tuilleries, and a printer employed to initiate his future, Majesty in the

There is a cave in the mountans of Schoharie county, N. Y., which has been explored for a distance of twenty-five miles. Parties are generally carried four and a half miles. It has fine halls, splendid stalactites and the usual wonders and curiosities of subterranean galleries.

Elias Howe, the inventor and patentee of the sewing machine needle, has declared his purpose not to apply for an extension of his patent, which runs out this year, on the ground that he has In this connection we take occasion to thank, made a million and a half dollars on it already,

> The ladies wear mohair dresses, and more-hair head-dresses. of the site

We judge of a man's wisdom by his hope, knowof nature is an immortal youth.

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 C of Life," by A. B. Child, M. D.

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

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

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

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 Cur-

Delegates to the National Convention. At a regular meeting of the First Spiritualist

Society of Charlestown, held at Washington Hall, July 1, 1866, the following named persons were chosen as delegates to the next National Convention, at Providence, R. I.: Mr. A. H. Richardson, Mrs. A. H. Richardson, Mr. N. G. Warren, Mrs. N. G. Warren, Mrs. L. F. Wood, Mrs. D. Mansfield, Mr. Parsnal Stone, Mr. Daniel Hill, Mrs. D. Hill, Mr. T. D. Lane, Mrs. T. D. Lane, Mrs. Mary M. Wood. A. H. RICHARDSON, Chairman.

WM. PATTERSON, Secretary.

SPIRITUALIST MEETINGS.

BOSTON.—The members of the Progressive Bible Society will neet every Sunday, at 29 p. M., in No. 3 Tremont Row, Itali 23. Evening meeting will commence at 78 p. M.
CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sanday in Washington Hall, at 2% and 7% o'clock p. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M.
A. H. Richardson, Conductor: Mrs. M. J. Mayo, Guardian. Speaker engaged:—Mrs. Mary Macomber Wood during July.
Tite: Independent Society of Spiritualists, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Beats free. Children's Lyceum meets every Sunday at 10% A. M. Dr. C. C. York, Conductor: Mrs. L. A. York, Guardian. Speaker engaged:—Mrs. Susic A. Hutchinson during July.
CHELSBA.—The Associated Sultitualists of Chelsea have opeaker engaged:—Mrs. Custo A. Butenishon during dury.
—Chezsea..—The Associated Splittualists of Chelsea have
discontinued their meetings until Sept. 2d. Miss Lizzie Doten
will address them each Sunday during the month, and Mrs. M.
Macomber Wood for the month of October. The Children's
Progressive Lyceum has also adjourned until September. J.
S. Under Cher See'r.

Progressive Lyceum has also adjourned until September. J. 8. Dodge, Cor. Nec'y.

The Bible Christian Spiritualists hold meetings every Sunday in Winnishmuct Division Hall, Chelsea, at 3 and 78 p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speakersengaged:—Lois Walsbrocker during July: J. Madlson Allyn during August; S. J. Finney during September, October and November.

HAVERILL, MASS.—The Spiritualists and liberal minds of Haverbill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyccum meets at 10 o'clock a. M. PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyccum meets every Sunday forenoon at 11 o'clock.

aren's Trogressive Lycoum meets every sanday forengen at II o'clock.

TAUNTON, MASS.—Meetings will be resumed in September, in Concert Hell, and be continued regularly thereafter every Sunday. Mrs. N. J. Willis will speak during September.

Marlbono', Mass.—Spiritualists held meetings in Forest Hail every other Sunday at 1½ r. K. Mrs. Yeaw, speaker.

Worcester, Mass.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Speaker engaged: Mrs. N. J. Willis during July.

Hanson, Mass.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sunday. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South Hanover, Mass. Speakers engaged:—Mrs. Sarah A. Byrnes, July 24; Mrs. Frances T. Young, Aug! 5 and 19; Mrs. C. Fanile Allyn, Sept. 2.

Foxbord', Mass.—Meetings in Town Hall. Progressive

Progressive Lyceum meets every Sunday at 11 A. M.

Progressive Lyceum meets every Sunday at 11 A. M.

Progressive Lyceum meets every Sunday at 11 A. M.

Progressive Lyceum meets every Sunday at 23 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 194 o'clock.

at 19% o'clock.

PUTNAM, 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.

PORTLAND, Mr.—The Spiritualists of this city hold regular meetings every Sunday, in Sons of Temperance Hall, Congress street. Free Conference in the forenoon. Lectures atternoon and evening, at 3 and 7 o'clock.

DOVER AND FOXCHOFT, Mr.—The Spiritualists hold regular meetings every Sunday, foreinon and evening, in the Universalist church. A successful Sabbath School is in operation. KEW YORK CITY.-The First Society of Spiritualists hold neetings every Sunday in Dodworth's Hall, 806 Broadway. THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings

Seats free.

THE ROCHETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebblit Hall No. 55 West 33d street, near Broadway. The Children's Progressive Lyc-um meets at the same hall every Sunday-afternoon at 28 o'clock—Jr. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebblit Hall should address P. E. Farnsworth, Sec y. P. O. box 5078, New York.

WILLIABSEURG, N. Y.—Spiritual meetings are held one evening each week, in Continental Hall. Mrs. Emma F. Jay Bullene is the speaker for the present. All are invited free.

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, comer Washington avenue and Fifth street. Services at 38 P. M.

ROCHESTER, N. Y.—Children's Progressive Lyccum holds public sessions every Sunday, at 2 o'clock P. M. Mrs. Hayden, Conductor; Amy Post, Guardian.

Thoy, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 103 A. M. and 74 P. M. Children's Lyccum at 23 P. M. Henry Rosseau, Conductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louisa Kelli, Guardian.
Philadelphia, Pa.—Meetings are held at Sansom street
Hall every Sunday at 10½ and 37½ P. M. Children's Lyceum
regular Bunday session at 2½ o'clock. M. B. Dyott, Conductor; Mrs. Bailenger, Guardian.
Meetings are also held in the new hall in Phænix street every Sunday afternoon at 3 o'clock. Children's Progressive
Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rein,
Conductor.

Conductor.
VINBLAND, N. J.—Friends of Progress meetings are held in
the new hall every Sunday at 10\frac{1}{2} A. M. Children's Progressive
Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea
Allen, Conductor: Mrs. Deborah Butler, Guardian.

Allen, Conductor; Mrs. Deborah Butler, Cuardian.

ILAMONTON, N. J.—Meetings held every, Sunday, at 10}

A. M. and Tr. M., at Ellif Itali, Belleview Avenue.

Baltimore! hold regular meetings on Sundays, at Saratoga Itali, southeast corner of Calvert and Saratoga streets, at the neuts hours of worship. Mrs. F. O. Hyzer will speak till further notice.

nauåt hours of worship. Mrs. F. O. Hyzer will speak till further nolice.

Chicago, IL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera Homas Hall, entrance on State street. Hours of meeting 10½ A. M. and 1½ r. M.

Springrieud, IL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Prograssive Lyccum every Sunday for the nail. Children's Prograssive Lyccum every Sinday forenoon at 10 eclock. Mr. Wm. H. Planck, Conductort Mrs. E. G. Planck, Guardian.

QUINCY, ILL—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2½ r. M., in hall No. 130 Main street, third floor.

St. Louis, Mo.—The Children's Progressive Lyccum holds regular sessions every Sunday afternoon at 2½ r. M., in Mercantile Hall. Col. Win. E. Moberly, Conductor; Mrs. Mary Illood, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold gular meetings every Sunday, at 11 A.M. and 73 P. M., in nion League Hall.

Union League Hall.

Oincinnart, O.—The Spiritualists of Cincinnart have organized themselves under the laws of Ohlo as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Spiritualists, many mprilings and evenings, at 10 % and 7% o'clock.

Pfumb street, where they hold regular meetings on Sunday printing and evenings at 10% and 1% o'clock. Cheveland, O.—Spiritualists meet in Temperance Hall evenings at 10% a M. and 1% o'clock with the street of the HAM FRANCISCO, CAL. Mrs. Laura Culppy lectures for the Friends of Progress in their lall, corner of 4th, and Jease Thank at the disperse in their hall, corner of 4th, and Jease Triends of Progress in their hall, corner of 4th, and Jease Thank at the disperse of the first four centuries, to Jesus Christ, at the first four centuries, to Jesus Christ, and their companions, and not included in the Admission free. Children's Progressive Lyceum, meets in the Rey. Teament by its compilers. Price \$1,00; postage 18 same hall at 2 r. M.

Out. 24.

to Correspondents.

[We cannot engage to return rejected manuscripts.]

L. K. C., YINELAND, N. J .- \$5,00 received.

L. P. F., GRANVILLE, OHIO. - We cannot possibly find room for the lengthy message you have been pleased to send us for nublication. It is subject to your order.

Business Matters.

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

Multitudes of people require an alterative, to restore the healthy action of their systems and correct the derangements that creep into it. Sarsaparillas were used and valued, until several impositions were paimed off upon the public un-der this name. Ayer's Sarsaparilla is no

Special Notices.

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

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

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

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

EF MAKE YOUR OWN SOAP WITH P. T. BABBITT'S PURE CONCENTRATED POTASH, or READY SOAP MAKER. Warranted doublethe strength of con Potash, and superior to any other saponifier or ley in market, Put up in cans of one pound, two pounds, three pounds, six pounds, and twelve pounds, with full directions in English and German, for making liant and Soft Soap. One pound will make afteen gallons of Soft Soap. No lime is required. Consumers will find this the cheapest Potash in market.

64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York. Oct. 14.—1<u>v</u>

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

DIPTHERIA AND ALL THROAT TROUBLES.

NESS, and all LAMENESS, where there is no fracture. Price of each of the above \$1,00 per Bottle. G. A. LITCHFIELD & CO., Proprietors, Winchenden, Mass GEO. C. GOODWIN & Co., M. S. BURR & Co., Boston; JOHN F. HERRY & Co., Waterbury, Vt., General Agents. 129 Sold by Medicine Dealers generally. 6m-June 2.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and afteen 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, Utah. DR. URIAH CLARK'S

INVALIDM RURAL HOME, July 21.—3w* MALDEN, MASS. MAGNETIC TREATMENT

FOR THE RELIEF AND OURE OF DISEASE. CLAIRVOYANT EXAMINATION. S. ROBERTS will beal the sick at his residence, No. 6 North 12th street, Philadelphia, Pa. 4w*-July 21.

DYNAMIC INSTITUTE,

MILWACKER, WIS., July 9, 1866.

THE ABOVE INSTITUTION has been in successful operation for the past two years, during which time we have
treated over 20,000 patients, and performed more cures during
that time than any other known institution, or by any other
magnetic operators.

We no not close the institution for want of patronage. It is
done on account of the objection Dr. Persons has to localized
practice, believing that he can accomplish the most good by
traveling.

practice, believing that no can accompnish the most good of traveling.

As he is now free, he will respond to all calls at such places as will fully employ bis lime in relieving the sufering. His address will be made known from time to time through the Banner of Light and Religio-Philosophical Journal.

July 21.—lw

DRS, PERSONS & GOULD.

DENSMORE'S HEALING INSTITUTE, BANGOR, ME. DR. D. C. DENSMORE Magnetic and Electric Healing Medium, has opened an Institute at No. 16 Hudson street, for the cure of all acute and chronic diseases. He can accommodate patients coming from a distance with board, at reasonable rates.

Bangor, Me., July 4, 1866. July 21. DENSMORE'S HEALING INSTITUTE, BANGOR, ME.

C. O. NEWCOMB, MAGNETIC and ELECTRIC PHYSICIAN, No. 8 Laterange street, Boston. 4w*-Jy 21.

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July 21.

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Salem, N. H., Feb. 19, 1866. PROF. SPENCE—Dear Sir: I wrote you some time last fall for a box of your Positive Powders, and, at the time, I mentioned the case of my daughter having the Scrofula in one of her eyes, that had troubled her very much ever since she was an infant. She is now fifteen years old. Before she had taken one box of the Positive Powders the inflammation had almost disappeared, and the pain in her eye and head had wholly left her. It had got to be so bad that she feared she would have to give up her studies and leave her school. She is now to all op-pearances cured, and we are satisfied that the Posttive Powders have done it. Respectfully yours, HENRY T. KIMBALL.

Osseo, Hennepin Co., Minn., Nov. 20, 1865.

PROF. PAYTON SPENCE—Hear, Sir: The child with Scrofulous Sore Eyes, about whom I wrote in my last letter, is the daughter of Henry E. Lepper and Emma Lepper, who came to this place from Leavenworth, Kansas, some two years are The child way will the way with the year avers ago. The child was afflicted with the sore eyes when they came to this place, and, from her parents' account, had been for months previous, and much of the time so bad that she could not bear the light, but had to be shut up in a dark room. Ere they had given her two boxes of your Powders, her eyes, to all appearances, were well, and have reher eyes, to all appearance, ... Yours truly, mained so to the present time. Yours truly, ROBERT THOMAS.

Cloverdale, Sonoma Co., Cal., May 27, 1866.
PROF, SPENCE—Dear Sir: I have taken special pains to see all my patients who have been taking the Positive and Negative Powders for their different complaints, and they all, with one accord, join in sending you their names and their heartfelt thanks for their great deliverance

The first is a young lady, Jenny Boyce, 17 years old, daughter of Wm, Boyce. Hers was a case of **Inherited Scrofuin**, pronounced incurable by every doctor who had been called to see her. It had so affected her eyes that for three years previous so affected her eyes that for three years previous to taking the Powders, she was blind, so much so that she could not tell a man from a woman across the house. She has taken in all fifteen boxes of the **Positive Powders**, and non considers herself entirely cured. She can see as well and as far as amphody. She is now going to school and studying with case. Her health in full has returned. Her father and mother feel so much rejoiced at the great work that the Powders have done, that they say they shall not cease in giving their continued thanks for such a great work.

The next case is that of Mrs. Mary Ann Boyce, the mother of the young lady just mentioned.

the mother of the young lady just mentioned. Hers, also, was Inherited Scrofula of forty years' standing. For the last fifteen years she had a continual discharge out of her ears, and each side of her neck. Under her ears the skin was all eaten off. By spells it would break out over her person, and disable her from attending to her family for marky at a time. She had dispendent to her family for weeks at a time. She had despaired of ever being cured, as all the doctors had told her she was incurable. She has now been tak-ing the Positive Powders only about three

ing the Fostive Fowders only about three months, and yet her improvement is so great that her friends say that a miracle has been worked.

The next is Edward Whitman, four years old, the son of James Whitman. His disease, also, was Inherit-d Scrofula, pronounced incurable by four different doctors. Two boxes of the Positive Powders cared him entirely, and the inther and mother send their greatest thanks to you for the wonderful discovery of such a medicine.

The next is a man forty-eight years old, having what he supposed was the Consumption for the last five years. He took ten boxes of the Positives, and was entirely cured, and is now able to attend to his business.

I have also tested the Powders in Hendaches, Femnie Derungements, and other alsons with sufferency reads in all cases.

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Yours with respect, ERASTUS CHAMPLAIN. Diseases of all kinds rapidly yield

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Message Department.

Each Message in this Department of the BAN-REH OF LIGHT we claim was spoken by the Spirit whose name it bears, through the instrumentali-Mrs. J. H. Connut,

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

The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

nounce their names.

We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

The Circle Room. Our Free Circles are held at No. 158 WASHING-

Our Free Circles are held at No. 158 WASHINGTON STREET, Room No. 4, (up stairs,) on Monday, Tuesday and Thursday Afternoons. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

Mus. Commence are precisely as no visitors on Mondays.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

All proper questions sent to our Free Circles for answer by the invisibles, are duly attended to, and will be published.

MESSAGES TO BE PUBLISHED IN OUR NEXT.

Tauriday, April 12.—Invocation; Questions and Answers; Sarah Johnson, of Bellows Falls, Vi., to her mother; Harrison Stebbins, to Chaplain Rowen; Capt. Philemon Crowell, of Barnstable, Mass.; Thômas Luce, to his wife and mother.

Monday, April 18.— Invocation; Questions and Answers; Invocation; Questions and Answers; Caleb Currier, to his wife and child, in Fortamouth, N. H.; Wm. Hixon, of Harmenton, Pa.; Clara Jordan, of Chicago, Ill., to her parents.

Invocation.

Mighty Aliah, let thy childen know that thou art God here and God everywhere. Let them know that forms are but thine altars, whereunto thou callest thy subjects to worship thee; that Nature is thy Koran, who perpetually expounds thy will and thy way. And when they die to earth, cleanse them in the waters of their own pure lives, and lead them to the Paradise of their April 9. own good deeds.

Questions and Answers.

CONTROLLING SPIRIT.-We propose now to consider whatever questions you may have to propound.

QUES .- By T. G. W., of North Canton, Conn: What effect has ether on the human system when taken to produce insensibility to pain?

Ans .- It drives the spirit from the sensorium, thereby suspending external consciousness. Q.—Has it a bad effect?

A .- When judiciously administered and under proper circumstances, it has no bad effect. It is like the entering in of the foreign spirit to the mediumistic body. The indwelling spirit retires from the sensorium, yields it up for the time being to the one in control. When this is done properly, under harmonious conditions, no harm results. When otherwise, evil may result. We cannot tell.

Q .- By J. W., of North Castine: We are having a revival meeting at our village, and have had in adjoining towns, by a new man to us. Where he goes, the influence seems to go. Will our friends in spirit-life explain the spiritual side of such revivals, for it seems a spirit or spirits' influence is abroad? Who or what is it?

A .- These religious commotions may often be attributed to the psychological influence of your speakers. If they are able to fully psychologize their audience, then many converts are made; if not, there is silence and death in the religious waters. Sometimes these religious disturbances may be attributed to the influence of disembodied intelligences, such intelligences being anxious to produce some effect upon the minds of friends dwelling in the form. When they cannot produce just the effect they desire upon their friends, they are content to produce the religious disturbance, for even that brings them into nearer rapport, clo communion with spirits dwelling in the body.

Q.-By C. A. G. Rayhouser, of Brookstown, Ind.: Why are some persons mediumistic who profess to disbelieve in, and even denounce Spiritualism, (as in the case of H. Melville Fay,) and yet spirits often refuse to manifest on account, it is said, of the presence of disbelievers?

A .- The musical instrument is not required to believe in music. A skillful performer can give forth just as harmonious sounds through an inanimate instrument, as through one possessed of consciousness and animate life. It is by no means necessary that a medium should believe in the return of departed spirits. They are machines, and it is not their consciousness that is used, but simply the machine upon which their consciousness plays.

Q.-By the same: Some persons become mediums who do not wish to be such. They endeavor to throw off the influence, and yet, with all their opposition, they are made to yield. Others have an ardent desire to become mediums, but strive in vain for the spiritual gift. Will the controlling spirit inform us why this is so?

A .- All persons who are mediums in the absolute, are such from conception, therefore can have nothing to do with the making of their mediumship. Certain conditions unfold the flower. These conditions, also, they have no control over, however much they may resist. They have no belief in the return of departed spirits, and when forced, they turn against it. Their educational prejudices arise in array against it. They have no wish to become mediums, and yet the spirit plays upon the newly tuned instrument at will.

Q.—Please explain the passage, " And the Lord opened the mouth of the ass, and it said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" Was it a spirit that spake through the animal? If so, has anything been done of the kind of late years, or could it be done?

A .- The angel, not the ass, spoke to Balaam, as angels speak to mortals to-day, not these tables or your mediums.

Q.-Do departed spirits have any influence on persons in this world, either for good or evil? A .- That is a self-evident truth that needs no

April 0.

Mary Lowell.

answer.

There are many reasons why it would be well for me to commune with my friends that I've left on the earth; and well for them, also.

I was educated not in the belief of this spiritual philosophy, for then it was an unborn child. But I cannot say that I should have embraced these great truths that are going out over the land, if I had lived on the earth under their sunshine. But notwithstanding all the bigotry, all the superstition, all the religious darkness by which I found myself surrounded on leaving the earth, I feel it my duty to return, teaching those little children in the things that belong to the kingdom of

I have left many dear friends; and if ever I felt

the door and let them see the place they are soon coming to. With all their religion, with all their trembling upon the brink of death, and ask, "Oh, what is there beyond? Why is it that God veils obscures your spiritual vision. It's not God. God is the light; God is truth; God is freedom; God is love; and never condemns any soul to eternal punishment.

Oh I wish I could speak to that dear one-to that dear one who soon must come to me-as I do to you: but I cannot, I can only hope to send a word to cheer, to bless, to open the way to the spirit-world.

Nineteen years ago I died; died, yes to live again: and to-day I return, not to say there is no truth in none of the religious that prevail upon the earth now, but to say that the new dispensation holds all the truth that was contained in all the past, and a greater one of its own. Oh receive it. Know that the spirit-world is but a step beyond this world. Know that it is so near your mortal sphere, that persons in entering it hardly know when they have passed through death.

I have come. Oh let me come more freely, more fully, nearer to you, dear ones, ere you pass on. April 9.

Joseph Nelson.

Joseph Nelson, 7th Maine. I am in a sort of a queer place; that is to say, I want to get near enough to my folks to talk to 'em, but they 've got to help build the bridge, and I can't seem to told I'd better come here and first let 'em know that I could write; that I could manifest in other ways to let them know-well, that I was not annihilated, not in the grave, not so far off but I can use the things of this world. You see their idea was like mine: that heaven was afar off, and that not come back. What I want them to know is, that there are as many hells with you on the earth as with us, and plenty of heavens, too. And it don't take more than a day's journey to get from the heaven I live in now, back to where my friends reside. I take it it's heaven, for I 'm pretty well contented. Sometimes I have to go to hell to find folks that are living there; sometimes I'm in hell myself; that is, when I'm not comfortably situated in my mind. That's hell. If you don't believe it, just do something you're ashamed of, and you'll be pretty sure to get a taste of "brimstone."

Now, if there's any of the folks in Lewiston that are not afraid to hear from me, I'd like them to open a sort of-well, I don't know what to call it; it's not an underground telegraph, but it's a spiritual telegraph with me. I take it. If they're not afraid, I'd like them to help build the bridge. It's got to be built, and they've got to do their part of the work. I've got the first plank laid. I have got bridges on the brain. I was a bridgebuilder before I went to war. I suppose I live in that element sometimes; at any rate, bridges are of use. There are spiritual bridges and there are material ones. You need the material, and I need the spiritual. I'm going to transfer the knowledge I had in building material bridges to spiritual ones. All I ask is a little help; for if we do n't have it we can't work to very good advantage, you

(To the Chairman.)-A comfortable time to you when you come across, and a good bridge that will carry you over safe.

Gertrude Winn.

I am Gertrude Winn, from New York City. I am thirteen years old; died on the 18th day of last January. My father is with me, having died of wounds received in the war. My mother, one brother and sister are left. I should like that my mother should know that we have the power to return. And I would like that she furnish some medium that I can come to her with. I've much to tell her, and my father has much, also. We are happy, only when she is unhappy.

I told my mother, when dying, I saw my father. They thought I was not in my right mind. I was, for my father was there. He had come to meet me, knowing I was about to come. If I do not succeed in going to my mother, I would like to come again; and perhaps my father, by-and-bye, would like to come. April 9.

James Riley. I have a sort of a liking to go into the Church and make some sort of a communication there. But I have more of a liking to first let my friends know that I can come this way, and how I died, &c. I suppose you remember when-I do not know, though, as you would if you were not there -when Fredericksburg was taken. When the bridges-pontoon bridges-were thrown over the river, men were wanted to throw them over. Understand, I was one of them. It was kind of a risky job. I liked the excitement, but I'd hardly commenced my work before I received a shot in my shoulder. I suppose from loss of blood I was not able to stay longer on the earth; so I died. The story was, I was taken prisoner, was locked up and treated in a very poor way; but the truth of the story is, I was shot through the shoulder while helping to throw the pontoons across the

Since I found myself in the way to come back and make communication to folks on the earth. I have tried all sorts of ways. I thought first to go into the Church and make some sort of a communication to the people there; but then, you know, there's no satisfaction giving to somebody that don't know you can come back, and would n't believe it was you if you did. I want to come, right up and down; be myself. I am no starched-up individual; just the same person I was here; yes,

sir, James Riley, and nobody else. Now just look here: I suppose I have a wife working in the mills in Manchester, New Hampshire. How the devil will I get there, anyway? That's what I want to know. [You'll have to ask her to find you a medium.] That is, ask her to go to some of these folks what let us come? [That's the way.] Yes; well, then, out of curiosity, if nothing more, I would like my wife Mary, and all what care to, to go to some one and see what'll come. If I do n't do myself justice, then it is my own fault, you know. I've got enough to say, but I want my folks right here to say it to into a man, and such a man as now? I supposed them. [Say something that will excite them sufficiently to give you a hearing.] I'll put 'em on and mind were formed as individualities. As the track to get the back pay. That's it; faith! I | mind, am I to grow larger and better forever? do n't know of anything that 's more exciting than | Or am I to move round and round on the same that, particularly when your pocket is dry and plane forever? I confess I cannot understand your throat besides. [We infer yours is some- the spirits in their late reply to my simple queswhat dry.] Yes, sir; many a time it was dry tion. If my mind is not to them hopelessly dark, when I was in the service of Government; dry for I ask them to try again?

anxious for their future welfare in all my life, it the want of water, and dry for whiskey, too. Well, is to-day. Some of them are soon to come to me, it's all the same now. I'm just as well off as the and that is why I am so anxious to open wide best of them. I'm satisfied, and that's enough; the best can't be any more.

If there's any way I can come-any hetter way belief in a glorious hereafter, through the death of Jesus Christ, our blessed Lord, they stand to her, I'd like to. But I suppose I'll have to I can take any one of these to her and talk straight wait till she goes to one of these. The devil of it hundred years ago. As your earth, which is the give the wealth of worlds for a knowledge of the is taking them to her; unless I go at just such a these things from our sight?" Oh it is not God, it time, my wife is in the mill. Oh, that's a pretty is only that darkness that exists on the earth that | place to go. I'll do the best I can to send out my word to her that I want to come. And, if they want the money, let them come; that's it; let 'em give me a chance to come. It's just the easiest thing in the world. Good-by to you, sir. April 9.

Circle closed by William E. Channing.

Invocation.

Spirit of Eternal Truth, our Father and our Mother, too, grant that thy children may feel thy presence as the earth feels the sunshine. Let the consciousness that they are protected by an allpervading Divine Intelligence, be the sun that shall dispel the fogs, the mists and doubts by which they are surrounded, giving them, instead, bright flowers of living faith and hely trust in thee. Grant, oh Spirit of Infinite Justice, that those who are in high places may feel thy pres-I am Mary Lowell, of Boston. My friends have ence. May they know thine eye is upon them; a vague expectation that somebody may come, that thine arm of infinite mercy is outstretched over all the land; that all souls are to be folded to the bosom of Infinite Love. Grant, oh Life of our souls, that all our steps may be taken with a view to benefit the great mass of mind that surges on continually toward thee; and when we are dead to earth, when our mission to souls encased in mortal bodies has ended, grant that our reward may be in listening to the songs of the redeemed, those who have escaped from bondage, get word to them to commence operations. I was those from whom the chains of superstition, bigotry and religious fear, and doubt, and oppression that I was so much alive that I could talk, if I of all kinds on the earth have been removed. only had a suitable instrument to talk through; Grant that our garments may be pure and spotless. Grant that all who have listened to our teachings may stand nearer to thy Divine Life. May they understand thee better, and read thy law and thy life more perfectly. And unto thee this-day, as upon all others, we whoever was fortunate enough to get there could | sing glad songs of praise. We lift up our souls in gladness and thanksgiving, for thou art our God. our Father, our Mother, our all, forever and forever. Amen. April 10.

Questions and Answers.

QUES .- Are not the particles of atmosphere being acted upon by the light of various colors? and the color of substance, the attracting or reflecting of particles of that particular color? Ans.-The atmosphere holds within itself all

kinds of colors, and gives to each particle that which is best adapted to it. Grass is green, lilies are white; and so on through all the catalogue. Every atom in life attracts from the atmosphere that color that is most adapted to it; most in harmony with the sphere of its own inner and outer existence. All atoms, so far as color is concerned. are continually acting and re-acting upon each other. The atmosphere acts upon the pebble, and the pebble in turn acts upon the atmosphere. It is give and take throughout all the vast universe of being.

Q.-By A. Kent, of East Stockholm, N. Y: The spirits, in the Bauner of March 3d, in answering a question of mine, tell us "that life progresses in a circle and repeats itself." I am sure that men and Spiritualists have used the word progression to mean upward progress-change for the better-an increase in wisdom and goodnessa moral rising. But I now understand these spirits to mean simply and only going forward or moving-moving in a circle. I respectfully ask the spirits if this is their meaning. Do I now understand them? Do I now understand that they have never meant to say that the African race were wiser and better one hundred thousand

years ago than now? A .- Life does indeed progress, or unfold itself, ernea, in cycles, there. fore must repeat itself. The seasons will teach you that lesson. The spring has come again, as it has many thousand times before. Flowers will bloom, vegetation will spring forth. When the rough winds of autumn sweep over the earth, they will die, so far as their external life is concerned. But they are only marching on in cycles, only repeating themselves. At an appointed period the flowers will bloom, vegetation will come forth, and all the various natural scenes that present themselves to the eye of mankind in the summer, will again show themselves. You are so nearly, in your outside senses, connected with the things of the external world, that you must move on in cycles. It cannot be otherwise. But we do not mean by this you are going forward and backward perpetually. We mean at every revolution you gain something and lose nothing. Now, mark this: in gaining you lose nothing. You attain grander ideas. You live in the midst of holier, wiser and diviner thoughts. Your innerlives are made up of thoughts. Thoughts are the, flowers of your inner-lives. Thoughts are the language of flowers, the all of those lives. You cannot understand it, because you are rapidly moving on through forms, through the crudities of human life. You are so allied to these forms that exist in the natural world, that you cannot come into close conscionsness with the inner and divine. But, by-and-bye, when you have done with these external forms, have passed beyond them, you will perceive the things of the inner-life. Your correspondent perceives in one direction, while we perceive in another. He understands us-by expressions used at that timeto have meant the spirit goes forward and backward, alternating between evil and good. This we do not mean. In the first place, we deny the existence of absolute evil. There is no such thing. We believe in the existence of one Supreme Everlasting Good, that fills all life. There is no room for any other power. That you call evil is but lesser good-but stepping-stones to higher good, more perfect developments of life, is all perfect in itself. It is only that you misunderstand it, that you speak of it as unholy and imperfect. Q.—By the same: Again, we have understood

the spirits to teach that man, as man, sprang from the earth, and has come up through all lower forms to his present state; that he is improving, progressing, as the earth improves and progresses, if no more or faster. Have I understood them correctly? If so, do they mean by progressing in a circle and repeating itself, that he is to go back or round to earth, and again come up through the same process, and that in infinite succession? Am I again to return to earth and be re-made neither matter nor mind was created, but my body

parent of these external forms, grows, progresses, unfolds, so, then, forms grow, progress and unfold; and so, then, through them the spirit can upon the earth for its unfoldment. It always has existed, and, we believe, ever will; if not, there | the work in good earnest." might come a time when it would pass out of existence. It always has been, and always will be. The latter part of your correspondent's inquiry we have answered.

Q.-By M. W. Cardell, of Pleasant Plains, O. I have been a Spiritualist for many years, and have done more to establish this new Philosophy than any person I know of in this locality. I take the Boston BANNER OF LIGHT-a most excellent paper; I have about all the leading spiritual works to enlighten my mind in the great truths of Spiritualism-and yet, after all, strange to say, I am a very unhappy man. I have it constantly before my mind to take my own life, and sometimes that of others. Will the spirits explain the cause of this? I have no secrets. I wish all to know the truth.

A .- We are informed by those who have a better understanding of this case than we have, that this unhappy state may be attributed to pre-natal causes. These feelings that sometimes so absorb the senses and render the possessor so miserable, were engraved upon the tablet of that external being ere that being had form. This is a strange, wild assertion, perhaps, to some, yet, nevertheless it is true. Now all the dear friend has to do is to fight continually against the flesh. Seek earnestly for the assistance of those loving ones that are ever ready to assist the weak ones of April 10.

Elizabeth Harper.

When I was told that I must die, that there was no hope of my being restored to health, these words kept constantly floating through my mind: "What is death?" It seemed that it was the last thing I heard when dying, "What is death?" And I told my friends how terribly it troubled me. I could n't seem to rid myself of that terrible phantom, "What is death?" The question was always being asked, and no one answered it. And even after I was free, after I had died, then it seemed as if the echo had reached the other land, "What is death?" While I was wondering what it could mean, why I was so tormented, I met an old schoolmate-one I had known from infancy - and she said to me:-"Lizzie, death lives in the fear to pass through the change. There is no other death." And as soon as I had gained strength-for I felt weakshe said to me, "I'll take you where you can see one who is passing through the change that knows no death." I didn't understand her, but was glad to go with her.

So she took me to a far-off island, where the inhabitants understood death, or this change that you call death, to be but the releasing of the soul from the body wherein it had been so long confined, and it was always a season of joy to them. When told they were about to die, they were always joyful. It always produced happiness with

While we were seeking to come into close sympathy with them, we were met by one who had once been an inhabitant of that island; and he said, " Come with me, and I 'll show you one who is now passing through the change." Presently we were at the side of one who was dying, undergoing a change. The mat was spread upon the ground. It was a young girl-perhaps she had she was! It seemed as though all the sorrow she had ever known was fast leaving her, and she seemed to ask, "Oh, how long, how long before I'm free?" She didn't understand it to be death. She only knew that, having passed through suffering on earth, she was, in the hereafter, to enjoy heaven, peace, and that she had been denied here. She looked perfectly happy; and she was happy.

Our attendant says, "Do you see any death there?" I replied that I did not. He said, "By this you know that death lives only in the fear of death. That's all the death that mortals will ever know."

Oh, how I felt at that moment! I thought I would willingly resign my claim to heaven to re-

But I've waited; waited till to-day. Elizabeth Harper; born in New York City, educated under the Episcopal faith, and born again, I should say, from New York City.

I have dear friends who know not that I can return, who, with all their religion, tremble at the thought of Death; sisters who fear to die, as I did. Oh, let me tell them there is no death, when once you cease to fear it.

I would come near to my younger sister, Jose phine, for oh, she fears to die, and I know the same sorrow is upon her that was upon me; and I am very anxious to take away that fear; it will be taking away death.

Let her seek some person through whom I can speak. I'll come then so near to her that she shall doubt no more. And if the great God and Father of all things will permit it, I will take back.] Well, I will. I should be happy, stranaway her fear, and make death the angel of life to her. I will answer the question that no one could answer me.

My brother-in-law will receive my message in skepticism, I know; but even that shall blossom into faith ere many months shall roll on. I feel it to be true. Farewell. April 10.

William Hudson.

Historians have designated past ages as the Dark Ages. I do not wonder at it: for in glancng over certain periods of time, we can but feel that there are seasons when the veil seems dropped between the two worlds, and thickened, too; when communion is cut off between the Seen and the Unseen, the real and unreal existences; then those who dwell in the unreal-that is to say, on the earth-are in darkness, indeed. Why, there is no darkness so terrible as that that shuts you out from a knowledge of the place to which, as spirits, you are tending.

The present age seems illuminated, when compared with other ages, and yet there never was a time when communion was entirely cut off. There have been times when the veil has been so thickened, that it was very rare that one gained sight through it.

Fortunately, I was a believer in this glorious light before I passed through the change. I knew, where I was going. I understood by intuition, Friend.

A.—The soul, as a soul, is by no means depend- and by what I had been told by those who had ent upon matter for its unfoldment. It possesses dwelt beyond, something of the land I was going a distinct positive individuality of its own. These to. And I from time to time told my friends here physical forms, these forms of Nature, are the that they did not know what they were losing; products of Nature. They have been builded up that their lives here were but as a summer day; from all the lower orders of material being. To that they must soon resign their earthly bodiesday they are more beautiful than they were a Nature demanded that-and then they would home they were going to.

A few of those skeptical friends said to me, "If it should so happen that you go first, if you will speak itself clearer than when it inhabited the return where you're not known, if you hold the crude form centuries ago. And yet so far as its same ideas that you hold to day, we will believe own divine life is concerned, it is not dependent that communion is possible between the two worlds; we'll investigate, and we'll set about

I am here. My ideas are in no way changed, only my thoughts are enlarged. I was not disappointed, and I say to you to-day, as I said then, you don't know what you're losing.

To those who scoffed at me for my belief, and would not condescend to listen to anything I had to say upon the subject of Spiritualism, I have only this much to say: When your feet shall tread the dark, uncertain way to you, in pay for your scorn and your scoffings I'll meet you, grasp your hand, and see you safe on the other side. You do not know that I can do this, but I do.

To all those who doubt, but would believe this a truth, I would say, Seek to know whether it is true or false. If there is another life, know it. You have the power I had, and you have the means of satisfying yourselves. Don't take my say-so for a platform to stand upon. Know yourselves whether or not we can come back and talk with you. The only way to know this is to investigate for yourselves. Turn to Science, and there unfold, leaf by leaf, the problem of life; and the further you go in even the science of human life, the more satisfied you will be that communion is not only possible, but it is a fact so firmly established in natural and divine life, that there is nothing that can overthrow it.

I am William Hudson; born in Scarborough, in the good old State of Maine; died fighting for what I believed to be right. April 10.

Hiram Smith.

Stranger, I've no sort of ill-will against any. body, but I would like to have a good solemn talk with those chaps that got me into the scrape that ended my days on the earth. I'm from Booneville, Missouri. I'm ashamed of myself. I went to war agin one of the best Governments that ever was, I suppose; that is to say, I think so, for it's the best that ever was; but it's bad enough, anyway. But I was got into it by those that I speak of, in a mean way. I sometimes would drink a little; and when a man's drunk, he's apt to do things he would n't do if he was sober: do n't you know it?

Well, I can't rest, no way you can fix it, stranger. I had n't been in the ranks—well, I had n't been there more than three weeks before I was shot through the head. It was right-it was right I should be shot in the way I was. I deserved it. I've no fault to find with that part of it; but it was n't right for them to get me drunk, and then get me to enlist. All I want to do, stranger, is to get them to bear part of the disgrace. I'll bear my part. I only want them to bear their part of the load. It's too heavy, stranger; it's too much truck for one to carry.

Now I want Joe Jenkins-he's somewheres on the earth-to just come right up to the scratch, where I can get hold of him and talk to him; I want him to let me ask him if he do n't feel mean. He's the worst one. There were others concerned in the matter, I know, but he started it. I want to get hold of him; do n't want to do any harm to him, but I want Joe to take the load. It do n't fit me, the coat do n't, and I want him to have it. It may do him some good.

Stranger, is there any better way than to let him know it's me, Hiram Smith? I've come myself to see if I could n't get rid of the load upon seen sixteen or eighteen seasons. They had just don't know of any better way. You must ask told her, in their own language, that she was him to get you a medium.] One of these? Yes; what I want speak through.

You tell him I'm ashamed, in the first place, that I should have got drunk as I did; in the next place, that I would ever shoulder a musket against the old stars and stripes. If Joe Jenkins don't feel ashamed, I don't know who should. Why, you know, stranger, some folks haven't got soul enough to feel anything. He's the worst of all, and I want to have him bear the disgrace, for he ought to. [When you leave here you can go directly to him.] Good! Is that so? Good! That's glorious news. How came you to know it?. Well, I'll chuck that truck on to his back pretty quick, I can tell you. I'll do it, stranger. I've dragged it long enough; been ashamed of turn to earth, to be able to tell my friends what I myself, and ashamed of him, too. [You must be charitable toward him.] Oh, I'm charitable; I'm full of charity. That's what ails me. If I could come out and give him an infernal thrashing, I should feel a good deal better; but 't aint my nature to do so. I would n't hurt him. I've got no ill feeling agin him, anyway, but I want to know if he don't feel that he played a mean part-being paid for getting me drunk, and then getting me to enlist. I want to know if he thinks it's honorable. He took pay for it; got to be quite well off, I understand, by it.

Well, I'll make a little addition to what truck he's got. Maybe it'll suit him. It'll be a sort of a top-knot to some of his rigging I've heard he's bought. I don't want it. I want him to understand that I've carried his truck long enough. It belongs to him; I hope he'll take it.

Now, stranger, I'll go. You say I can go to him; I'll believe you. If I don't- [Come ger, if it was n't for this one thing. They all tell me-all my folks round where I live-what a fool I am to let it worry me so. I want justice to go where it belongs. Good-day, stranger. April 10.

Circle closed by Theodore Parker.

MESSAGES GIVEN AT OUR CIRCLE. Monday, July 2.— Invocation; Questions and Answers; Capt. Robt. Palmer, to his wife Elizay John S. Floyd, to his mother and sisters; theirbite Blackburn, to Elizabeth Bell, James Wells, and Betsey Wells; Jerry Colgan to Michael.

Tuesday, July 2.— Invocation; Questions and Answers; Edwin Coles, to Mary Coles, in Princeton, Ind.; Arabelia Burnet, to her father, Geo. Burnet, in New Orleans, La.; Patrick Bengan, to his brother, Jas. Bengan, in this city.

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R. Bugam, Lynn, Mass.

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Answers; Arabella ans, Ls.; ity. CLES.

Connecticut Convention.

At the Quarterly Meeting of the Rhode Island and Connecticut Association of Spiritualizes, in consequence of the resignation of the agent and lack of disposition on the part of the two States to act together, it was voted to dissolve said Association and issue a call for a Convention for Connecticutatione. Accordingly a committee was appointed to make the arrangements necessary for holding a State-Convention. After considering the matter it was decided to issue the following call:

STATE CONVENTION OF THE SPIRITUALISTS OF CONNECTICUT.

CONNECTICUT.

The Spiritualists of Connecticut will hold a State Convention at Williamantic on Saturday and Sunday, the 4th and 5th of August. The object of the Convention is to devise some means by which the Spiritual Gospel may be more generally disseminated throughout the State. We sincerely hope that all those who are interested in enlightening the people in regard to the great truths and liberating principles of Spiritualism, will try and be present. will try and be present. H. M. KELLY.

DR. T. G. SWIFT, H. C. EMERY,

M. G. CLARK, A. TARBOX,

A. G. DOUBLEDAY, C. HOOPER, A. C. SMALL, S. R. MURDOCK, NORMAN MELONY, C. H. ROBINSON,

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MRS. L. T. REED,
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A. PLUMMER MRS. L. EMERY, ESTHER M. DANIELS, MRS. J. HOOKER, MRS. P. MAY, A. E. CARPENTER, A. TUFTS, B. SEGAR,

A. PLUMMER. Willimantic, Conn., July 1, 1866. 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 aid and push on to complete triumph the great and genuine reforms of the age, do here-

Define Creek, Mich., on the last Friday, Saturday 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 carnestly invite the friends of these great objects everywhere throughout the State of Michigan to send their delegates, or come en massa themselves.

S. I. Prince Creek, Mich., on the last Friday, Saturday and Sunday (27th, 28th and 29th) of July, 1866, to continue in session so long as the Convention in the series of under the series of the series of under the series of the series of under the series of the s

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

Grove Meeting.

Grove Meeting.

The Spiritualists of Lenawee Co., Mich., will hold a two days' grove meeting on Saturday and Sunday, July 21 and 22, near the residence of Andrew Taylor, two miles nothwest from Rome Centre. Speakers engaged—Mrs. Fowler, of Lenawee Co.; Dr. Mason, of Munroe Co.; Elijah Woodworth, of Ingham Co. Others will be present.

Dr. C. Lapham and lady, Martin Cure and lady, Daniel Mann and lady, Andrew Taylor and lady, Charles Parker and lady, Wm. Aldridge and lady, Wm. Curtis and lady, Committee of Arrangements. rangements.

Persons from a distance will be provided for.
Come one, come all; let us have a good time.
ELIJAH WOODWORTH, Sec'y.
Rome, Lenawee Co., Mich., June 25, 1866.

Obituary.

Notice to Obstuary Writers.—Much of the poetry sent to us in oblivary notices, does not possess sufficient literary merit to print: and as we do not wish to be considered more partial to one than another, we shall print no poetry attached to such notices.

In Hyannis Port, Mass., June 22d, 1866, passed to the Sum mer-Land, Lewin A. Hamblin, aged 27 years 5 months and

It has gone to a brighter, better home, where pain, sorrow, and death will reach him no more. Farewell, dear brother? we rejoice that you are free from the tenement of clay; but it is hard to part with the mortal form we shall see no more. We will not mourn our loss—It is your gain; but onward, upward on the wings of Progress, we soon shall meet thee anchored strongly by the hand of Knowledge in that faith and brightness of spiritual light which our inmortal eyes will not fail to see. Thy mother, brothers and sisters, dear brother, bid thee farewell, soon to meet to dwell in the light and freedom of God's universal home, to part no more torever.

M. II. II.

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We receive subscriptions, forward advertisements, and ansact all other business connected with this Department the Banner of Light. Letters and papers intended for or communications for publication in this Department, should be directed to J. M. PEEBLES, Cincinnati, Obio;

Western Lands Uncultivated.

There are twelve million acres of arable lands lying in Iowa as yet untouched by spade or plow. And why uncultivated? Because a large portion of these lands, that ought yearly to ripen with fruits and be burdened with waving harvests, are owned by speculators, and the poor cannot obtain them. An Illinois paper boasts of being neighbor to a farmer that owns seventy thousand acres of land, twenty-five thousand acres of the same being under cultivation. What business has he with these seventy thousand acres? How came he by them? Does he hold them by any natural right? Did God or angels sign his deeds? This is certain; honest individual labor never carned them! What might not George Peabody do in the line of land-owning, were he sufficiently selfish? A grasping landshark, had he the means, might buy every foot of land in a State and make its citizens tenants at will. This is the tendency in European countries, and is rapidly verging to it in this.

Land-holding should be limited. Why not? All rights, so termed, are the subjects of limitations. None have, or can have upon the basis of justice, any Governmental rights that infringe upon the innate and God-given mights of others. Human rights, freedom and franchise are the mightiest words of the age-problems, the solution of which not only interests the poor of earth, but angels of the Better Land. It should be a lesson speedily taught and comprehended, that the happiness of each individual is necessary to that of the whole; that, blessing one, all are blest. We are glad to see that an Irish" Land Reform Bill" is now before the English Parliament, laying the axe at the root of some of Ireland's real needs. This bill, curbing the powers of land-holders, and throwing protection around tenants, will, doubtless, meet with great favor in the House of Commons. Its fate in the House of Lords is more dubious; for the conservative tory party will strenuously oppose it. Gladstone, Bright and John Stuart Mill, inspired by justice and encouraged by a growing liberalism, will earnestly sustain this "land reform movement." Blessell be the agitat-

While English scholars are talking and writing of the convertibility of heat, light, electricity, magnctism, motion-of the "correlation of forces," we are inclined to ask, "Cul bono?" To what good, to what extent will it prove a practical result, elevating humanity? Philanthropists, reformers everywhere are in search of a "force" that will clothe and school poor orphans; a "force" that will gather and educate to usefulness the children of the street; a "force" that will fill the widow's barrel with meal and cruse with oil; a "force" that will seek with holy purpose to redeem the "women upon the town;" a "force" that will prevent the bodies of fifty thousand inebriates yearly filling drunkards' graves; a "force' that, with paternal and maternal affection, will place all young offenders in pleasant houses of correction, and transmute all dingy prisons into neat and beautiful homes of moral reform, where the buds of life, deeply hidden in human souls. yet smothered and chilled by surroundings, may be warmed by love and sympathy, and made to bloom into immortal beauty.

Theorizing is delightful, but practicing is divine. Oh, when will justice reign; charity overshadow each judgment-seat; friendship be the rule of life; banded brotherhoods be actualized on earth; soils rea as the breezes that sween across the prairies. and the truest and highest living be found in GIV-ING?

Mrs. A. Wilhelm, M. D., and Monmouth, Ill.

Wherever this able woman and faithful coworker lifts her voice, or exerts her moral influence, Spiritualism is speedily garmented in beauty and crowned with prosperity. From a letter just received she informs us that when visiting Monmouth last winter, the Churches considered Spiritualism dead: but from the delivery of a few lectures an interest was aroused, the audiences increased, and a thorough organization was the result. After two months absence, she returned again in the spring, finding the friends wideawake and ready to act for the truth they professed. The Campbellites foolishly striving to close their church-doors against Mrs. Wilhelm. announced to lecture there upon Temperance, only increased the crowd that flocked to hear her. and indirectly helped to build up liberal sentiments. Also, the discussion she held with Mrs. Henry, (Second-Adventist,) elicited the attention of many not previously interested in our Philosophy, and proved a great good to Spiritualism.

In Monmouth, the friends have a commodious hall, an excellent choir, and very intelligent audionces. Lecturers from the East, westward bound, are requested to visit not only Monmouth, but Princeton, Maquon, Knoxville, New Boston, and adjoining localities. Mrs. W. having delivered week-day evening lectures in the above-named places, assures us that the interest is deepening, the cause progressing, and in behalf of the friends invites us to there come and lecture. We are. thankful for the invitation; the acceptance, however, must be in the future, as our Sundays are all engaged till along into 1867. Speakers desiring to visit Monmouth, Ill., should address Bro. H. H. Roberts.

The Cincinnati Lyceum Picnic.

Through the kindness of Bro. G. W. Kates, we are in receipt of a glowing description of the Progressive Lyceum pionic excursion, recently held for the amusement and encouragement of the Sunday Lyceum children in Cincinnati. He describes the scene on board the steamer thus;

The pilot is at the wheel, and off we are, floating majestically in the stream; our nation's emblem flying to the breeze; the band discoursing sweet and spirited music; our hearts beating in barnonlous unison, and our minds and attention perfectly psychologized by the effects. The spa-cious cabin is cleared. Youth and old age, the gay and sedate, all join in the lively dance. Thus re devote ourselves until the grove is reached."

The life-picture he draws of the children in the grove and the adjoining grand old woods-their freedom, their sports, and perfect joyousness, is traly beautiful. By the way, not only children but adults should have more holidays, and festival occasions for the limbering of limbs, and a general unbending of souls. American life, unlike French or German, is too drudging-too selfish and sour-our faces are too long-the expression too care-worn. There is yet to be a laughingcure instituted, and Bundays are to be as musical

recreations, more social gatherings, and more ers and trees; his God in heaven, earth and hell. music and dancing interblended with readings and recitations.

Speaking of a combined meeting of the Cincinnati and Richmond Lyceums, in some forest halfway house, Bro. Kates says:

What say they? If not this year, then able.

We call upon Spiritualists, and especially lecturers in the field, to do all in their power by tongue, pen and deed, for the establishment and support of these Lyceums. They are the hope of her deepest, divinest thought. The Age calls for the age, and the joy of the angel-world.

Detroit, Michigan.

From a Sunday's observation in this city, we were not only pleased with the social qualities of the friends, but with the general prospects of the spiritual philosophy. An organization, conformable to the statutes of Michigan, has just been perfected, called the First Society of Spiritualists of Detroit. Hearing their articles read, two points favorably impressed us. First, they suggest certain festival days to commemorate the beginning of new epochs, and to fasten in the soul's memorychambers the names and deeds of the good and heroic souls of all ages. And secondly, the giving of certificates to worthy male and female lecturers, conferring upon them the privilege of officialing at marriages, traveling at half fare prices upon railroads; in fine, all the powers and privileges of clergymen.

One of the most faithful workers in Detroit is Bro. H. N. F. Lewis, editor and publisher of the Western Rural," an ably conducted paper, devoted to the interests of agriculture and literature. All liberalists should make special efforts to extend its circulation, for it is not only literary and high-toned in its moral bearing, but wholly relieved of that sectarian cant that often crops out in other naners.

Mediums in Detroit.

Among the excellent mediums in the above named city, we take pleasure in referring to Mrs. R. S. Murray (formerly Mrs. Dr. Taylor), as one whose seership and medical advice cannot fail of commending her to both believers and investigators. Also, the Misses J. M. and S. M. Pease, in connection with Miss L. Connaton. These ladies, possessing rare mediumistic gifts, combine many phases of spirit communion, such as giving tests, reading psychometrically, and describing the loved ones gone before. During a brief séance, Miss Nettle Pease saw an ethereal, blue-eved lady by our side. It was our sister, long a resident of the heavenly world. Just above our head she held a scroll, with the following beautiful lines inscribed thereon. Bro. Lewis penciled them as they dropped from the medium's lips:

> On yonder distant height I leave my starry crown, And on the wings of night Come softly down. A robe of light I bring, From you fair world above. And o'er thy soul I fling The pure, warm light of love.

Oh, think not death can part A sister from a brother, Or pluck from out the heart Our love for one another.

The Lyceum in Rockford, Ill.

Privileged with listening to the children's rehearsal in Rockford preparatory to their exhibition, we felt to urge upon all those connected with these Lyceums the necessity of frequent exhibitions, festivals and excursions. Managed wisely, they can be made not only spiritually but financially profitable. Bro. E. C. Dunn is the conductor of this Lyceum, and is most admirably adapted to the responsible position. He informed us that it numbered one hundred and thirty-five scholars, with an increasing interest. Miss Belle Scongall is the Guardian of the Groups, and most nobly, womanly, does she do her duty. We are happy in reporting thus favorably of the Lyceum, and Spiritualism as a whole in this flourishing

Spiritualism in Lawrence, Kansas.

Receiving a call a few days since from Bro. John E. Day, of Lawrence, we learned that both the phenomena and philosophy of this spiritual outpouring were constantly gaining ground in this extreme western State. The Spiritualists have organized according to law in Lawrence, and hold their annual meeting this month. The Unitarian church is usually willingly opened to our speakers. This is making boasted "liberal" Christianity " practical. The friends in Lawrence and other portions of the State desire speakers to visit them. Will lecturers and mediums bear this in mind? Lawrence numbers now eight thousand inhabitants, and still the East pours in its treasures.

Our Appointments.

We sneak the fourth Sunday of July in Albion, Mich. Shall attend the State Convention of Spiritualists in Battle Creek, 27th, 28th, and 29th of this month, and speak in Sturgls, during Aug. We shall expect the friends to earnestly cooperate with us in these localities, in extending the circulation of the Banner.

The Bockford, Ill., Convention.

You may know, dear Banner, that the Spirit ualists of Illinois have just held two Conventions in Rockford. The Secretaries will send you reports of both; but there are a few things that do not come within their province. Of these may speak here:

The two Conventions—the Mass and State Conventions—met in the same hall, at different hours. Each Convention had its officers; both the same speakers.

The meetings were harmonious. I have seldom seen so large a congregation so united in thought. speech and purpose. There was no merging of self into another, no abandonment of principles: but a I-will-speak my-thought-and-let-vonspeak-yours spirit that seemed to possess all hearts. I did at first think the platform of the Mass Convention a little too small, and think so still; but the people of Rockford so made it; and permitted us the free use of every inch of it. Let those, then, who want a broader and better, build, and glorify it by the utterance of thoughts that will tend to redeem the race from slavery.

Warren Chase opened the Mass Convention by a few appropriate remarks. Mr. Chase is one of the early workers in the field of the New Era. He has borne the burden and heat of the day, yet his eyes are not dim nor his strength abated.

J. M. Peebles gave the opening address in the Mass Convention, (I think the State Convention was confined to business only.) Mr. Peebles always reminds me, when speaking, of one of New England's streams, dashing, ripging over woodlands, through flowery meadows, and handsome towns to the sea. He lives with Nature; he translates her words into Anglo-Saxon sermons:

There has been no collusion between mediums, and yet there is a remarkable likeness in all the number of serious wherever they occur, with whatsoever language, and through the aeveral phases of the manifestant through the aeveral phases of the manifestant through the several phases of the manifestant through the aeveral phase of the manifestant th J. M. Peebles gave the opening address in the and mirthful as worshipful. Americans should translates her words into Anglo-Saxon sermons; tridge.

be less sordld, and more henevolent; have more his Scriptures are in the rocks, mountains, flow-

N. Frank White was one of the speakers. Nature designed him for the stage; but the stage has not yet introduced as it will-our blessed Gospel. Mr. White combines the comic and tragic, the epic and lyric. His sermons are replete with "If the Cincinnatiand Richmond Lycoums would happy illustrations and sound argument. May each become interested, and say we will thus his years be many in this land, where his labors meet, doubtless it would be successful and profitare needed and appreciated.

Miss Sarah A. Nutt, a young New Hampshire girl, was among the speakers. With the experience of years, she will be heard and appreciated. She now speaks bravely and without hesitation women-strong in the right, holy-hearted, to God and humanity consecrated women-to do the work that men have neither time nor talent for doing. Will the call be heard-heeded? What say you, defrauded, disfranchised women of America? have you anything to do? But of the Convention I was writing.

F. L. Wadsworth became strongly inspired. and made his best speech.

We were highly entertained one evening by the members of the Rockford Progressive Lyceum. The hall was crowded. When all eyes were turned toward the curtain that divided the audience and the young speakers, a flower-crowned child, Minnie Morrill, was introduced and addressed the audience in behalf of the Lyceum. She spoke very sweetly of "us human buds," and she promised," by care and cultivation," to bless the world. The address was written for little Minnie by Miss Belle Scougall. The dialogues and tableaux vivants and all the exercises did great credit to the children and leaders. I don't know who has been most instrumental in gathering in those hundred little ones, and teaching them the way to heaven; but I rather think that Dr. E. C. Dunn, Miss Belle Scougall, Mrs. Rockwood and A. J. Story know something of the good work. These Lyceums are the nurseries of heaven. Deal very gently, very lovingly with these little human angels, oh great full grown H. F. M. B.

' ADDRESS

Of the Board of Managers of the Pennsylvania State Society of Spiritualists.

To the Spiritualists and liberal minded persons of Pennsylvania:

At a Convention held in Philadelphia, Pa., May 22d and 23d, 1866, composed of representatives from various parts of the State, the following Constitution was adopted for the formation of a State Society:

Whereas, Modern Spiritualism, with its vast array of facts, ins. during the last eighteen years, been mainly a disintegrating power, separating thousands of persons from the various societies in which they found themselves, glving them a wide range of thought, in which individuals have been impressed with the importance of acting out their highest conceptions of right, and a knowledge of immortality has been presented to them, leading them to value every reform movement which is calculated to alleviate the sufferings and elevate the condition of humanity; believing that the time has come when a sufficient number of persons in the community are prepared to form Local, State, and National organizations, for the purpose of encouraging and strengthening each other, and benefiting our fellow beings; we, therefore, organize a State Society, and adopt the following Constitution: PREAMBLE.

ARTICLE I.—Name.

This Society shall be called the Pennsylvania State Scolety of Spiritualists.

of Spiritualists.

ARTICLE II.—Objects.

The obejets of this Society shall be to promote a dissemination of the facts and philosophy of Spiritualism, by such means as may be adjudged best by the counsel and consent of the Society, or its Executive Committee.

Author Walls Author Committee.

Author Millor III.—Members.

Persons may become members of this Society by forwarding their names to the Secretary, and contributing to its funds not less than one dollar per annum. Members may designate the specific manner in which their contributions shall be applied; and it is hoped that those who feel an interest in this Society, in this and in other States, will forward their names and contribute liberally of their means.

Author IV.

The officers shall consist of a President, two Vice-Presidents, a Secretary, and a Treasurer, who, with flueteen other persons to be elected annually, shall constitute a licard of Managers, to be composed of persons of each sex, and who shall attend to all husiness of the Saciety, and make reports to the annual meetings, to be held at such times and places as they will down process within such way. The Business hall have shall deem proper within each your. The Board shall have power to fill any vacancies which may occur between the an-

The following persons were elected officers for the present year, and are the Board of Managers:

President—I. Rebn, of Philadelphia.

Vice-Presidents—Dr. Wm. B. Falmestock, of Marletta, Lancaster Co.; Wm. H. Johnson, Corry,

Eric Co., Pa.

Secretary—Henry T. Child, M. D., 634 Race street, Philadelphia. Treasurer—M. B. Dyott, 114 South Second street, Philadelphia.

Philadelphia.

Members of the Board—Dr. Fetherholf, Tamaqua, Members of the Board—Dr. Fetherholf, Tamaqua, Schuylkill Co.; Isaac P. Walton, Tyrone, Blair Co.; Ehenezer Hance, Fallsington, Bucks Co.; John May, Chatham P. O., Chester Co.; Mary A. Stretch, Philadelphia; Milo A. Townsend, New Brighton, Beaver Co.; Mr. H. Fettenger, Altoona, Blair Co.; Mrs. Crowell, Philadelphia; Dr. Newcomer, Meadville, Crawford Co.; Dr. Wm. White, Philadelphia; Nathan Grist, Fleming, Centre Co.; Mrs. Minnie Shumway, Philadelphia; John Ely, Reading, Berks Co.; Dr. Jas. Truman, Philadelphia; Jas. E. Shumway, Philadelphia; Mrs. John Philadelphia; Mrs. Deborah Pennock, Kennett Square, Chester Co.; Mrs. Northrop, Corry, Erie

We have already received some funds, but not sufficient to warrant us in employing a lecturer. At a meeting of the Board held July 9th, 1866,

Resolved, That the Lecture Committee be authorized to em-Resolved, That the Lecture Committee be authorized to employ a lecturer on such terms as they may agree upon, provided that they shall expend for the purpose only such funds as are subscribed and paid into the treasury, and shall have the consent of a majority of the Board for the person selected as lecturer; and, also, Resolved, That the Lecture Committee shall receive applications from all sections of the State where lecturers are desired, and in conjunction with the lecturers shall make arrangements for supplying them.

In addressing you at this time, our object is to

bring about a united action. We are confident that there are many throughout this State who will be glad to join in this effort, and we desire that all such should respond at once to our Secretary, Henry T. Child, M. D., 634 Race street, Philadelphia, and while contributing such funds as they may feel able to forward, give a brief account of the condition of the cause in their various neighborhoods, and as far as they can the number of Spiritualists and friends of the cause, with the

us in this State movement. It is not sectarian in its character, but is designed to benefit humanity by enlightening them in regard to subjects of the utmost importance, not only for this life, but for the life hereafter. We desire to furnish to those who are seeking truth in relation to man's spiritual nature, and to the home toward which we are all moving, all the light that we have received from the spirit-

names of those who are willing to cooperate with

Friends, will you aid us in scattering broadcast these beautiful truths? We appeal to you in the name of our common humanity, in the name of the level ones who have passed on beyond the mortal shores, to do all that seems to you to be right, knowing that we shall each reap our reward.

Signed on behalf of the Board of Managers of the Pennsylvania State Society of Spiritualists, HENRY T. CHILD, M. D., Sec'y.

There has been no collusion between mediums,

A Note to all Interested in the National , Convéntion.

The Providence Society of Spiritualists have appointed a committee to arrange for the enter-tainment of the National Convention, which meets

in their city in August. .

The committee engestly request all persons whose intention it is to attend the Convention, to them by letter at as early a day as possible. Will each please state whether they come has delegates, lecturers, or as both; also, those having friends here and places already arranged, will grant a favor by informing us in the same

Will all Societies sending delegates inform the committee of the names and number selected as soon as possible after the appointments are made? and will they make those appointments at an

By these means, which will inform me just how many are coming, we can better arrange for the accommodation of all.

It is our intention to entertain as many as pos ible, free-giving lecturers the preference, and to provide places in boarding houses and hotels convenient to the hall, where all others can be accommodated at reasonable rates.

Please to attend to this, and address, P. C. HULL,

Care of I. Scarle, Providence, R. I.

Picule at Portage Bridge.

Arrangements are being perfected by the com mittee chosen at the last year's Portage Bridge Picnic, for holding another at the same place, on

hursday, Aug. 16. Trains of cars, at greatly reduced fare, will be run, regular or special, from Buffalo, Hornells-villo, Rochester, Avon, Batavia, Attica, and all

with Rochester, Avon, Batavia, Atten, and in intermediate points, returning same evening.

Speakers engaged: Mrs. F. O. Hyzer, Mrs. Jona. Watson (formerly Miss Libble Low), and Mr. Lyman C. Howe; others are expected. A cornet band is to be in attendance. A cordial invitation is extended to all to meet with us in this free basket picnic in our Heavenly Father's Leafy Tampile, but the Sufficulties of Western New Temple; but the Spiritualists of Western New York are more especially invited to come with their families, to enjoy the unsurpassed scener, and participate in the joys of the occasion. We expect this to exceed in numbers and interest any thing of the kind ever held in the Empire State.

J. W. SEAVER. Chairman of Com. Arrangements.

Spiritual Meeting.

will be a meeting of the friends of pro gress at the Little Mountain, eight miles south of Painesville, O., on the 11th and 12th of August next. Dr. Cooper, Mrs. H. F. M. Brown, and others will be in attendance to dispense words of wisdom and cheer to all who shall go up into the

mountain to worship on that occasion.

A general invitation is given. The mountain is a beautiful place. The scenery alone is sufficient to inspire every worshipful heart with holy aspirations. The music of the pine trees, and the birds commingling with the voice of thanksgiv-ing and of praise, shall be like incense to every waiting soul. Friends, let nothing but absolute necessity keep you from this meeting. S. P. MERRIFIELD, Cor. Sec'y.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WREK IN THE BANKER OF LIGHT.

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

MRS. N. J. WILLIS, trance speaker, will lecture in Worcester, July 22. Address, Boston, Mass.

AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the irst and tifth Sundays, in Bridgewater on the second Sunday, nnd in Itraintree on the third Sunday, in United Sunday, the second Sunday, the Comming year.

MRS. SARAH A. BYENES will speak in Hanson, Mass., July 22. Will make engagements for the fall and winter. Ad-dress, 87 Spring street, East Cambridge, Mass.

CHARLES A. HATDEN will speak in Providence, R. I., during Cendenter; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

WARREN CHASE will lecture in Cleveland, O., July 22 and 29; in Windsor, Conn. Aug. 12 and 19; will attend the National Convention in Providence, and speak in Chicago, Ill., during October: in Davenport, Iowa, Juring November: in Rock Island, Ill., during December. He will receive subscriptions for the Banner of Light. 18AAC P. GREENLEAF will lecture in Glenburn, Me., July 22 and Aug. 5 and 19; in Kenduskeag, Aug. 12. Address, Ken-

MRS. M. MACOMBER WOOD will speak in Charlestown during July; in Willinantic, Conn., Aug. 5, and 12; in Stafford, Sept. 9, 16, 23 and 30; in Chelsea, Mass., during October; in Quincy during November. Address, Il Dewey street, Worcester, Mass.

DR. JAMES COOPER will speak at the Grove Meeting at Little Mountain, Geauga Co., O., Ang. II and 12. He will have a supply of books, and take subscriptions for the Banner of Light, Religio-Philosophical Journal, and Little Bouquet. J. MADISON ALLYN, trance and inspirational speaker, will lecture in Woodstock, Vt., July 22: in Lowell, Maas, Juring August; in Rutland, Vt. Sept. 2, 9, 16 and 23: in Middle Granville, N. Y., Sept. 30. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

C. FANNE ALLYN will speak in Londonderry, N. H., July 22 and 29; in Andover, Aug. 5 and 19; in Weston, Aug. 12; in Bridgawater and Woodstock, Vt., Aug. 26; in Hanson, Mass., Sept. 2. Address as per appointments.

LEO MILLER will speak in Rochester, N. Y., during July; in McLean (grove meeting), Aug. 5; in Canastota (grove meeting), Aug. 12 Address as above for evening meetings. MRS. MARY J. WILCOXBON will lecture in Northwestern Pennsylvania and Western New York till after the Mass Con-vention in Corry. Address, care of A. C. Stiles, M. D., Ham monton, Atlantic Co., N. J.

DR. W. K. RIPLET will speak in Sutton, N. H., July 22 and 29. Address, Foxboro', Mass.
Miss RUSIE M. JOHNSON will speak in Houlton, Me., during July. Address, care of C. E. Gliman.
MRS. FRANCES T. YOUNG, trance speaking medium, will lecture in Hanson, Mass., Aug. 5 and 19. Address, care Banner of Light.

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

E. S. WHEELER, Inspirational speaker, will lecture in East Kingston, N. H., July 22 and 29; in Quincy, Aug. 19 and 26. Address this office.

м. HENRY HOUGHTON will lecture in West Paris, Me., and wichnity, during August. Will speak Sundays and week even-ings. Address as above, or box 85, Foxboro', Mass. MRS. LAURA CUPPT is lecturing in San Francisco, Cal.

ALCINDA WILHELM, M. D., inspirational speaker, is engaged to tecture in Hilmois until the fail. Address, care of E. Nyc, Esq., box 50, Monmouth, Warren Co., Ill. Mrs. Steile A. Hutchinson will speak in Charlestown during July; in Stafford, Conn., Aug. 5 and 12: in Willimantic, Conn., Aug. 19 and 26; in Worcester, Mass., during September. Address as above.

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

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the society of Spiritualists in Yarmouth, Me., till further notice O. P. Krilogo, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monros Centre the first Sunday of every month Miss Lizzie Doten will not make any other engagements to lecture until further notice. Address, Pavillon, 57 Tre-montat., Boston.

DR. L. K. COONLET will receive subscriptions for the Ban-er of Light, and sell Spiritual and Reform Books. Address, /inciand, N. J. A. T. Foss will answer calls to lecture. Address, Man chester, N. II.

F. L. H. WILLIS, M. D., care Banner of Light, Boston. MRS. SOPHIA L. CHAPPELL will receive calls to lecture in ew England until the last of July. Address care of this

Mrs. Adousta A. Curring 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. MRS. REBECCA P. ADAMS 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 especial attention to the establishment of Children's Lyce-ims. Address, Hamburg, Conn. MRS. S. A. HORTOR, Brandon, Vt. M. C. BERT, inspirational speaker, Smith's Basin, N. Y.

MRS. E. K. LADD, trance lecturer, 178 Cours street, Boaton J. M. PERBLES, box 1402, Cincinnati, O. MES. N.K. ANDESS, trance speaker, Delton, Wis.

MES. LAURA DE FORCE GORDON'S address is Cache Creek,
Colorado Ferritory.

MES. TANKIE B. FELTON'S Address through the summer will
be Cache Creek, Colorado Territory.

F. L. Wadsworth's address is care of the R. P. Journal, P. O. drawer 6925, Chicago, Ill.

Lois Walsen order can be addressed at Lowell, Mass., care of Cutter & Walker, during July., Will recel, a calle so lecture in Now England during August and September. Miss. Stein A. Willie, trance apeaker, Latvrence, Main., P.

Mns. II, T. STEARNS may be addressed at Detroit, Mich., are of H. N. F. Lewis. Will make engagements to lecture for the summer and fall in Ohio and Michigan. Miss Lotrik SMall, trance speaker, will answer calls to lecture. Address, bechanic Falls, Me.

DR. P. B. RANDOLPH, lecturer, box 1714, New Orleans, La. BHLAR VAN SICKLE, Linsing, Mich, Dr. E. B. Holden, No. Clarendon, Vt.

MISS SARAH A. NUTT, Claremont, N. H. MES. ENNA F. JAT BULLENE, 151 West 12th at., New York,

Mas. Anglia II: Colby, france speaker, Monmouth, III. Mas. A. P. Brown, St. Johnsbury Centre, Vt. Mse. H. T. LRONARD, trance speaker, New Ipswich, N. H. B. M. LAWERNOR, M. D., will answer calls to lecture. Ad-ress 15 Marshall street, Boston, Mass.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker, Address, Mystic, Conn.

P. V. WILSON may be addressed during the summer at Mene-kaune, Oconto Co., Wis., for engagements next fall and winter, J. G. Fish, Carversville, Pa., "Excelsior Normal Institute." W. A. D. Humz will lecture on Spiritualism and all progress. ve subjects. Address, WEST Side P. O., Cleveland. O.

MES. E. A. Bliss, Springfield, Mass.
Miss Belle Scougall, inspirational speaker, Rockford, Ill-

DE, JAMES MORRISON, lecturer, McHenry, 111.

MES. ARNA M. MIDDLEBROOK will lecture Sundays and week-evenings: Audress as above, or box 778, Bridgeport, Ct. MISS ELIZA HOWE FULLER, trance medium, will make engagements to lecture for the summer and fall. Apply as early as convenient. Address, LaGrange, Mc.

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