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NO. 14.

## WHAT OUR WOMEN CAN DO.

MOONLIGHT READINGS OF "THE MAN IN THE MOON."

BY EMMA HARDINGE.

If any one (regarding only the surface of society and questioning only a superficial observer of life) were to inquire what are the occupations and habits of the great majority of our young city women, at least that portion of them who constitute what is termed the women of the middle classes, I think the answer would serve to classify that same majority under two very distinct and unmistakable heads, namely: those who go out into the streets to spend money, or exhibit their worth when spent, on their own highly decorated forms, and those who stay at home to save money, by performing the almost incredible drudgery of an American housewife's daily routine of labor. "Such is the life of our American women in cities—under the sun," I once heard an iron-browed reformer remark, who had evidently only studied the habits, and made himself acquainted with the natural history of the animal, "woman," as she appeared to him "under the sun," where in the broad and blinding gaze of his dazzling beams, he evidently delights to shine upon the pretty many-colored blossoms who trip so daintily up and down the streets of his luminous empire, or to peer into the home where the busy matron piles her round of daily duties, with such varied skill and patient industry that the said sun, being of the masculine gender, and for aught we know a bachelor, and perhaps in search of a partner to superintend his own domestic concerns, may well be excused for furnishing a very detailed account of the goings on his blazing eye is the daily witness of.

Leaving the gaudy sidewalk, and the still gaudier butterflies who flutter up and down it, or hover round the emporium of fashion, where the eyes if not the hearts of too many of our idle women fondly love to linger, we watch you, gay, gallant old luminary, as you stealthily strive to illuminate your beams between the chinks of the housewife's well closed shutters, and mark how you follow her about, as she waves her feather brush above the gilded pictures that adorn her walls, or flirts her duster round her polished mahogany household gods. We know you watch her busy feet, lightly tripping up the stairs, and laugh at her efforts to exclude you from the neat, well ordered chamber, with shady blinds of linen and flimsy lace.

No wonder that you love to make long shadows of her glancing form as it flits about from attic roof to cellar, a very incarnate fairy sprite of neatness, cleanliness and order. No holes and corners are there for filth to linger in and your beams to cry out shame on; and when you are at last shut out from the gaily furnished parlor, which your smile would fade, or the cool, lone chamber, which your rays would heat, why you slide along the floor till you capture your chase again in the very temple where woman is the presiding genius, and the kitchen stove the altar. Arriving here, your light is a ministering genius too much needed to be shut out by blinds or screens forsooth, and so you pursue your investigations unobscured. Recording their result, you come to the conclusion that woman is something of a greater genius than the lords of the creation, who have no kitchen work to do, would dream of, unless, like you, they could number up the various branches of useful art and science your eye detects in unostentatious practice in a good housewife's laboratory.

First, you perceive that woman is an artist, and displays all the painter's skill in coloring and ornamenting sweets and luscious candies; then she is a sculptor, carving pastry pyramids, and shaping jelly architecture, with all the aptitude and skill of a Michael Angelo. Her chemistry is proved in her soups and piquant sauces; her knowledge of natural history shines forth in good selections of dishes made up of beast and bird and fish; her mechanical education conduces her through stoves and ranges, while coal and wood and water, pots and pans and dishes, glass and finest china, complete her list of varied useful lessons, which instruct her in life's appliances. When, added to all this, you illuminate the mysteries of the laundry, with its sweet refinements of starching, quilling, stretching, ironing, crimping and pressing, and then flit off to watch the magic of the work room, gleam on the wondrous scissors, that transmute stray strips to garments, the marvelous stiletto, that punches out flowers from linen, and above all the flying needle, that clothes all the human family, you may well exclaim in breathless admiration, "Come, ye iron-browed reformers, and see what our women can do under the beams of the sun! Suppose there are vain flocks of idle girls who consume one half their day in arraying themselves in finery, and the other half in displaying it; these are not the only specimens of woman the bright sun shines on! Come to the quiet home, and learn there that woman is an artist, sculptor, chemist, natural historian, and mechanic in her kitchen; that she is, moreover, a tailor, milliner, dress maker and outfitter in her work room; a washer, ironer, starcher in her laundry; oftentimes a housemaid, chambermaid and cook, a teacher, nurse and ministering angel all, by the side of her baby's cradle."

Truly, then, the sun has made out a fair case for woman; and yet this is not all. Follow me from the garish light of day, to the great world of cities lighted up by the tranquil beams of a solemn midnight moon, and I will teach you how to read the heart's page that is open there, until you will discover ten thousand experiences of the working bees of life, which its histories fail to note, and ten thousand busy ways in which our women labor, that put to shame the useless lives of fashion's butterflies, and bring hope to the tolling

drudges of the household. Ay, follow me, and the lessons of that moonlit page may perhaps inspire the idle lady to go to work, the humble housewife to respect herself in learning the true dignity of labor, creation's lords to restrain the sneer with which they are apt to criticize a woman's work, or coldly praise it as "all very well, considering it is a woman's," and all to learn a something of "what our women can do."

The city now is hushed; the once gay streets deserted; the finery of the empty girl of fashion is put off; the housewife's tired form is quiet now, and if the baby sleeps, or waking with a low, soft wail, is gently hushed by the mother's murmuring lullaby to peaceful sleep once more; her tired head sinks down upon the pillow; the aching hands relax; the hum of the day of labor has subsided; a mist steals over her brain, and rest and sweet forgetfulness fall upon her. Sleep's lace curtains close around the weary mind, shading the piercing sun of aching memory from the eyes of slumber.

Then pass with me from the drowsy realm of quiet, sleeping homes, to the moonlit chambers of those working masses that the sunbeams do not tell of. Thousands and thousands there are who, in the feverish unrest of vast fields of labor unknown to the busy housewife, and undreamed of by the idle daughters of fashion, cannot sink to rest when the day is done, in peaceful slumber, until they've told over and over again to the solemn moon and shining stars, the events of the day of toll they've passed through. Sometimes they count how much they have gained, and sometimes, and still oftener, alas! how little. Sometimes these unknown workers of life's busy lives look onward, far beyond their field of the past day's labor, onward in aspiration as high and noble as ever stirred the soul of earth's Casars or Alexanders. Sometimes their busy brains gather up the meshes of thought the past has woven, and tie them into knots of new inventions, new ideas and new fields of untried effort. Sometimes these moonlight dreamings are very bitter, full of crushed hopes, crushed efforts, vain repinings, bitter indignation, and silent heart-break; but yet again, they are a strange, wild vision of hope and progress. Some think that as themselves have done strange work, performed unusual toll, stepped out from the city sidewalk or quiet home, to work as the home and sidewalk do not dream of, woman CAN DO TO-DAY, and SHALL DO in the future, whatever her Creator shall endow her with the gift and power to do, unaltered by society and unrebuked by man.

Children of the Sun! the Man in the Moon sees everything that blazes in day's bright light, and a world of life and thought and midnight action that the sunlight never shines upon at all. I know ALL OF LIFE that is upon this planet; and though I am "the man in the moon," my fair white dwelling house, the mystery of whose being no mortal knows, is so pure and gently bright that poets love to deem it as feminine, and call it "the bride of the mighty sun." No matter what it is, it loves and pities woman, and bears her sigh in the quiet hours of night, and numbers up her tears when the busy world is sleeping, and counts the heart-throbs of bitter memory and useless aspirations which go up in that tranquil hour when I am shining.

And so from such heart leaves as these do I read the histories of women who work beneath the sun and tell over their beads of thought beneath the moon, which I, the man that dwells in it, will number up for you fair women, that you may read what has been done, and stretch the wings of mind to the wildest shores of possibility, and still find no horizon but the will of God to bound your scope of broader future labor.

### PAGE I.—THE INDEX.

Woman has been a good and successful sovereign; vide the lives of Christina of Sweden, Maria Theresa of Austria, Elizabeth and Victoria of England, and many other ancient and modern female rulers, to be hereafter treated of. Woman has been a brave and faithful general, private soldier and sailor; vide historical records to be hereafter quoted.

As sybil, prophetess and priestess, her work has been immemorial. In the realm of discovery her name is rarely seen, but by the side of the discoverer her gentle, patient form is very seldom absent. A female foot was the second, if not the first, to press the Plymouth Pilgrim's rock; a female form was the second, if not the first, to gaze upon the mystery which for six thousand years the ages had hid away in the heart of desert Africa, the source of the mighty Nile. Is the good missionary to the untaught savage always alone? Is the bold geologist and naturalist ever unaided by the faithful wife or noble, enduring woman? The page of history proclaims the great discoverer's name, and saintly memories shrine the missionary's head with a halo of grateful reverence; but who is struck with sympathetic wonder to read how his wife or sister shared his perilous life with him? And yet such histories I know of, and, knowing, mean to tell, if you will pause to listen. Foremost in the mighty race for wealth to the distant mine, the yellow gold-field, the deep, embowed treasure, where money leads the way and Mammon is the inspiring guide and counselor, man has walked alone, and, walking thus, has sunk to the lowest depths of a barbarous life, whose rude speech, profane jest, coarse style and manner could only be redeemed when faithful woman followed in his track, and planted in his wilderness the rose of love and gentleness.

Has man walked the starry heavens alone? Not so; woman has kept pace with him, and the astronomer's glass has disclosed to her piercing eye secrets in space which she whispers to her brother, that he may, trumpet-tongued, proclaim them to the world.

I can tell you, my sunny friends, who with the daylight, surface view of life pursue some book of science, edited by men, of female naturalists

geologists and botanists who won't disgrace their callings. I have got a little moonlit list to render up of some discoveries in chemistry; a few, too, in mechanics, struck out in sparks of genius from the flint and steel of blind by female hands. Did you ever hear of female merchants? I have, my friends, and pretty rich ones, too; and as to traders, I know them by the score, and find them but too apt for business in some countries, so that the gay Babylon of Paris abandons to its female traders the greater number of counting-houses, counters, desks and ledgers. Can she engrave? Angelica Kauffman, answer. Can she engrave on wood? I'll show you a thousand busy, slender fingers busy this very day in dingy upper chambers, cutting on blocks of wood the very sketches you call by the names of well approved male artists, but cut in wood by women. "But can they originate?" you say; "it surely takes a man to think out the design; woman may be a patient copyist, and but a copyist." Stop! my learned friend. I'm only on my index yet; another time I'm coming to names and histories; amongst them a few thousand pale girls I'll find, who carry sketches to and fro—to calico printers, wall paper makers, papier mache designers, jewelers, toy makers, etchers and stamp cutters, engravers and die sinkers, medalists and molders, Porcelain and China workers, of whom, in Great Britain alone, seven thousand draughts-women find employment.

Can they paint and draw? Ask of England's Royal Society of Female Artists, and I will echo the answer of those ladies, with female voices from the Western shores, the lands of China and Japan, the countries of the East—from India, Turkey and Arabia, where fans, medallions, muslins, carpets, shawls and finest fabrics, patterned with every delicate design, mostly drawn by women, speak of the realms of unrecorded art in which our women labor.

But I am filling up my page with comments, when I've promised to be to-night but a milestone on the road of woman's history, at which you may pause and read that she has done some work which another page shall tell you of, with all the hours and whims; and so I'll complete the first installment of my list, and close, lest your eyes should precede me in the waning beams of this first pale "moonlight reading."

Imprints, women in Europe and America are distinguished writers—of novels, discourses, school books and magazines, editresses of papers, reporters, printers, proof-readers, reviewers, illustrators, compositors, wood engravers, wood designers, book binders, folders, and paper stainers generally. We have seen one female lawyer, many female doctors, armies of female nurses, and later some female dentists. Painters there are in every class of art, sculptors, and some architects, from whom I can make selections in proof of female skill.

My beams have shone on the patient mistress of the home school, and gilded the calm, high brow of teachers up from her through the ranks of every language, mathematics and geometry, horsemanship and swimming, callisthenics, elocution, art and work, and music in all its branches. Navigation and astronomy have both been taught by women, and medicine, chemistry, and various abstruse sciences, of which I may make mention in other forms of detail. Daguerreans and photographers, map makers and lapidaries, chasers of gold and silver, and neat-handed toy makers; farmers, vineyard dressers, porters, carriers, baggage-women, traders, net makers, roofers of houses, and coal mine workers; spinners, weavers, cotton planters, growers, pickers, workers in every form, and makers of all garments.

Every class of food has been prepared by women, and still employs their labor. Every form of art has engaged poor woman's genius, although its highest schools have been rudely closed against her. Every machine that's made owes in part its perfected form to the aid of female labor, employed in some way upon it. Every manufacture engages her neat and skillful hand, and the rudest, coarsest work, in some land or time she has practiced. Every mental office her industry has filled. Every public post has been thrust by chance or fortune's accidents upon her, and by her has been well filled, from the clerk up to the throne. Every professional rank has woman fairly tried, and in all she has borne her part with some skill and meed of fame. All trades, all occupations, all labor, and all thought, woman's untiring hand and brain have worked in, until—see what our women can do, by what our women have done! See what our women may do, if but our women will do, is my inscription on the brow of those working women who come out of the broad sunlight of folly, fashion and finery, to shrink beneath the pale moon's ray, walk like the stars of night, unnumbered and unnoticed, compared to the flaunting light of day, but the pure and sparkling index fingers of a firmament of mind, where woman's labor may exalt her to the skies of good and use, and bring heaven to earth in her mild and star-like influence.

MASSACHUSETTS is characteristically radical in the better sense of the word. Not radical as being disposed to dig up everything by the roots, but of being determined to go to the root of every subject, and to come at the right and the truth in matters pertaining to human interest. Radical not in measures, but in ideas. This is a necessity of her position and character. Her universal education gives her a great number of profound thinkers.—Exchange.

Nature is found to progress, from refining to refinement, until the initial approaches an essence which for the want of a more intelligent term is called spirit.

When after the shower, nature spreads her bow, perfect in colors upon the arch of heaven, she proclaims to all who will understand, the accord, simplicity and unity of her works.

## THE RADICAL WING OF THE UNITARIANS, AND THEIR CONVENTION.

BY R. T. HALLOCK, M. D.

Certain well known come-outers from popular Unitarianism, having called a Convention inviting the friends of "Free Religion," irrespective of sect, to participate in its deliberations, I felt myself invited, and therefore made one among the multitude which crowded the Boston Horticultural Hall on the morning of May 30th just passed.

The Committee in charge had sent special invitations to such speakers as they deemed most competent to represent the peculiar phases of religious thought with which they were known to sympathize, which brought upon the stand Mr. Blanchard, of Brooklyn, New York, as a representative of "Free" Universalism, Mrs. Lucretia Motte, of Philadelphia, a member of the Hicksite branch of the Society of Friends, but who modestly declined to represent anybody but herself, Mr. Robert Dale Owen, an exponent of Spiritualism, and a letter from Cincinnati to represent the Jews. Mr. Oliver Johnson, of New York, as a representative at large, read a paper detailing the rise and stand still of the "Progressive Friends," wherein was set forth with great clearness, that, after years of struggle, they had finally attained that high position in the scale of religious truth and freedom which enabled them to change their name. Mr. Barnes, from—somewhere "along shore," took his seat as a delegate commissioned by the "Kingdom of Heaven"; but as his language savored of Choctaw, he was held to have mistaken his constituency, and his mission was cut short. The cream of the cream of the ingathering—the Unitarian advanced guard—was represented by itself. Mr. Frothingham, (Chairman,) Messrs. Wells, Wasson, Emerson, Alcott, Towne, with numerous unpledged aids in this last grand effort at come-outism, were there in person to tell the world just how far they had traveled since parting with their maternal parent.

It was a goodly sight—these men of polished logic; and as I looked upon their faces, when their efforts were concluded, I made the mental exclamation: What a power of thought is in these men for the incarnation of absolute freedom, if they only had the necessary facts to think upon. I had arrived, some years past, to the conclusion that here, in America, we had certain political axioms which would be good for all mankind to understand and accept; and, of late, I have felt the necessity to be rather pressing for a like substantial basis for our religion—just to keep the former in company, for at present our Church and State are as wide apart in their aims as in their origin. The one grounds all virtue and all authority in the individual; the other denies to the individual the natural possession of either; and there is no warrant, in Scripture or out of it, for the permanence of a house divided against itself, which causes my present anxiety. Seeing, however, that we have discovered one-half the truth essential to perfect freedom, I was curious to know how well this assembly of notables had succeeded in finding the other half.

I was narrowed in my research to two of the speakers—Mr. Wells and Mr. Wasson. There was much speech upon many things from others, but these two fairly stated the ground occupied. Mr. Wells, alluding, as I presume, to the claims of Spiritualism, presented by Mr. Owen, declared, in substance, that he held in sublime contempt all that is above the earth and all that is below it. His stand was upon the surface thereof. What accredited science disclosed matters existing for the time being around him, ended his interest in the universe. How the audience accepted this ultimatum I do not know; but I thought that humanity at large might hesitate to receive it as the veritable philosopher's stone so long as the word Deregiment holds a legitimate place in the dictionary.

But while Mr. Wells admitted so much of interest in this "Terrestrial Ball," as it afforded an opportunity to look about him, Mr. Wasson did not need it even to stand upon. According to him, deductions drawn from things seen are fallacious. The universe falls to reveal God. The old metaphysicians were in a muddle, by reason of the impossibility of reaching spiritual truth by the inductive method. To illustrate: he was not indebted for the origin of a house to the stone-quarry, the forest or a clay-bank. There was nothing in them to suggest a house. The house was a spiritual idea, and in arriving at it as a conclusion, the mind receives no aid from externals.

But how our friends are to establish "scientific theology" on the foregoing premises, I cannot imagine. If man's relation to the universe is limited to the hour, as intimated by Mr. Wells, theology is a fiction, and with it science has no relation. It is with things above the earth and before it and beyond our present relation to it, that theology has to do, if anything. The very "resolve" to place theology upon a basis of science, is a virtual admission that man's interest in the universe extends at least as far as his hopes or his fears, and it is the province of theology to show that the universe has a perfect answer to these, and it will show it when once it becomes really scientific.

But while theology from the position of Mr. Wells is a nullity, "scientific theology," on the basis of Mr. Wasson, is an impossibility. If Mr. Wasson is as well acquainted with the genesis of science as he is with the genesis of things to which science applies, he should know that it is not. In the order of scientific genesis, facts precede conclusions. When the logic of those is exhausted, she has perfected her growth. What we name an idea, or intuition, has only the force of a notion, a suspicion or anticipation.

Affirmation is not confirmation. Mr. Wasson's house did not originate in the stone quarry, I grant; but it was confirmed by virtue of it, and it keeps him dry to-day, not because of his conviction of its possibility, but by the proof which things external

alone could give him. In the sublime liberality of the Divine economy, the rejected stone-quarry has performed a double service for him. It not only sheds rain, but gives scientific proof that his spiritual idea was a truth. It keeps him comfortable, and, at the same time, proves him wise.

Science, whether theological or other, is only possible through the aid of the senses. Intuition affirms; reason, by authority of evidence always external to itself, demonstrates. When these are agreed, truth is established. Now, theology is limited—means, in fact, the explanation of certain spiritual intuitions as universal as man. The terms, "Free Religion," "Scientific Theology," mean nothing unless they mean this. True, the world has had effort upon effort at a solution, but the effect has been not only void in the right direction, it has created a wide-spread doubt as to there being any real question in the premises to be answered. In other words, the result has been as though one were not only to deny the existence of Mr. Wasson's house, but also that he ever had a genuine suspicion of the possibility of a house. A result not wholly satisfactory.

Now the facts upon which to rest a "Scientific Theology" must be facts in kind; that is to say, they must be spiritual facts—facts presented by spirits from the world of spirits. I know there are many white-handed gentlemen who cannot bear with any patience so much as the mention of them; and I know, too, that our most Christian Church and our most refined society came, a few years back, to such an exalted pitch of piety and refinement that the repetition, by the Abolitionists of the preamble to the Declaration of Independence was received with utter loathing; but they have been compelled to return to it, and use it as the only basis upon which to construct the nation; and it seems to me equally true that our friends of the Radical Convention, if they really hope to establish a "scientific theology," will have to bear patiently, not only with the history, but with the actual presence and careful analysis of the facts, upon the nature of which alone a scientific theology can rest.

Upon purely benevolent grounds, I might wish these necessary preliminaries of theological science were better adapted to the taste of our best society, and more congenial with the habits of scholarship; but, at the same time, I remember with resignation that to know of a thing it must be studied when, where, and in the way it presents itself. Nature's facts are all naked; the robes in which we dress them are of our own creation; God furnishes the stars, man the astronomy; and I am comforted by the faith that the apostles of radicalism will discover, after a few more failures, that not until man shall learn to construct astronomy without the stars, will he be able to create a pure Spiritual Philosophy independently of the manifestations of spiritual life.

New York, June 2, 1867.

## THE PHILOSOPHY OF THINKING.

BY N. SAWYER.

As inquiring minds are ever ready to listen to facts and philosophy in regard to Spiritualism, the following narration may not be uninteresting to that portion of your readers who have not had similar experiences.

About twelve years ago I became a medium for mental communication with spirits of the outer spheres, and while engaged upon a subject of some historical importance, I was often unable to distinguish between my own thoughts and the impressions of my spiritual instructor, and had frequently been compelled to correct my manuscript and expunge my own erroneous conclusions. When led astray by my own mind, which was often the case, I would be hurried on from one error to another until I was carried entirely away from the subject, and after taking a few turns about the room, I could resume the matter again more to the satisfaction of my instructor.

Upon one occasion I was much at a loss to determine whether the sentence I was inclined to write was what was intended by my instructor or not. I hesitated, holding my pen over the paper ready to proceed, when the merest scintillation of the thought, "I will try him with it, anyhow," crossed my mind. But as soon as the thought escaped me the reply came, "You will try him with it, will you?" This was more surprising than any of my former experiences, and I replied, "Am I in the presence of a being who can thus read my minutest thought?" and throwing down my pen I added, "I will not indite another word until I know more about the philosophy of thinking." My instructor then informed me that the subject was not entirely beyond my comprehension, and proceeded to illustrate as follows:

"If infection be taken from the arm of one who has been inoculated for the small pox and placed in the arm of another, the infection will produce exactly the same result in the last case that it had already done in the first, provided the systems of the two persons were exactly alike." To this I readily assented, and he continued: "If you enter the sick room of one afflicted with an infectious disease, and your lungs do not expel the infection at each respiration, your system will immediately become saturated with it, and it will produce in you results exactly similar to what it had already produced in that of the sick person." Both of these illustrations being fully comprehended, he proceeded: "Thought is also produced by a fluid. There are innumerable cells in the human brain, which together may be termed the matrix of thought. If you could remain entirely passive as to thought, I could pass the fluid from my brain into each corresponding cell in your brain, and my thoughts would then become your thoughts. But," he continued, "you are to me like one who talks all the time, while I, by the exercise of my will, can exclude the fluid from my brain and attract the fluid from yours; thus I make myself acquainted with your most secret thoughts."

CRITICISM UPON A LETTER FROM JUDGE EDMONDS.

BY DEAN CLARK.

In the BANNER of June 1st is an interesting letter from Judge Edmonds, in which he gives his reasons for estimating the number of Spiritualists in this country at eleven millions, and also the reasons why their numerical strength is not generally known and recognized, and furthermore gives his rule of action in regard to believers making a public avowal of their convictions, coming out of sectarian organizations, and associating for the purpose of propagating the truths of Spiritualism, &c.

With proper deference for the large experience, honesty and sagacity of this eminent jurist and Spiritualist, though it may be an unwarrantable presumption in one of far less experience, of more limited knowledge, and of obscure position, to question the soundness of his opinions, and the propriety of his course, of his precepts and example, nevertheless, I feel it my duty to express an opinion upon the contents of his letter.

In regard to the number of Spiritualists, it seems to me the estimate is too high; but be this as it may, the real strength of our cause—as of all others—does not consist in the number of its votaries, but in the spirit which characterizes and actuates them, and more than all, in the stability and soundness of the fundamental principles of our philosophy. "If God be for us," what matters it "who," or how many, "may be against us?"

It is a palpable fact to even a casual observer, that the progress of Spiritualism is unparalleled in the religious history of the world, and the spontaneity of its evolution in all parts of the world, without concert of action or any prearrangement on the part of human agency, clearly demonstrates the supernatural origin of the movement; and strength is added to this conclusion from the fact that it has forced its way against the combined efforts of materialism and skepticism on the part of non-religionists, aided by the determined opposition of the Church universally. Therefore we have abundant reason to take courage, and move on "from conquering to conquer" the prejudices and ignorance of opponents, be our numbers less or more than estimated.

But it was not to this portion of the Judge's communication that I wished to call particular attention; rather to the latter part, wherein he sets forth the policy adopted by himself, and which, by implication at least, he advises believers generally to adopt, viz: to discourage all associative effort, to defeat and not encourage attempts at forming societies, getting up Conventions, &c., to advise priests and laymen who have become convinced of the truths of Spiritualism, that are diametrically opposed to many of their Church dogmas and idolatrous forms, to stay where they are—thereby remaining "in bonds," encouraging the continuance of soulless and corrupt organizations, sustaining by money, personal influence and example, those institutions that fetter the spirit of religious liberty, and trammel freedom of thought and expression—it is to his "cardinal rule of action, to build up no party, make no parade of your faith, withdraw not from an intimate connection with your fellowmen, into whatever condition they may choose to place themselves, be it Catholic or Protestant, Established Church or Dissenters," but rather, if you are an Orthodox priest, "continue as you are, so long as your congregations object not, only let there be no concealment of your belief," &c., or if you are a layman, and have subscribed to a Church creed, which you have outgrown so far that you now believe in the Spiritual Philosophy, whose genius is opposed to all creeds, make no public avowal of your change of faith, and your larger growth; for "why should you? Each man's belief is a matter between God and himself, and it matters not to the world what he believes!" It is to his "principle of action" in staying away from public meetings, and thus by example as well as precept, discountenancing the public exposition of our philosophy whereby we obey the injunction from above to let our light shine, that I refer, and which I propose to examine.

I assent heartily to his primary postulate, that "for centuries past the great curse upon Christianity has been sectarianism," &c., and avow my utter detestation of its cramping and dwarfing spirit, and approve the wisdom of the prime movers of this New Dispensation, the angels of deliverance, who, in the outset, counseled us "to avoid this rock on which modern Christianity had become shipwrecked," and I would by all means profit by the experiences of mankind, and heed the monitions of those who have gained wisdom through mistakes and the suffering incident thereto; but I cannot yet see that sectarianism is the legitimate and unavoidable result of associative labor in the promulgation of truth; but rather it seems to me that bigotry and sectarianism are the fruits of perversion and the abuse of organizations. A creed is not necessary for concert of action, and I believe we can unite our efforts by business organizations for mutual improvement and the promulgation of truth, without imposing any restrictions upon individual liberty of opinion, and without necessarily engendering "party spirit," the bane of social harmony everywhere.

Our philosophy teaches us in the outset the necessity of diversity, and enjoins the duty of "agreeing to disagree," the propriety of which all assent to, and every true Spiritualist practices the unlimited toleration of opinion in others that he demands for himself; and therefore I believe we can and should combine means and efforts to present the truths that have made us free to those who are still waiting deliverance from the bonds of sectarian slavery, which duty we can perform in our present condition of soul-growth, it seems to me, without blundering upon the Scylla and Charybdis of sectarianism that have wrecked the institutions of the past.

At all events, I cannot see the compatibility of the Judge's "rule of action" to oppose all attempts of Spiritualists at association, on the ground of a tendency of organizations to sectarianism, with his advice to those who are in the churches—and therefore in bonds—to stay where they are! I am indeed surprised that so thoroughbred a Spiritualist as the Judge is, should counsel believers, who are still associated with sectarian organizations, whose creeds prescribe their rule of faith and practice, to still remain where freedom of speech is not tolerated, and where a hierarchy, which he professes to oppose, has always existed, and a control has been established by a few over the opinions of the many!

We should rather say to them, sail no longer under false colors; leave the old craft (priest-craft) that has been so long used in robbing mankind of their freedom of opinion, and come out openly and fearlessly, as becomes a free-born soul, and shake off the fetters that have confined you; hide not your light, but let it shine to dispel the darkness in which those with whom you have been associated are involved; deceive the world no longer as

to your true status of faith, by giving moral and pecuniary support to systems that you do not believe, and whose teachings you know to be false and pernicious!

Consistent advice, that! "Continue as you are," indeed! Would it have been good advice to Martin Luther, to the Puritans, and to their descendants who broke the bonds of British oppression? When God "puts new wine into old bottles," we, too, will advise souls that have been filled with new life and light from the spirit-world to stay in the old, decaying systems of ecclesiastical bondage! Such advice may, forsooth, be an unction to moral cowards who are too weak to brave the storm of persecution, and will be approved by those who patronize the churches for the sake of their favor; but every free-born, noble and independent soul cannot but regard it as reprehensible.

Again, the Judge says, "Each man's duty is to give to others the truth as freely as it has been given to him, but to proselyte is none of his business!" What kind of advice and logic is this? Why present a truth you believe to one who does not believe, if not to convince or convert him to your faith, and thereby make a "proselyte" of him? For what has the Judge written so many books and tracts, and given so many public lectures, if not to "proselyte" mankind to the truths of Spiritualism? And yet he says: "Our cardinal rule of action has been to cultivate no spirit of proselytism, make no parade of your faith," &c. Seems to me he has not adhered to the rule laid down for himself and Spiritualists generally, very closely! Is not the injunction given by Jesus to the apostles, "Go ye into all the world and preach the gospel to every creature" as legitimate now as then, and as binding upon us?

If it is wrong to seek "to convert" mankind from error to truth, from ignorance to wisdom, from ecclesiastical bondage to spiritual liberty, then ought not Judge Edmonds to put an injunction upon the spirit-world, and forever hold his peace?

Another point I will refer to, relating to the formation of societies for disseminating the Spiritual Philosophy, maintaining Progressive Lyceums, and cultivating our intellectual, social and devotional faculties, which the Judge discourages by both precept and example in absenting himself, justifying his non-participation by such specious pleading as this: "As long as we would seek to build up no party nor sect, and crave no power over others, or among men, why should believers attend public meetings? What is there to require a public demonstration of faith?" &c. It would be a superfluous effort for me to use time and space to demonstrate to intelligent readers the necessity for and the utility of public meetings, that are always best and most conveniently sustained by associated effort and means. We might as well question the propriety of organizing school districts to promote the interests of education, or of municipal or business corporations of all kinds—the necessity for them is argument enough for justifying their use. What would the Judge say were all to follow his example and keep aloof from his public lectures?

I am as much opposed to building up partition walls, drawing party lines, to abridge liberty of thought, and inculcating narrow sectarian feelings as any man, and shall ever vehemently protest against all attempts at enforcing creeds upon Spiritualists, and all others; but I believe it is our duty to establish business organizations for facilitating mental and spiritual growth, and for sustaining the public exposition of the liberalizing and fraternizing principles of Spiritualism; and until I am convinced that sectarian bigotry is the legitimate and unavoidable consequence of all organizations, I shall continue to favor them, despite the advice and example of so worthy a man as Judge Edmonds.

ARE THERE EVIL SPIRITS?

MISREPRESENTATIONS CORRECTED—THE TRUE QUESTION STATED.

In the BANNER of June 1st is a short article by Dr. H. T. Child, with accompanying comments by the Western editor, who still persists in his misrepresentations of my positions; but like all the rest who have written on the subject, he takes special care not to quote a single argument of mine, or attempt an answer. Now, if Bro. Peebles, or any one else, thinks to decide this question by a cavalier style of misrepresentation and pleasant ridicule, they will ere long awake to their mistake. There is much involved in this question, much more than many dream—it involves the very foundations of our philosophy. We must go before the world on our philosophy, not our facts, for all the ages have had the facts. It is the province of this age and dispensation to furnish an intelligible explanation of those phenomena.

How do our brothers, Child and Peebles, interpret them? Dr. Child essays to philosophize; and what is the grand conclusion reached as a result? Why, "that the spirit-world, spirits and God himself, are material." That is, in fact, there is no such substance, or entity, as spirit—nothing but matter. And what is called spirit, is only matter sublimated by a process of distillation.

Thus we are thrown back upon the barren sophisms of materialism, and obliged to imagine spirit as the result of certain formations, distillations and sublimations, when there was no power to cause them. This kind of philosophy will answer for the Boston Investigator, but not for Spiritualism. What does Dr. Child mean by "the struggle of the spirit to control matter," when, by his own statement, spirit is matter sublimated? Matter restrains and controls matter, that is all there is of it. And what is to hinder this sublimating process from going on forever, and hence, the eternal struggle, or eternal evil? Or, why may we not suppose, by-and-by, a reverse action, and this subtle sublimation be condensed back to gross earth again? According to this logic and philosophy, the human soul is just as likely to be a potato, or a cabbage, hereafter, as anything else. Change is the law and fact of matter, and it condenses and crystallizes as surely as it, at times, pursues the opposite method. Moreover, as "nothing but matter can ever move matter," all the manifestations at once cease to be evidence of a spiritual existence—they prove, according to our sapient brothers, that matter has taken a freak to move itself, or its neighboring particle. But if matter can move matter, of course it progresses, per se, the power of motion. Again: as spirit is matter, it possesses also intelligence, and, therefore, it is a fair and legitimate inference that the tables, etc., move themselves, and possess the intelligence requisite to make the communication. This is the philosophy that comes to us from "the plane of clairvoyance." Such the positions men are driven to in defending the demonology of ancient superstition.

But our good brothers leave the field of philosophizing, and appeal to what they call facts, to sustain such a philosophy. Well, the facts must follow the philosophy, and that being the boldest and grossest form of materialism; the facts, if

they support it, can be no better. But no facts are given, except the *ipse dixit* of Dr. Child, endorsed by Bro. Peebles, that he knows there are evil spirits. How? Why, by virtue of clairvoyant and clairaudient mediumship. Now, it is astonishing that in this age of science and philosophy a sound minded and erudite man, like H. T. Child, M. D., should attempt to settle such a question in such a manner. "I know," has been the assertion of Adventist, Mormon, Catholic, Protestant and all other forms of religion and superstition. And their "I know" has precisely the same foundation as that of Dr. Child. Wherein is his clairvoyance of any higher authority than that of A. J. Davis, Swedenborg, or St. John?

The man who attempts to settle the grave question of the status of human souls in the immortal future with an "I know," based on his own clairvoyance, is not far from the pinnacle of assumptive egotism; but it is assumed that the uniform testimony of the spirit confirms this view. I deny it. Whoever has carefully observed this matter must know that the testimony is not strictly uniform. In a work written by Rev. Charles Hammond, professedly given by Thomas Paine, William Penn, and other spirits of that class, we are explicitly told that no deception exists in the spirit-world. And it is claimed also that they had made this a subject of special investigation. The testimony is, therefore, not uniform, but contradictory, and must be settled by an appeal to principles. It is, as I have shown heretofore, not the facts which prove the theory of demonology, but the mode of interpreting them, and that mode is the same one which supernaturalism has used for ages—it is the surface method, and proves supernaturalism just as perfectly as it does demonism—they belong to each other, and should not be separated.

But, bidding adieu to the argumentative portion of the article, as written by Dr. C., I must say something of the extreme misrepresentations of Bro. Peebles. If he deems it in taste to settle grave questions by that style of logic, aided by a liberal dilution of glittering satire, he shall have the whole field to himself. If an earnest argument is, in his estimation, worthy of no more attention than pointless criticisms, or an attempt to run a parallel between some notions of Universalists and mine, which I utterly disavow, I shall in the future cease the controversy with him. He says my article in the BANNER called for no "direct reply" because it was substantially what I had published in the REPUBLIC. Suppose it was? It had not been replied to, either in the REPUBLIC or in the BANNER, and it still remains unanswered. The only attempt to meet it is, in this article, by assuming that I teach what I positively deny, both in my original article and everywhere else. And yet Bro. P. attempts to make out that I am not "misrepresented," nor "misunderstood," and then goes on to repeat the misrepresentation in a grosser and more offensive form than before. Now, then, let us to the argument, and see what are the facts in the case. And first, what is the precise point made in my articles? It is this: that in the spiritual world, man is not evil, in the sense of being a malignant, or intentionally a deceptive or lying being—these belonged to the earthly, or animal portion, taken on temporarily in the transitional existence of earth.

Secondly, what is the point at which my critics aim, and assume as being mine? It is this: "The vicious, the vindictive, the deceptive, lying, thieving, robbing, the piratical and the murderous, by passing through a 'cataclysmic' operation, can come out in the twinkling of an eye on the 'other side of Jordan' all dripping in blessedness and glittering in glory!" And yet, the author of the above extract assumes to understand, and not misrepresent me! Why, he is only excelled in misrepresentation by F. T. L., in a recent squib in the BANNER, who quotes a sentence, which I carefully qualified and explained, and uses it as though no such qualifications were made.

Bro. Peebles goes on to carry out his assumption that the core of my position is that all the consequences of sin and evil are to be disposed of by "a single cataclysmic death-plunge." And he concludes, if this is not "a rebash of old-fashioned Universalism" he never understood it. I am not disposed to dispute this, for if he was as obtuse in that respect as he is in comprehending my position, he could very easily make such a blunder. His mistake consists in not perceiving the difference between a cause and its consequences. He is still obsessed with the notion that when evil in intention ceases all the results of a life of wrong doing cease also, and attempts, despite repeated denials and explanations, in charging the monstrosities of his own sophistry on me. I repudiate the whole category of such lame attempts at logic; and to make the whole question so plain that a child even cannot mistake, let us use a simple illustration. Suppose a man, one of the most imbruted and vicious to be found, passes into the spirit-world. What is his condition according to the Spiritual Philosophy? He is freed from his animal body with its lusts and passions. He is clothed upon with a spiritual body, homogeneous with the sphere of being he has entered. Has he any materials of happiness? Not unless they are within himself. Death has invested him with no soul culture, and that alone constitutes the condition and possibility of bliss. The loss of his evil tendencies, together with the opportunities for their gratification, is quite a different thing from positive possessions. He has memory, but it is filled with the dark record of his evil life. He has intellect, but it is but little cultured, and has never been joined in accord with the spiritual nature. That is all uncultured, and as feeble as an infant's almost. He is in a world with no more preparation than a man thrown into this world with no knowledge of its nature and laws. He finds an instant adaptation between the air and his lungs, as well as in many other respects. But he would be poorly adapted to enjoy himself, or seize hold of the means within reach. The vicious man is in an analogous condition of unadaptedness. He has never exercised himself in those spiritual attributes which alone can furnish joy to the soul; consequently the bad man, in the strongest and fullest sense of the word, begins his retribution when he ceases his sin. He ceases from compulsion, because he has lost the nature in which evil originates, but all the pleasure he ever knew originated in that which he has lost, therefore he suffers in a double way. He has lost what was pleasurable, and has nothing to supply the soul's craving but the sad memory of a life spent in the riot of animal pleasure. This is the condition which Bro. Peebles terms "dripping in blessedness and glittering in glory." This he calls "old-fashioned Universalism." The fact is, Bro. P. has not yet got out of Whittmoreanism, for he still assumes that to be free from an evil inclination is tantamount to "dripping in blessedness." Does he think the infant all at once takes the topmost seat in glory? It is innocent, but is it grown? Will it be necessary for it to become lying and deceptive and malignant, in order to comprehend the labor of progress? With this illustration no one can fail to see my position; and it is, I think, a common sense and a logical one. And it is an outrageous perversion of my state-

ments and meaning, to force an inference not logically deducible from my premises, and which I have repudiated from the first and always. It is an attempt to involve me and the truth in a false dilemma. I am not "just out of the theologic slime-pool of Methodism, on to the rocky hillside of the most foggy phana of Universalism," but on the contrary have been out a long time, and I am a Universalist in the fullest and strongest sense of the term, but not in the Whittmorean or supernaturalistic sense; and while I have abandoned *in toto* the devil and his angels, and all other forms of old theology, Bro. Peebles has gone backwards, from no devil to a multitude, and to all the flagrant superstitions growing out of demonology; also to the doctrine of depravity, and the self-righteous, egotistic partialism of Orthodoxy; for very complacently he and others assume to call their brothers and sisters who have left the form, "evil spirits," "undeveloped," "devils," and similar opprobrious names. But I will pursue the matter in this strain no longer, as I have an utter distaste of this style of controversy, and will never inaugurate it, nor would I notice it, if I was not so mixed into the subject by those who write as to render it inevitable.

One other explanation, however, is needed. Says Bro. Peebles, "his theory of 'no evil spirits' fell as dead as that put forth a few years since to establish the non-immortality of infants." Does Bro. Peebles intend to say that I put forth such a theory as that? Any one not knowing the facts could think nothing else from the sentence. I protest against being thus misrepresented. I never put forth that theory, but on the contrary converted it. As to my theory falling dead, the piles of articles rushed into the office of the REPUBLIC is a sufficient commentary. And the fact that an increasing number of intelligent Spiritualists are becoming sick of demonology, and the fearful superstitions growing therefrom, satisfies me as to the manner in which it is falling—it is into the convictions of the people. Bro. Peebles reveals one most important fact. The great objection to Spiritualism, in many minds, is the widespread admission of demonology. Now, brothers, if you are disposed to search for truth for truth's sake in this matter, seeking for all facts, and weighing all arguments, leaving all the contemptible arts of the mere disputant to the old world, discarding entirely the personal flings, misrepresentations and insinuations, which are the politician's stock in trade, I am desirous of going on with this discussion; but if not, I have done. I can use those weapons if compelled to, but do not choose them. All discussion of principles should be impersonal, and then we can calmly and lovingly search for the good and the true. The theory of "no evil spirits," as it is termed, is not mine; it is the profound conviction of a not a few of the best minds in the ranks of Spiritualism, who are desirous of giving expression thereto in an earnest, fair and logical manner, and without the necessity of running the gauntlet of sneers and misrepresentation.

Chicago, May 31, 1867. J. S. LOVELAND.

SPIRITUAL AFFINITY.

BY VALERIE.

If there be one divine law above another bearing the impress of heaven and the heavenly, it is the law of spiritual affinity, by which souls in harmony with one another and the limitless world of spirits are bound together in the strongest bonds of mutual sympathy. The gross, the worldly, the narrow mind cannot comprehend it. There is not enough of materialism about it for such to be particularly impressed with its beauty, or to ever so slightly appreciate its sublimity. We do not, however, wish to convey the idea that we believe this law of affinity to be applicable only to a few of a peculiarly etherialized nature. It is, to some extent, like other great laws of the Infinite—universal. The most common, the most earth-bound soul feels a sort of drawing toward other souls of its like; this is a fixed law of Nature, which cannot be broken or done away with. All hearts are to a greater or less extent subjected to its influence, and ever will be through the countless ages of eternity. But, notwithstanding this truth, it is only in beings of the most elevated and refined natures that this glorious law of spiritual affinity meets with its highest fulfillment.

There are, even in the form, those whose spiritual perceptions are so clear, and souls so pure and exalted, that they daily commune with the angels, and bring around them an atmosphere in which only the good and holy can exist. There must naturally ever be a spirit of inharmony between such beings and those of a dissimilar nature. They can have no sympathetic feelings in common. For while the one listens to the music of the angels, and holds sweet communion with the glorified inhabitants of the celestial world, the other finds his highest happiness in those objects which his grosser senses reveal to him, and loves the most intensely those things which are material and earthly. Thus it is that the groveling and low-minded of earth ever choose the companionship of those in whom they recognize qualities in harmony with their own; while the pure and the spiritual draw to themselves only the pure and the spiritual, whether they be in or out of the body.

The tie that binds these sensitive, refined, spotless souls together, is the closest, the most sacred that can exist. Their spirit kinship is perfect. The master chord in the heart of each vibrates at the touch of the other, and sends forth strains of sweet, responsive music. Such have no need of an interpretation through the medium of the flesh, since the soul of each is to others as an open book, written in characters of the brightest gold.

This perfect congeniality of thought and feeling constitutes the highest happiness of the great future life. There is no inharmony among the pure spirits of those dwelling in a perfected state of existence; no discordant note ever echoes from the harp of one of those angelic beings that make music in the infinite choirs of heaven; no cloud of misunderstanding ever arises there, where every soul is to the other as a crystal well wherein it sees its own perfect reflection.

Thus it is that the sublime law of spiritual affinity works in the celestial world; and it is by this same law that in this earth-sphere mortals are making progression toward the holiness and the happiness that shall be theirs when they have attained to the life of the angels. Blessed thought that those joys which are the purest and the best on earth, shall be perfected in heaven! No spirit there ever suffers from being misunderstood and misappreciated, but the golden chain of perfect sympathy binds all angelic souls together, and harmony reigns complete throughout the ambrosial bowers of Paradise.

An Irishman with a heavy bundle on his shoulder, riding on the front of one of the "Neck" cars, was asked why he did not set his burden on the platform. He replied, "Be jabbers, the horses have enough to do to drag me—I'll carry the bundle."

Children's Department.

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

"We think not that we daily see, About our hearts, angels that are to be, Of many of their will, and we hope Their souls and ours to meet in happy air." LUCIAN HERR.

BOUQUETS OF FLOWERS.

Apple Blossoms.

The wonderful apple trees that bring up from the soil and down from the sunlight and air their two crops, one of bloom and beauty, the other of luscious fruit, cluster around our homes like so many protecting penates. What sweet rest seems brooding over an old orchard! In no other place does the sunshine make such tempting shadows, that gulver and glimmer, and in which the grass thrives and tosses itself in waves like those on a tiny lake. Nowhere else do the dandelions and buttercups look so golden and bright; and we all know that the robins choose the orchard as their special place of home comfort.

Who can help loving the apple blossoms? not only for their beauty, but for all that they tell us? They seem to hold within their pretty pink and white cups so many sweet memories, that no wonder they are not content with their one gift of sweetness, but lengthen out their lives into delicious fruitage.

They belong to a large family, the members of which resemble each other in many branches. To the same class belong all the roses; and how much like the single rose is an apple blossom. Also the pears, peaches, cherries, quinces, myrtle, syringa, blackberry, strawberry, all are in the same class, and a rich and thrifty family they are, not content with giving us one gift, but bringing us richness and plenty through the whole year.

There are some people that are just like this family of flowers. Their whole lives bring sweetness and blessing. If you knew Aunt Margery, I am sure you would be thinking of her now, for just such a life was hers. She always managed to get the richness of everything into herself. She could find beauty and gladness, sweetness and love, where many would find only hopeless despair; and from all that she found and gave, there was always left the richest and best within her own spirit, so that when her youth with its bloom passed away, there was left the golden fruit. One little event in her life I will give to you to testify of all this.

A cold, easterly storm was raging, and the winds rocked the branches of the trees till they moaned and sighed in a most dismal way, and the rain that fell seemed as cold as snow, and those exposed to it turned away their heads, as if to find something warmer and more welcome. Through this storm Aunt Margery peered from the low windows of her cottage, and saw a poor, forsaken-looking creature cowering from the storm, a wee bit of a child without comfortable clothes, and with no shelter from the rain. In a moment she was at the door.

"Come, come," called out her pleasant voice. "What do you want?" was the rude response. "Come, see what I have for you." "S'pose I know; a good licking." "No, no, a nice cake. Come and see." The little steps drew nearer, half timidly. "Say, won't you thrash me? Show your cake." "Here it is, sweet and nice! Come; I have a warm fire; you may warm you while you eat the cake."

Up came the little one, and her appearance was as forbidding within the house as in the street. Her hair hung in great uncombed masses, her hands were unwashed, a sort of ingrained smut covered her face. All her ways were like her looks, rough and unseemly.

"Where is your home?" "I stays 'round. My mother's got fits, and lives at the poor house, but I runs away." "Do you wish you had a home?" "I'd like the fire and the cake, but I don't want the licking, when I gets that I runs away. That's what I runs from now." "And where are you going?" "Oh most anywhere."

"Will you stay here?" "If I can have another cake and you don't thrash me." Aunt Margery laughed, and put on her tea-kettle and bustled herself about her supper. She prepared a bath, and soon had the little one in it, and wrapping her in her own dressing-gown, and encasing her little feet in her own stockings, she gave her the promised cake and a plenty of bread and milk. The little face looked wan and pale, and the eyes heavy and dull, so Aunt Margery soon fitted up a little bed beside her own, and put the little one in it.

Aunt Margery's face fairly shone with the fun of the thing. To think that she had this wee bit of a child, almost a baby, wrapped up in her nightgown, and with her little pale face peeping out from her ruffled night cap! As she sat in the room close by, and listened to the heavy breathing of the child, and to the driving storm, her lips quivered in gratitude and in grief. Thinking of all that little one's life, so desolate and forlorn, she could not keep back her tears. Thinking of all the gladness of her simple life, she could but lift up her heart in thanksgiving.

The girl's name was Molly, she said. Through the night she was very restless, and by the dimly burning lamp Aunt Margery could see that her face was burning with fever. In the morning she moaned pitifully and would take no food, so Aunt Margery called in her good friend, the doctor, as he passed. He looked at the child, turned half away, rubbed his head, and then looked straight into Aunt Margery's face.

"What did you do it for? She has the small pox." That dreaded word paled Aunt Margery's face a little, but she said calmly: "Our place is retired; no one need be exposed. I will take good care of her, and you need not come in to see her, only speak to me from the road what I must do." "But you will send her to the authorities and have her taken care of?" "No indeed," said Aunt Margery, calmly and firmly. "It was no mistake her coming here; it was meant that I should take care of her."

"But you will perhaps take the disease." "If I do I shall not die. I feel that, and to suffer a little is not much." "But who will take care of you?" "That remains to be told." In vain the good doctor urged; Aunt Margery was firm, and he left her with a stronger faith in the good of the human heart than he had had for many a day. And little Molly's fever raged, and in her delirium she fancied all the terrors of her story, but plentiful life was coming. "She dreamed she was to be whipped, to be tied up, to go without her



Banner of Light.

BOSTON, SATURDAY, JUNE 22, 1867. OFFICE 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR.

All letters and communications intended for the Editorial Department of this paper should be addressed to Luther Colby.

Spiritualism at the Anniversaries.

The late Anniversaries furnished excellent opportunities for bringing forward into influential prominence the salient doctrines and beliefs of Spiritualists, and it gave us most sincere joy that the occasion did not go by unimproved.

We happen to know that the influence of our meetings during that particular week was excellent. The same purist journals that once derided the cause of anti-slavery, but are now among its noisiest champions, did not forget their natural instincts in this case so far as to name the meetings of Spiritualists even with respect; and in that we see the certain sign of the increase which is yet to give to Spiritualism the supremacy.

The End in Mexico.

The fact is well established now, after so long waiting, that Maximilian has been captured with his entire army of foreign levies, and been compelled to give up his sword to Escobedo, his conqueror. He did it with genuine military pride, as if, too, he could not forget that he had imperial blood flowing in his veins.

Emma Hardinge.

This noble-souled worker in the cause of Spiritualism and the elevation of the human family, made us a call last week while on a brief visit to this city, in company with her mother.

Physical Manifestations.

Laura V. Ellis, "the wonderful child medium," will hold public sances for Physical Manifestations at Fraternity Hall, in this city, every evening during the week, commencing on Monday, June 17th.

Meetings in Charlestown.

The City Hall was secured on Sunday, June 9th, for J. M. Peobles to speak in, Washington Hall not being large enough to contain the numbers who wished to hear him.

Somerset, Ky.

A correspondent informs us that there are quite a number of Spiritualists in Somerset, Ky., and many others who are anxious to know something about the Spiritual Philosophy.

St. Louis Book and News Company.

It gives us much pleasure to learn that this company is in a very prosperous condition. Many important changes have been made in the establishment since it passed into the hands of the present proprietors.

A Kind Providence.

We like to speak of such magnificent crops as are now promised to the country. The harvest has already begun in the South, where the sickle has been put in; and such a yield of wheat is to be garnered from the broad fields of that section as will gladden the heart of man.

For millions, the story this year is altogether in our favor. Peaches are bending down ten thousand trees in the immense orchards of Delaware and New Jersey. Strawberries are reddening fields and hillsides from Illinois to the Atlantic.

The College, the Market, and the Court.

The title of this sumptuously handsome volume pretty definitely conveys to the mind of the reader the aim and character of the book. It enters upon a broad and thorough discussion of woman's relation to each of the fields above specified.

Mrs. Gordon in Colorado.

The Central City Daily Times, of May 24th, contains nearly a column and a half on the subject of Spiritualism, brought out by listening to a lecture by Mrs. Laura De Force Gordon.

Children's Lyceum Exhibition.

The Children's Progressive Lyceum No. 1, of Charlestown, will give a grand exhibition at City Hall on Thursday evening, June 27th.

A Woman's Secret.

By Mrs. Caroline Fairfield Curbin. Chicago: Central Publishing House. For sale in Boston by Lee & Shepard.

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New Publications.

WEBSTER'S ILLUSTRATED UNABRIDGED DICTIONARY is conceded to be the great publication feat of the century. The very task of conceiving the plan of so stupendous a work, in all its countless and nameless details, is one which may not be measured by any ordinary phrase.

The illustrations of this new edition of Webster appear to be almost without end; and what is more, they are of a character to compare, in point of accuracy and faithfulness, with those of any work at all akin in its scope and character.

It gives us, as to a certain degree the guides and directors of the popular mind, unqualified satisfaction to add our own voluntary testimony to the educating power of Webster's Quarto. It is of itself an academy of learning.

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The title of this sumptuously handsome volume pretty definitely conveys to the mind of the reader the aim and character of the book. It enters upon a broad and thorough discussion of woman's relation to each of the fields above specified.

Mrs. Gordon in Colorado.

The Central City Daily Times, of May 24th, contains nearly a column and a half on the subject of Spiritualism, brought out by listening to a lecture by Mrs. Laura De Force Gordon.

Children's Lyceum Exhibition.

The Children's Progressive Lyceum No. 1, of Charlestown, will give a grand exhibition at City Hall on Thursday evening, June 27th.

A Woman's Secret.

By Mrs. Caroline Fairfield Curbin. Chicago: Central Publishing House. For sale in Boston by Lee & Shepard.

Somerset, Ky.

A correspondent informs us that there are quite a number of Spiritualists in Somerset, Ky., and many others who are anxious to know something about the Spiritual Philosophy.

St. Louis Book and News Company.

It gives us much pleasure to learn that this company is in a very prosperous condition. Many important changes have been made in the establishment since it passed into the hands of the present proprietors.

The College, the Market, and the Court.

The title of this sumptuously handsome volume pretty definitely conveys to the mind of the reader the aim and character of the book. It enters upon a broad and thorough discussion of woman's relation to each of the fields above specified.

deeply; she only touches, but with eloquence and point, many themes of engrossing interest, which thus give a greater zest and force to her flowing narrative. She naively confesses that she has merely sought to "get at a few underlying principles as old as the hills, and place them in, possibly, a new light before the reader."

SENSE AND NONSENSE is the title of a stout book, coming from the author in Philadelphia, Simon M. Landis, M. D., D. D., (or, "Doctor of Body and Soul.") It purports to be published by the First Progressive Christian Church of Philadelphia. We could not undertake to enumerate or estimate its contents. It seems to us to be full of rams' horns and chain lightning.

THE AMERICAN ODD FELLOW for June, which is the official organ of the extended Order throughout the country, opens with unusual Summer freshness, and holds out to view a list of happily chosen articles in prose and verse.

NEIGHBORS' WIVES. By J. T. Trowbridge, Boston: Lee & Shepard. This author has many admirers, and his books sell well. The story of "Neighbors' Wives" was written for the Northern Lights, and was one of the principal attractions of that magazine.

New Music.

Oliver Ditson & Co., 27 Washington street, Boston, have just issued another fine composition by John P. Ordway, M. D., entitled, "Tell me, darling, that you love me," serenade and chorus, companion to "Twinkling Stars," by the same author, which had an unusual popularity, and a sale of nearly one hundred thousand copies.

Personal.

Dyer D. Lum, of Springfield, Mass., a profound thinker, able writer and speaker, intends to pass the months of July and August in Central New York, and will be happy to address Spiritualist Societies in that region, if desired. Address as above.

Milwaukee, Wis.

From a private note written by Dr. H. S. Brown, dated Milwaukee, we learn that the spiritual meetings there are prospering. Three sessions are held each Sunday. The society recently passed resolutions favoring woman's becoming equal in law to man.

The Masonic Dedication.

The 24th will be a gala-day in Boston, on the occasion of the dedication of the new Masonic Temple. The masons will be out in full ranks and full regalia. Numerous bands of music will enliven the scene.

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ALL SORTS OF PARAGRAPHS.

The BANNER this week is a superb number. Read every line.

See notice in another column of the first prize of the Children's Progressive Lyceum, of Bridgeport, Conn., to take place on Friday, June 28th, at Pembroke Lake.

We have received an order for books from May & Sell, Erie, but no State is named. Will the above parties, or Prof. Stearns, send us the full direction?

We have on sale the musical compositions of A. B. Whiting. See advertisement for further particulars.

Friend Wilder, the maple sugar arrived safe.

Dr. King's menthated beer flows freely through the arctic fountain, and tastes deliciously this hot weather. Drop in at 654 Washington street and try it.

Theodore Parker aptly compared some who grew suddenly rich to cabbages growing in a bed. They smother the violets, but are after all nothing but cabbage heads.

There are five thousand Americans in Paris.

When a principle is found in the consciousness and external nature to be universally true, then is found one of the keys, which will aid man in unlocking the mysteries that are within and without him.

Old songs they ring upon the brain Like whispers from the far off spheres, And with their thrilling spell revive The garnered love of by-gone years.

The integrity of the heart, when it is strengthened by reason, is the principal source of justice and wit; an honest man thinks nearly always justly.—Rosenau.

The Swedenborgians have established a theological school at Waltham. In Aroostook county hay is plenty at eight dollars a ton; a hundred miles away it brings forty-five dollars.

Accounts from the Sandwich Islands state that on the fourth of April the tide rose and fell at the island of Maui, three feet eight times at intervals of fifteen minutes, and receding left the reef quite bare. The best explanation of these eccentric waves, which are of frequent occurrence along the coasts of the Sandwich Islands and those of Japan, China and California, is that they are caused by submarine earthquakes.

Cincinnati sends \$50,000 in gold to the Pope, by the hand of Archbishop Purcell.

The Milwaukee papers record a sad story about a bloated and drunken vagrant who was placed in the station house the other night, where he was recognized as a once noted divine, who, years before, had, under the guise of religion, seduced the wife of one of his parishioners, and whose downfall from that time had been certain and speedy.

A fourteen year old canary bird has just died in Boston. It sang well until it was thirteen.

We were amused with the remark of an old lady who was admiring the beautiful picture called "Saved." "It's no wonder," said she, "that the poor child fainted, after pulling that great dog out of the water."

The work of building the first convent in western Massachusetts, which was commenced about a year ago by the Catholic church of the Holy Name at Chicopee, has been resumed with increased activity since the opening of spring, and will be prosecuted without delay to completion.

P. T. Barnum has sold his fine residence at Bridgeport, Conn., to Hon. John Morrillsey, for \$65,000, and purchased one on Fifth Avenue, New York, for \$100,000.

The "miraculous" story in a late number of the N. O. Crescent we consider a canard.

Foreign papers inform us that the Davenport Brothers are still holding séances with great success on the Continent of Europe. Many people are becoming converts to Spiritualism through their instrumentality.

By the burning of Idaho city on the 17th of May four hundred and forty-two houses were destroyed. The loss is estimated at \$1,000,000.

The United States Treasury last week contained one hundred and four millions of dollars in gold!

Immigrants to the number of four thousand four hundred and twenty-six arrived in New York from Europe during the twenty-four hours ending at noon, on Sunday week, and nearly as many more a few days later.

A correspondent of a Roman Catholic contemporary gives a very different account of the Empress's health from that given in the Parisian journals. He says that the little patient's health "is such as to leave no hope of his recovery. The poor child is a victim to scrofula of the most determined character, and a part of the bone has already been removed and replaced by plates of gold, in a recent operation. It is stated positively as the opinion of M. Nelaton that he cannot survive a second operation, and that his living to succeed to the throne is utterly improbable."

The Hartford Carpet Company's works were entirely destroyed by fire, at Tariffville, Conn., June 10th. Loss, one and a half million dollars; insurance four hundred and twenty thousand. Two thousand persons were thrown out of employment by the calamity.

In Troy, N. Y., there is a cooperative association of forty-eight iron founders, who have a capital of \$25,000 in shares, of \$100 each, and every member a laborer. While other founders were without profit last winter, these cooperatives earned \$7000 in wages.

A Pennsylvanian has just had to pay a fine of \$20 for putting his arm around a lady's waist. "A waste of time and money."

There are five barrels of whiskey in Cincinnati to one barrel of flour.

THE BELOVED. Too pure for earth, her spirit took its flight To heavenly realms, a land of living light.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY.

(Opposite the American Museum.)

WARREN CHASE, LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Our Book Trade.

Complete works of A. J. Davis, comprising twenty volumes, sixteen cloth, three in paper. Nature's Divine Revelations, 20th edition, just out. 3 vols. Great Harmonies, each complete—Psalms, Psalms, Song, Reform and Pinner. Magic staff, an Autobiography of the author. Penetrator; Harbinger of Health, Answers to Ever-Recurring Questions, Moral Lessons from the Bible, History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providence, Harmonical Man, Free Thoughts Concerning Religion, Present and Future Life, Approaching Crisis, Health and Life, Children's Progressive Lyeum Manual—Full set, \$21.

Popular Medicines.

Mrs. Apence's Positive and Negative Powders, Dr. H. B. Rorer's preparation of Dodd's Nerve and the Neurophatic Balm all continue to receive wide attention. Our office. Bink's Ambrosia for grey hair is also on our shelves. Dr. Barden's Family Medicines, which deserve a better share of patronage than they receive.

Advice.

Advice is not always acceptable, not always valuable, nevertheless we are prompted to offer some at this time, which, from much study, observation and experience, we feel sure, if read and heeded, would save some lives and much sickness and suffering.

Our spring has been cold and wet, summer has lingered, but come at last. It is an old saying that "winter never rots in the sky," and it is equally true of summer. We may expect a hot, if not a long summer, and our systems, seldom prepared for the changes of the seasons, will be more subject to the diseases of summer from its suddenly bursting upon us at a late date. Cholera, cholera morbus, and the whole brood of summer complaints, are to a great extent avoidable. We are well aware that all diseases cannot be avoided; some cannot be foreseen; some cannot be guarded against; some cannot be prevented, and some cannot be cured. But as Spiritualists, we ought to be wiser, healthier and better than the "scribes and pharisees," or the heedless multitude who eat, drink and riot recklessly, and suffer the consequence, or come to our mediums for relief.

Our habits and fashions of eating, drinking and dressing lie at the bottom of more than half the diseases of life, and one-fourth or more are inherited, and might be prevented mostly. Thus three-fourths at least of the sickness, and suffering arising therefrom, might be avoided in this life.

But we did not intend a dissertation on this subject at this time, only to give a few words of advice to the readers of the BANNER, especially those living in large cities and dependent on markets and groceries for food.

1st, Do not wait until sickness catches you or your neighbor before you observe the rules of health, but put your house and body in order at once.

2d, Procure and use no partially decayed vegetables or fruit, but have the best, or none.

3d, Use as little meat as possible, and always the best—mutton or beef, no pork; dried and smoked meats preferable.

4th, Use but little fish, which ordinarily is healthy food, but in summer is so liable to decay that it is dangerous, and it also increases the demand for drink, which is one of the principal causes of summer diseases in our large cities.

5th, Avoid all the slops, ales and beers, and biers, root or lager, and for drink use pure water, or get the lemons and white sugar and make your own lemonade. Weak tea is much less dangerous than most of the water unhobbed of our cities, and far better and safer than the slops peddled at the street corners to the thirsty travelers and hurrying business men and women.

6th, Use dried and preserved fruit, and sound, ripe fruit, dried peans, beans, corn, rice, bread, hard and salt butter, jellies, &c.

7th, Avoid tobacco in every form, stimulants and condiments entirely. It is better to live on bread and cheese and water three months, than to have a month of sickness. "An ounce of preventive is better than a pound of cure."

8th, And last, but not least, avoid all excitements of the passions; keep cool and calm; do not get angry, nor swear, nor scold, nor fret, till cold weather ensues at least; better never do it, but especially avoid it in summer. Keep good company, good habits, attend to business, and especially to the messages from spirit friends, and let the diseases run after those who will not heed good counsel nor the voice of reason.

"State of Trade."

Synopsis of the "state of trade," from the New York Daily Tribune: Cotton quiet and steady—coffee dull—corn declined—sugar dull and steady—provisions quiet—whiskey dull, [might be duller to advantage.] The above is for Baltimore, and Chicago is ditto, or like the Scotchman's road, which was all down hill one way and pretty much the same the other way. Cincinnati is dull too, and so on—dull, steady, &c., to the end of the chapter. Crops reported good, and coming soon; prospects good for eaters and drinkers, and rather poor for speculating buyers and sellers; might be poorer to general advantage. Middle men rob the producer and consumer both usually, and often enrich themselves and sometimes devour each other. Dull and steady and quiet, are queer words for representing the prices and sales of produce, especially whiskey and tobacco, which are never dull nor steady, if they are quiet. Railroad shares and other stocks are also often reported heavy—a term that might be properly applied to coal and iron, but not to shares of stock, except as custom renders anything proper, even the ridiculous habit of chewing tobacco and snuffing it up the nostrils.

The Albany Tragedy.

The city of Albany, State of New York, and to some extent the country at large, is again startled by another of those horrible murders which society has so long justified, as in the case of Sickles and Key, on a false basis, and one that God, conscience, nor the spirit-world can approve.

We know nothing of the parties to this tragedy except the public history and reputation of the two men, in which the victim stood far better than the prisoner, so far as we know of them; but of one thing we are certain, and have long proclaimed it as a result of our defective social laws, viz., so long as man keeps woman in a subservient position, and acts for her as master, guardian and protector, and so long as base, corrupt and wicked men have the ownership of women as wives, whose systems, mental or physical, render them unfit for companions, and so long as woman is not allowed to vote, to sit on jury, to act as attorney and judge, so long will the country be often startled by such tragedies, and more frequently while the law justifies the parties who take vengeance, or justice, in their own hands, and exe-

cute it on those whom the law would not reach, however stringent.

The remedy for these violent outbreaks of passion does not lie in letting off without punishment, or with light punishment, nor does it lie in making the law of marriage more stringent, but it lies in elevating woman to her true sphere and position, where she can protect herself, and not depend on a husband, often absent, and often corrupt and more addicted to the same vices than the wife, and usually more than the victims of their vengeance.

Ours is a false system of morals, which stains the character of a woman by an act which a man may commit without moral injury, and only be punished for when it is a trespass on another man's property, which is terribly debased and degraded by the act, which under other circumstances would have no such effect, even if the man were ten times more corrupt and wicked.

All these artificial systems, as substitutes for the natural law of equality of the sexes and equal rights before the law, are proving failures and working mischief.

Solution of Tar.

Dr. E. F. Garvin has evidently made a step in medical science, in this new application of an old and highly esteemed remedy for disease under a new form, in the medicinal application of the essence and virtue of the pine tree. For description and effects see notice in another column; but we wish here to call attention to the fact that under the present inspiration, with medical, surgical and physiological knowledge, new and important discoveries are being made more rapidly than ever before, and of more importance, and we can see no reason why this should not go on to higher and higher perfection, until diseases are nearly exterminated and man made as healthy as the wild beasts. Nature would at least teach this as practicable. But of one fact we feel fully assured, and that is, man never can be a healthy, happy or harmonious being while he poisons his body with tobacco, whiskey, pork, coffee and other narcotic and stimulating substances which Nature teaches him, equally as well as she does the beast, to avoid. We may think up the broken constitutions and repair the evils inherited, and this solution of tar may do its share, but the true policy is to avoid the causes.

J. A. Tyler, of Grass Valley, California, writes us most encouragingly of the prospect of Spiritualism in that section of the Western slope. He speaks in the highest terms of the lectures of Mrs. Laura Cuppy and the work she is doing. He also says Miss Cassien, of Newark, N. J., a very high compliment as a medium for answering sealed letters, and says he has received complete and satisfactory texts from her in the answers to questions sent under seal and returned answered and unopened. We have known several cases where the spirits declined to answer letters through her, and she promptly returned the letter and money; and we feel no hesitancy in endorsing her honesty and mediumship, but we never endorse any medium as perfect, for we have not found one yet—not even Jesus, who may have been the best.

The frank, plain and candid letter of Judge Edmonds in the BANNER of June 1st, is timely and to the point and purpose; could not be more appropriate. Our friends should secure and save that number of the BANNER as a standing reference, and press it upon the attention of every Christian, especially every preacher.

Mrs. E. D. MURPHY, formerly Mrs. E. D. Simmons, Clairvoyant, Magnetist and Electric Physician, has removed from 1249 to 1162 Broadway, New York.

A Message Verified.

Seeing to-day the communication in last week's BANNER, hailing from Capt. George Ayling, I feel prompted to say that the captain was a personal friend of mine, and one in whom I once took great interest. Suddenly missing him, years ago, I have since often queried whether he had gone aloft or not, and, if the former, why he did not signalize himself. His communication is the first word received as to where he had been sailing and what port he had made. His conversation, through Mrs. Conant, is every way characteristic of him. He was a good medium, and the inventor of a most wonderful quadrant, by which a ship's reckoning could be ascertained by artificial light at midnight equally as well as by the sun at midday, and which was exhibited before and tested by the Harvard professors, and practically experimented with on board the Cunard steamers, resulting in the greatest success.

In this connection it is well to remember the grand and important truth affirmed by Capt. Ayling, and confirmed by every day's experience, that poets and painters, inventors, designers, artists and artisans of every kind—all those who seek to embody thought and feeling, the idealisms of their soul in creative art, are indebted to minds in spirit-life for their conception of the practical and beautiful, the useful and the true; to those who by virtue of their increased knowledge, which is power, are readily able to manipulate the plastic brains of earth, to breathe upon and permeate with quickened life minds in human form, that they shall constantly outwork facts and fancies, truth and beauty, while dwellers here below.

But my pen runs upon other matters. I simply desired to bear testimony to the faithful characteristics and naturalness of the purported communication from my friend. G. A. B. June 10.

Caution to Spiritualists.

I have just noticed by the BANNER and other papers that a Convention of radical religionists has been held in Boston, for the purpose of organizing a free religion in America.

My purpose in writing you at this time is to warn you and all the Spiritualists of America against being deceived by any movement under any other name than that of SPIRITUALISM. It is too late to be deceived. Those of a spiritual faith, working under the inspiring philosophy of A. J. Davis and hosts of mediums and co-workers who have stood in the brunt of the battle, must not lose the victory that is sure to come.

It requires but little foresight to see the great triumph of Spiritualism in the short distance. Like Aaron's rod, it is destined to swallow up all other religions of the world. In short, we are on the very threshold of a New Era, impregnated with the most marvelous advances in human progress, all of which are to culminate in the triumph of Spiritualism in America. The whole truth cannot be told now. Let us all stand firm to that faith that is based upon the life and teachings of the unseen and loved ones above, and for which many of us have so long contended. The victory is ours. Let us not fritter it away by an affiliation with seemingly well meaning but weakening influences. In closing, let me urge again, be faithful to Spiritualism. All good well. L. U. REAVIS.

Dr. J. Whipple, Jr., as a Healer.

I desire to say a few words in favor of one of the most worthy and efficient laborers in our cause that I have ever been my good fortune to meet, Dr. J. Whipple. He has been stopping in our place for the past ten days, relieving the sick and suffering, who have visited him in large numbers. He employs the same methods of healing as Dr. Newton, and apparently with as good success.

I was present in his rooms and saw him operate on some patients who were in a very bad condition, and was surprised to hear them say, after one treatment, that they were completely free from suffering and felt as well as ever. Dr. Whipple is possessed of a powerful physical organization, and a heart full of human sympathy, which makes him well adapted to impart his strong vital force to those who need them. In addition to these he is a remarkable medium, and derives much strength from the unseen influences that aid him in his labors for suffering humanity. He has with him a long list of testimonials of wonderful cures that he has performed in other places, which speak highly of his past success.

He is not only laboring as a healer, but works in every way to promote the cause of spiritual truth, and to bring about reform. From what I have seen of him it seems to me that he is possessed of healing powers superior to most men, and as a true worker in the spiritual cause there are none more earnest than he.

A. E. GARRETT.

Putnam, Conn., June 11, 1887. [See the Doctor's card in another column.]

"NED NEVINS, THE NEWSBOY, or Street Life in Boston," by Rev. Henry Morgan, is having a great run. Fifteen thousand copies have already been issued, and the demand for this work, we understand, is unabated. The great success of "Ned Nevins" lies in the fact that there is soul in it. In the language of the author, "the great masses of mankind love heart, soul, and life; they care but little for cold, classical, artificial, icebergs of criticism, icebergs of theory, icebergs of divinity, icebergs of pulpit, icebergs of pews, and icebergs of formalities they care not a straw for. The hearts of the masses are moved by one common sympathy, one grand purpose of reform, one holy aspiration for advancement. Strike the keynote of man's elevation and regeneration, and all the world will listen."

Canvassers find it the most successful book in the field. We will forward this interesting work by mail to any address on the receipt of \$1.50.

THE PARIS EXPOSITION.—The Mason & Hamlin Cabinet Organ are attracting much attention at the Paris Exposition. The correspondence of the New York Journal of Commerce, after alluding to the very complimentary terms to the American pianos in the Exposition, continues:

"No less artistic skill and taste displayed in the fine Cabinet Organs of Messrs. Mason & Hamlin, which are acknowledged to excel whatever has yet been effected in the quality and sweetness of tones produced from reeds. The exhibition of these has been a great success, and has taken Parisian artists and builders quite by surprise, because they were in a great measure unprepared to find American mechanical genius developing itself so much upon objects relating to the agreement and luxury of life, as upon those which have regard only to profit and utility. The cases of these magnificent Cabinet Organs have also been extremely admired for their design and execution, in both of which respects they are allowed to rival the best productions of the Faubourg St. Antoine."

Grove Meeting.

The First Spiritual Society of New Boston, Ill., will hold a Three Days' Convention, commencing Friday evening, June 23rd, 1887. There will be basket dinners Saturday and Sunday. Good speakers and mediums will be present. A general invitation is extended to all, and a good time expected. New Boston is on the Mississippi river, sixty miles below Rock Island, and twenty-five miles above the Quaker Junction, O. & N. R. Friends who contemplate meeting with us, particularly lecturers and mediums, are requested to correspond with the undersigned. Friends arriving will repair to the Myers House, where the committee will meet and appoint them places.

By order of the Committee, R. S. CRAMER, Cor. Sec.

Grove Meetings.

The Spiritualists of Malden, Melrose and vicinity will commence a series of meetings in Pleasant Grove, (Melrose,) on Sunday, the 16th inst., at 2 o'clock P. M. Able speakers are engaged to address the meetings. Carriages will convey passengers to the Grove in the one o'clock horse car from Boston.

- Moses STEARNS, Malden. G. W. VAUGHN, R. T. BARNETT, HENRY PHELPS, F. FOUNTAIN, ALVIN LYNDE, I. S. HOPKINS, I. T. LERVEY, Melrose.

Picnic Excursion.

The annual excursion and picnic of the Children's Progressive Lyeum and Spiritualists of New York and vicinity will take place Wednesday, June 15th, 1887. The grounds are engaged at Blue Grove, Putnam Co., N. Y. The excursion will leave the City at 10 A. M., and will have the Christopher street pier at 10 A. M., precisely, and touch at 34th street, each way. Speaking, music, dancing and other festivities will be the order of the day. Tickets fifty cents; to be had at the piers on the morning of the excursion or of the committee—P. E. Farnworth, H. W. Farnworth, Titus Merritt, A. E. Merritt, Ervin Stuart. N. B.—Should Wednesday prove stormy, the excursion will be deferred until the following Friday, June 21st.

Children's Progressive Lyeum Unlath Picnic.

By consultation and correspondence with a majority of all Progressive Lyeum Conductors in this State, we are happy to announce that there is a general response to have a grand union picnic at Union Grove, Greenwood, Mass., on or about the 10th of July next. Full particulars next week in BANNER OF LIGHT.

E. B. CARTER, Lowell. DR. A. H. RICHARDSON, Charlestown. J. S. DODGE, Chelsea.

SPIRITUALIST MEETINGS.

Boston.—Spiritual meetings are held every Sunday at 641 Washington street, at 3 and 7 1/2 P. M. The Children's Progressive Lyeum meets at 10 A. M. The Parents' Lyeum meets in the care of Miss Phelps at No. 12 Howard street, up two flights, in hall. Sunday services, 10 1/2 A. M., 3 and 7 P. M.

FAIR HAVEN.—Meetings are held in Temperance Hall, No. 125 West Street, every Sunday, at 3 and 7 1/2 P. M. Speaker engaged—Miss Julia J. Hubbard June 23; Cephas B. Lynn, June 30; Mrs. Sarah A. Byrnes, July 7 and 14. L. F. Freeman, July 21.

CHARLESTOWN.—The First Spiritual Association of Charlestown hold regular meetings at City Hall every Sunday at 7 and 7 1/2 P. M. Children's Lyeum meets at 10 A. M. A. H. Richardson, Putnam Co., N. Y., is our Guest. Speaker engaged—J. M. Peabody during June.

CHelsea.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, at 7 and 7 1/2 P. M. The Children's Progressive Lyeum meets at 10 A. M. J. S. Dodge, Conductor; Mrs. E. B. Dodge, Conductor; Mrs. E. J. Mayo, Guardian. Speaker engaged—Mrs. C. F. Farnworth during June.

NEWTON.—The Spiritualists of Newton hold meetings every Sunday in the Unitarian Division Hall, Chelsea, at 3 and 7 P. M. Mrs. M. A. Hicker, regular speaker. The public are invited. Satisfies, D. J. Barker, Supr.

Lowell.—Spiritual meetings are held at the Unitarian Church, Lowell, every Sunday, at 7 and 7 1/2 P. M. The Children's Progressive Lyeum meets in the forenoon. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian. Speaker engaged—Mrs. B. A. Byrnes during June.

Cambridgeport, Mass.—Meetings are held in Washington Hall, Speaker engaged—Mrs. Wilson, June 22 and 29.

Haverhill, Mass.—The Spiritualists of Haverhill hold meetings at 30 West Street, Haverhill, at 7 and 7 1/2 P. M. The Children's Progressive Lyeum meets at 10 A. M. C. G. Hubbard, Conductor; Mrs. E. L. Currier, Guardian.

PLYMOUTH, Mass.—The "Plymouth Spiritualists' Fraternity" hold meetings in Lyman Hall, three-fourths the time of the Children's Progressive Lyeum meets every Sunday forenoon at 11 o'clock.

Worcester, Mass.—Meetings are held in Horticultural Hall every Sunday at 11 A. M. and every Tuesday at 7 P. M. Mr. E. R. Fuller, Conductor; Mrs. M. A. Richards, Guardian. Speaker engaged—Mrs. Emma Harding during June. Mrs. Martha F. Jacobs, Guardian.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Wallon's Hall. Progressive Lyeum meets at 10 A. M.; Conductor, H. W. Williams; Guardian, Mrs. M. A. Richards. Lectures at 3 and 7 P. M. Speaker engaged—A. T. Fosdick during June.

FITCHBURGH, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Fielding & Dickinson's Hall, Foxboro', Mass.—Meetings in Town Hall. Progressive Lyeum meets every Sunday at 11 A. M.

QUINCY, Mass.—Meetings at 3 and 7 o'clock P. M. Progressive Lyeum meets at 10 A. M.

South Danvers, Mass.—Meetings in Town Hall every Sunday, at 3 and 7 o'clock P. M.

LYNN, Mass.—The Spiritualists of Lynn hold meetings every Sunday afternoon and evening, at Essex Hall.

SALEM, Mass.—Meetings are held in Lyeum Hall regularly every Sunday afternoon and evening, free to all.

ROXBURY, N. Y.—Meetings are held in Pratt's Hall, West Broadway street, New York, at 3 and 7 o'clock P. M. Progressive Lyeum meets at 12 o'clock. Lyeum Conductor, L. K. Jost; Guardian, Mrs. Abbie H. Potter. Speaker engaged—Miss Nettie Colburn during June.

PURCHAS, Conn.—Meetings are held at Central Hall every Sunday afternoon at 10 o'clock. Progressive Lyeum at 10 1/2 in the forenoon.

PORTLAND, Me.—Meetings are held every Sunday in Temperance Hall, at 10 1/2 and 3 o'clock. Speaker engaged—J. Madison Allen during June.

BANGOR, Me.—Spiritualists hold meetings in Pioneer Chapel every Sunday afternoon and evening. Children's Progressive Lyeum meets at 10 A. M. and every Tuesday at 7 P. M. Conductor, Miss M. R. Curtis, Guardian. Speaker engaged—Miss Lizette Doten during July.

DOVER AND FOXBORO, N. H.—The Spiritualists hold regular meetings at 10 A. M. and 7 P. M. on Sunday, at the Unitarian Church, and evening, in the Unitarian Church. A successful Sabbath School is in operation.

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 506 Broadway, Cor. Ave. C.

The Society of Progressive Spiritualists, having leased Missie Hall, No. 114 East 13th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 A. M. and 7 P. M. Dr. H. B. Rorer, 320 Broadway, Secretary. The Children's Progressive Lyeum will meet in the same place at 10 A. M. P. E. Carter, Conductor; Mrs. M. A. Richards, Guardian. Speaker engaged—Dr. George Dutton during June.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near Dekalb avenue, every Sunday, at 10 A. M. and 7 P. M. Children's Progressive Lyeum meets at 10 A. M. A. Barrett, Conductor; Mrs. B. A. Bradford, Guardian of Groups.

WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings at 10 A. M. and 7 P. M. on Sunday, at the Unitarian Church, supported by the voluntary contributions of members and friends.

MORRISTOWN, N. Y.—First Society of Progressive Spiritualists, hold meetings every Sunday at Washington avenue and Fifth street, Services at 3 1/2 P. M.

OSWEGO, N. Y.—The Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. in Lyeum Hall, West Second, near Bridge street, Oswego, on Sunday at 11 A. M. and 7 P. M. J. L. Toth, Conductor; Mrs. S. Doolittle, Guardian.

JACKSON CITY, N. C.—Spiritual meetings are held at the Church of the Holy Spirit, 244 York street. Lectures in the evening at 7 1/2 o'clock. The Children's Progressive Lyeum meets at 10 A. M. and 7 P. M. on Sunday. Lectures at 7 1/2 o'clock, by volunteer speakers upon the Science of Spiritual Philosophy.

PHILADELPHIA, Pa.—Meetings are held in the new hall in Phoenix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyeum every Sunday forenoon at 10 o'clock. Prof. J. H. Conant, Conductor.

The meetings formerly held at Nassau street Hall, are now held at Washington Hall, corner of 4th and Spring garden streets, New York City. The evening lecture is preceded by the Children's Lyeum meeting, which is held at 10 o'clock, the lecture commencing at 11 A. M. Evening lecture at 7 1/2 o'clock, on Sunday, at 10 o'clock, on Tuesday at 7 1/2 P. M. at the hall of the Mechanics' Institute, 135 South Clark street, (Room B, third floor), Chicago, Ill. For further particulars of the city expected to visit it, had better note this, as they will be continued till further notice, Meats free.

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

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1/2 and 7 P. M. at the hall of the Mechanics' Institute, 135 South Clark street, (Room B, third floor), Chicago, Ill. For further particulars of the city expected to visit it, had better note this, as they will be continued till further notice, Meats free.

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ROCKFORD, N. Y., June 20, 1887.

GUYA.—DR. CORNELL SMITH, CLAIRVOYANT PHYSICIAN, who was developed in the healing art during the last few years, is doing wonders in healing the most obstinate cases of Rheumatism, Gout, and other affections. Many have been cured in this place and vicinity by his treatment. The following is from the Berkshire Courier, Great Barrington, Mass., where Dr. Smith has been stopping for several weeks:

"I have known of 'Time'—DR. CORNELL SMITH, stopping at the Berkshire House, Great Barrington, Mass., for several weeks, and he has concluded to extend the term of his stay here two weeks longer than first announced, thus remaining until Saturday afternoon next. Dr. Smith's system of treatment is very different from other physicians, and we hear frequently of his success in treating cases that were considered as almost incurable. We understand that this mode of treatment is somewhat similar to that of the celebrated Dr. Newton, whose miraculous cures have created a great sensation wherever he has gone. Certain it is that Dr. Smith has relieved a number of persons who have tried to find relief in vain. We publish two testimonials in another place, and we have heard of several others."—Berkshire Courier.

Medical.—Mr. and Mrs. Eliza Collins, of Rockbridge, have both been treated by DR. CORNELL SMITH, who is stopping at the Berkshire House, Great Barrington, Mass. Mrs. Collins has been afflicted with partial paralysis for three years, and one arm was as very sore as to be very painful at the slightest touch, but she visited Dr. Smith the past week, and he cured her. Another—Jacob Houghtaling, of South Egremont, tells that he had a sore on his stomach for near and a half year, and he visited Dr. Smith at the Berkshire House, and the sore is now rapidly healing up. He thinks Dr. Smith is really a "Good Samaritan," and realizes great benefit from his treatment."—Berkshire Courier. SMITH BROTHERS, June 22.—1st

DR. J. WHIPPLE, JR., THE CELEBRATED MAGNETO HEALER.

CURES BY LAYING ON OF HANDS. Being possessed of a remarkably strong, healthy body, and a vigorous natural constitution, he is enabled to lay his hands upon the sick and suffering, and to cure them in a most complete manner. He has treated with the most complete success:

The Doctor not only has a strong physical organization, and a strong sympathetic nature, but is also possessed of wonderful powers of mind. DR. WHIPPLE will be in Worcester, Mass., from June 10th to 20th; in Springfield from June 21st to 30th. Terms for treatment reasonable—always considering the poor.



Capital Inducement to Subscribe for the Banner.

Until June 30, 1867, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; or "A B C of Life," by A. B. Child, M. D.

For new subscribers, with \$3 accompanying, we will send to one address one copy of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," by Emma Hardinge; "Blossoms of our Spring," by Hudson and Emma Tuttle; "Whatever Is, Is Right," by A. B. Child, M. D.; the second volume of "Arrows of Nature," "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant.

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

The above named books are all valuable, and bound in good style. Persons sending money as above, will observe that we only offer the premiums on new subscribers—not renewals—and all money for subscriptions as above described, must be sent at one time.

Send only Post-Office Orders or National Currency. Notice. A public discussion will take place in the U. S. Meeting House in Canton Village, Me., June 18, 1867, commencing at two o'clock P. M., by B. B. Murray, of Turner, and Miles Grant, of Boston, on the following Resolution:

Resolved, That the spirits of mankind, over whose earthly tabernacles God's death has triumphed, now live in a state of consciousness.

B. B. Murray, Affirmative; Miles Grant, Negative. Said discussion may continue for four sessions of two hours each, each party occupying twenty minutes at a time. ANDREW BARROWS, Canton, Me., April 26, 1867.

Peace Convention. In the village church in Bridgewater, Vt., a Peace Convention will be held on the 21 and 23 days of July, 1867, (Tuesday and Wednesday), for the purpose of considering the necessity of making practical resolutions of peace.

Two Days Meeting. There will be Two Days Meeting of the friends of progress and free thought held at the Free Church in Sturgis, Mich., on the 23rd and 24th of June. Services to commence at 2 o'clock A. M. All are invited to attend and participate. By order of the Executive Committee.

New Books. A NEW EDITION JUST ISSUED. CHRIST AND THE PEOPLE. BY A. B. CHILD, M. D. PRICE, \$1.25. POSTAGE 16 CENTS.

WOODBURN GRANGE. A Story of English Country Life. (Three Volumes in One.) BY WILLIAM HOWITT.

THE MAN OF FAITH. ABRIDGED VIEWS OF MODERN MIRACLES AND SOCIAL INTERCOURSE. BY HENRY LAZOLLI.

RECONSTRUCTION OF THE UNION. IN A LETTER TO Hon. E. D. MORGAN, U. S. Senator from New York, FROM JUDGE EDMONDS.

THE BOOK OF RELIGIONS; COMPARING THE VIEWS, CREEDS, SENTIMENTS OR OPINIONS OF ALL THE PRINCIPAL RELIGIOUS SECTS IN THE WORLD, particularly of all Christian Denominations in Europe and America, and of the Jewish, Mohammedan, and Missionary Religions, together with Biographical Sketches, by JOHN HARWARD.

HUMAN NATURE. A MONTHLY RECORD of Zölogic Science and Intelligence, embodying Physiology, Phrenology, Psychology, Spiritualism, Philosophy, the Laws of Health, and Sociology. An Educational and Family Magazine.

A Peep Into Sacred Tradition; CONTAINING the condensed evidence on both sides of the most important questions known to man, in Primitive and Future Happiness, by REV. ORRIN ABBOTT, FRISK, FRISK, FRISK. For sale at this Office, also at our Branch Office, 314 Broadway, New York.

THE BARELY PHYSICAL DEGENERATION OF THE AMERICAN PEOPLE. A GREAT BOOK FOR YOUTH. Send two red cent stamps and check in Address, DR. ANDREW STONE, 11th Street, Troy, N. Y.

Miscellaneous.

DR. HALL'S VOLTAIC ARMOR, OR MAGNETIC BANDS AND SOLES.

THE GREAT SCIENTIFIC REMEDY FOR THE EFFECTUAL CURE of all those diseases which originate in a disturbed condition of the electrical or vitalizing forces of the system, such as Cold Feet, Defective Circulation, Rheumatism, Neuralgia, Nervous Headache, Paralysis, St. Vitus Dance, Fits, Cramps, Weak Joints, Sprains, Contracted Shoulders, Sciatica, Hip Complaints, Spinal Affections, AND ALL NERVOUS DISORDERS.

There is but one grand cause for all such diseases, viz., a loss of balance of the two (positive and negative) forces of electricity in the part of parts diseased.

WE are a machine made to live. Do not contract the living principle by your drugs.

THE PUROSPONY OF CURS is simply to restore the equilibrium of electric action in the system. This Dr. Hall's Voltaic Armor will positively accomplish, without the least possibility of harm to the sufferer. The Soles and Bands are so constructed that they are perfectly flexible, and can be worn under the feet, or on any part of the body, without the least inconvenience. The

MAGNETIC INNER SOLES Can be depended on as a positive remedy for COLD FEET, IMPERFECT CIRCULATION, As hundreds of our fellow-citizens will cheerfully testify. They will be found of great value to those who are deficient in MAGNETIC SUSCEPTIBILITY.

SOLETS. \$1.00 per pair. Bands for Knees, \$2.25 each. Bands for the Feet, \$1.50 each. Wrist, 1.00. Arm, 2.00. In ordering, state the size of the foot or shoe worn; also the width required; or if Bands, state the part of the body they are intended for. Sent to any address on receipt of price. Descriptive Circulars, with testimonials and directions for use, mailed free.

MANUFACTURED AND SOLD BY THE VOLTAIC ARMOR ASSOCIATION, 132 Washington Street, BOSTON.

Also for sale by Druggists throughout the United States. FIRE! FIRE!! FIRE!!! DELAY MAKES THE DANGER. Till now Fires have only been met by means too dilatory, too late, and too cumbersome.

THE EXTINGUISHER, SELF-ACTING, PORTABLE FIRE ENGINE, Is inexpensive, and so simple in its construction that the mere turning of a cock puts it into full action.

United States and Europe. SEND FOR A CIRCULAR. AMERICAN FIRE EXTINGUISHER COMPANY, 40 CONGRESS STREET, BOSTON. May 25-30

REDDING'S RUSSIA SALVE IS THE UNIVERSAL REMEDY FOR Burns, Scalds, Cuts, Bruises, and all Flesh Wounds.

For Chilblains, Chapped Hands, Piles, and Old Scrofulous Sores; Eruptions, Blisters, Salt Rheum, and all Cutaneous Diseases. The RUSSIA SALVE is a purely vegetable ointment, made from the very best materials, and combines in itself greater healing powers than any other preparation before the public.

NEURAPATHIC BALSAM; OR NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit-physicians.) AN INFALLIBLE REMEDY FOR ALL HUMORS AND SKIN DISEASES; Piles, Catarrh, Rheumatism, Worms, Burns, Sores, and all Diseases of the Throat and Bronchial Tubes.

DRUNKARD, STOP! The Spirit-World has looked in mercy on thousands of suffering beings who have been drinking, and who have been taken away all desire for it. More than three thousand have been redeemed by its use within the last three years.

NEW BRICK AND PEAT MACHINE. COMMON labor only required; works clay or peat with one man, from 100 to 1000; makes from 400 to 3000 an hour; costs from \$10 to \$100. The mold measures 8 x 4; the dry peat 8 x 4, showing how little water will be displaced.

OXYGEN INHALATION. CHRONIC CATARRH, SCROFULA, CONSUMPTION, AND ALL DISEASES OF A CONSTITUTIONAL CHARACTER, are treated successfully at No. 12 CHAUNY STREET, by OXYGEN INHALATION, without medicine. Patients treated by the month, and the remedy sent via Express, to all parts of the country. Consultation Free. Send for a circular, or write description of the case, and send stamp, when opinion will be given, with terms, &c.

CARTE DE VISITE PHOTOGRAPHS. Of the following named persons can be obtained at this office, for 25 CENTS EACH: JUDGE JOHN PERROTT, JUDGE J. W. EDMONDS, EMMA HARDINGE, ABRAHAM JAMES, ANDREW JACKSON DAVIS, MRS. J. H. CONANT, FRED L. H. WILLIS, M. D., WARREN CHARLES, OCTAVIUS KING, M. D., Eleolett and Botanist, 25 WASHINGTON STREET, BOSTON.

DR. J. T. GILMAN FIKER, HANCOCK HOUSE, - - - Court Square, BOSTON.

Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER! DR. GEORGE B. EMERSON, PSYCHOMETRIC AND MAGNETIC PHYSICIAN, DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance, can examine persons; tell how they feel, where and what their disease is, at the same time. Thirty exercises to draw diseases at a distance, \$10. Manipulations, \$2 each. Treats patients at a distance by including the sum of living your name on the envelope. - - - Bedford Street, Boston, Mass. Office Hours from 9 A. M. to 5 P. M.

ACKNOWLEDGMENT. I deem it but just to Dr. G. B. Emerson to make the following acknowledgments: One year ago I was suffering very much from Dizziness, Catarrh, Dyspepsia, Liver and Kidney Complaints of long standing. At this time I received of Dr. E. thirty exercises to draw diseases at a distance, &c. At the close of the course I was so benefited thereby that I considered myself nearly or fully cured. My age is upwards of fifty years. I have not enjoyed so good a state of health since my prayer is that God may bestow a widow's blessing upon Dr. E., and increase his gift, and make him instrumental in blessing the world more abundantly. - - - PHILEAS GREENLEAF, Lexington, Mass. Boston, May 2d, 1867.

ANNIE GETCHELL, M. D., ELECTRIC AND MAGNETIC PHYSICIAN, 175 COURT STREET, BOSTON.

MRS. C. TREATS DISEASES of the mental and physical disturbances in a manner which restores harmony to the mind and gives few days to restore it. Electricity used as an agent to give circulation to the nerve forces, and combined with her own magnetism, gives her double power over disease of the human system. - - - June 12.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w-4 April 6.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 222 Washington Street, Boston, Mass. Office hours, 10 to 12 A. M., and 2 to 5 P. M. Diseases of the Lungs, Kidneys, and all Bilious Complaints. Parties at a distance examined by a lock of hair. Price \$1.00. April 12.

MRS. E. COLLINS, STILL continues to heal the sick, at No. 19 Pine Street, Boston, Mass. 3w-1 April 6.

J. H. CURRIER, Medical Clairvoyant and J. Healing Medium, Office, 100 Cambridge Street, Boston. Office visited, as usual, at their residence, when desired. Office hours, 10 to 12 A. M., and 2 to 5 P. M. 3w-1 April 6.

MRS. L. PARMLLEE, Medical Clairvoyant, exclusively by lock of hair. 100 Washington Street, Boston. June 15-13w

MRS. G. A. KIRKHAM, CLAIRVOYANT, 1167 Washington Street. Hours 10 to 12 A. M., and 2 to 5 P. M. June 15-13w

MRS. L. A. SARGENT, Heals the sick by laying on of hands. 63 Bedford Street, Boston, Mass. June 8-3w

MRS. S. J. YOUNG, CLAIRVOYANT, 56 Business Medium, 56 Pleasant Street, Boston, Mass. June 8-3w

MRS. EWELE, Medical and Spiritual Communications, 11 Dix Place. Terms \$1.00. May 15-13w

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard Street.) April 6.

Miscellaneous. DR. J. R. NEWTON, CURES IN MOST CASES INSTANTANEOUSLY! 20 Boylston Street, Boston, Mass. Office Hours, 9 A. M. until 5 P. M., every day except Saturday.

DR. NEWTON'S practice is mostly diseases given up as incurable. His object is to cure the patient himself, although there have been men in all ages who have had the same magnetic power over diseases of the body and mind that Dr. Newton has. He has been successful in restoring to health in an almost incredible short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will restore the patient to health in a very short time. The practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many eminent physicians of every age and country have been cured by this power. But receive the treatment for themselves and families, as well as advise to their patients. Dr. Newton does not profess to cure cases of a purely material nature, but he does cure those patients who have been fully restored with one operation; they are, however, always benefited. Deafness is the most doubtful of any.

TERMS FOR TREATMENT. Patients will pay in proportion to property—always in advance. No charge will be made for a second operation when the first has failed. No case will be cured but guaranteed. Those persons who cannot well afford to pay are cordially invited, without money and without price must be as short as telegraphic dispatches, or they cannot be answered.

SOUL READING, Or Psychometrical Delineation of Character. DR. AND MRS. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiar disposition; marked changes in past and future life; physical disease, with prescription thereof; what business they are best adapted to pursue in order to be successful in life; and the most judicious course of those intending marriage; and hints to the infamously married, whereby they can restore or perpetuate their former love. Their faculties should be restrained and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are who have been cured by their method. Everything of a private character kept strictly as such. For written Delineation of Character, \$1.00 and red stamp. For autographs and letters will be promptly attended to by either one or the other.

ELECTROPATHY. DR. GALLOWAY, WHITE & HOLLES, the Old Medical Electricians, Discoverers and Teachers of this SYSTEM are curing the most obstinate diseases, at the Philadelphia Electro-Pathic Institute, 100 N. 3rd Street, Philadelphia, Pa. Consultation Free. Students Received. Cures Guaranteed. June 15.

MRS. M. M. WOODBURN, CLAIRVOYANT, will examine and prescribe for disease, answer questions on business matters, give delineation of character, and give the particulars of the future life of the patient, by the aid of the non-conductor. Terms, Lock of Hair and \$1. Address No. 11 Devon Street, Worcester, Mass. 5w-1 June 15.

VALUABLE USES OF MAGNETISM. DR. J. WILBURN'S MAGNETIC HEALING INSTITUTE, located at 378 and 380 Van Hook Street, MILLWAUKEE, Wis., where the most complete and perfect apparatus for the cure of all diseases by magnetized paper. All that is required is a prescribed envelope, and fifteen cents. 11w-1 June 15.

DR. L. G. SNEYLEY, THE CLAIRVOYANT AND MAGNETIC PHYSICIAN, Office, 100 N. 3rd Street, Philadelphia, Pa. Office hours, 10 to 12 A. M., and 2 to 5 P. M. 3w-1 June 15.

MRS. ABY M. LAFIN PERREE, GIVES PSYCHOMETRICAL READINGS for \$1. Directly to the heart, and answers all questions. Address (enclosing two red stamps), P. O. Box 453, Worcester, Mass. D. C. 2w-1 June 8.

MISS M. K. CASSIEN, Medium, will answer 248 Letters. Terms, \$2.00, four 2-cent stamps. Address, 248 Pine Street, Newark, N. J. 4w-1 June 8.

DE S. ROE, JR., CLAIRVOYANT, will examine and prescribe from lock of hair or picture. Address, 100 N. 3rd Street, Philadelphia, Pa. 4w-1 June 15.

WANTED—AGENTS—\$75 to \$200 per month, male and female, to sell the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. Address, June 8-4w

SPIRITUAL PUBLICATIONS. TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT FOR ALL SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS. Agents for the "Banner of Light."

New York Advertisements.

THE GREAT SPIRITUAL REMEDY! MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

Washington City, D. C., October 19th, 1866. PROF. PATYON SPENCE, M. D.: Sir—I received a letter three weeks since from my mother who resides in Pittsburgh, New York. She had the Dyspepsia very bad, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great sufferer from the Dyspepsia for three years. My wife had sent for a box of your Positive Powders and received it three or four months ago. I would not take them until I received that letter from my mother. I was lying in bed most of the time. I began to take them at once. I took two powders, and felt so much better that I got up at midnight and read the printed directions that came with the box. In three days I could walk all day in my shop, turning marble balusters for the United States Capitol Extension. I am a contractor for the baluster work. I would further inform you that six Powders cured a boy 14 years old, of the worst kind of Chills. He could not go to his work. He had the Chills every day. He has not had a chill since taking the first powder. J. W. BRADFORD, No. 3 East Capitol Street.

DR. JULIA WILLIAMS, Practical Midwife, of East Brantford, Vermont, makes the following report: "One Box of your Powders cured David Wellington of a pain in his stomach of 8 years' standing. Mrs. E. F. Claflin was cured by the Powders of Numbness, or Palsy of 12 years' duration. The Powders cured Mrs. H. Claflin of Numbness. I also cured a lady of a Painful Menstruation, when given up as past cure; but I am not at liberty to give her name. In cases of Parturition (Confinement) I consider them of great value." Jamestown, Stuben Co., Ind., Sept. 24, 1866.

DR. SPENCE: Sir—I have been so deaf in one ear, for six years, that, when the other ear was used, I could not hear the lowest tones of an instrument; and I had become so deaf in the other ear that I could not hear any common talk in the room, to distinguish one word from another. I had become alarmed about myself for fear that I should become dumb, too; and then life would be a burden. I am now almost 70 years of age. I saw, in the BANNER OF LIGHT, the reports of the wonderful cures effected by your Positive and Negative Powders; and as my wife had taken one box for Numbness and was helped by them, she persuaded me to try them. I had not long been using them, when my deafness was cured. I do not know what you may have felt like since.

WILSON, N. Hampshire, Feb. 18, 1867. PROF. PATYON SPENCE, M. D.: Dear Sir—I sent to the BANNER OF LIGHT Office, Boston, for a box of your Positive Powders for Kidney Complaint of long standing. They proved all they were recommended to be, and more, too, doing me more good than any other medicine that I have ever taken. I have also been troubled for a long time with what the doctors call the Heart Disease, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, and all a thought of any other benefit. But since taking them my Heart Disease has also vanished, I don't know what you may have felt like since. Yours truly, DANIEL DUTTON, New Orleans, Louisiana, July 4, 1866.

PROF. PATYON SPENCE: Sir—The Positive Powders, for the removal of Worms, and the cure of the most obstinate cases of Dyspepsia, Indigestion, and Painful Menstruation, are now being sold in New York, and are being used by thousands of persons. I would advise you to try them, as they are of great value. I have had one very severe case of Threatened Abortion arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but it was strange to see how quickly they yielded to the magic influence of your valuable Powders. I have had two cases of Bilious Remitting Fever in which I used the Powders, and in 24 hours they were cured; also two cases of Chills and Fever which were cured by the Powders in three days. I think it will not be long before the people will find out how much pleasure and ease your Powders are than the medicines generally used by Druggists and Doctors.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent. THE POSITIVE POWDERS CURE NEURALGIA, RHEUMATISM, BRUISES, GOUT, COLIC, PAINS OF ALL KINDS; Cholera, Diarrhea, Howel Complaint, Dysentery, Nausea and Vomiting, Dyspepsia, Indigestion, Stomach and Bowel Complaints, Painful Menstruation, Falling of the Womb, all Female Weaknesses and Derangements; Cramps, Fits, Hydrophobia, Lockjaw, St. Vitus' Dance, Insanity, Nervousness, Yellow Fever, Typhoid Fever, Small Pox, Measles, Scarlatina, Erysipelas, Pneumonia, Pleurisy, all Inflammations, acute or chronic, such as Catarrh of the Bladder, Kidneys, Uterus, Vagina, Stomach, Prostatic Gland; Catarrh, Consumption, Bronchitis, Coughs, Colds; Scrofula, Nervousness, Stippling, &c. &c. &c. and for the prevention and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no nausea, no vomiting, no narcotizing, &c. In the language of P. W. Richmond, of New York, they are a most wonderful medicine, and one of the most perfect.

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

THE GREATEST FAMILY MEDICINE OF THE AGE! In the cure of Chills and Fever, and all other kinds of Fever, the Positive and Negative Powders know no such thing as fail.

AGENTS, male and female, who give the Sole Agency of entire counties, and large and liberal profits, for the Positive and Negative Powders extensively in their practice, and who are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders will cure all ordinary attacks and die cases before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

Price: One box Positive, \$1. One box Negative, \$1. Six boxes, \$5; twelve boxes, \$9. Money must be paid in advance.

Office, 57 St. Marks Place, New York. Address, PROF. PATYON SPENCE, M. D., Box 5517, New York City.

At the Banner of Light Office, No. 155 Washington St., Boston, Mass., and by Druggists generally. April 20.

SEXUAL DEBILITY.—A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREATMENT OF SEXUAL DEBILITY, will be sent free to all inquirers of both sexes. Address, WINGMASTER & CO., 36 John Street, New York. 11w-1 May 11.

J. A. MICHELETTI, CLAIRVOYANT PH. No. 414 Pine Street, Philadelphia, Pa. No. 129 West 45th Street, New York. Her rooms are now open for company and patients. 6w-1 June 8.

New York Advertisements.

THE GREAT SPIRITUAL REVELATION, A CHEMICAL AND SCIENTIFIC DISCOVERY FOR THE CURE OF CONSUMPTION.

THE ONLY TREATMENT now known or acknowledged by any Professor to cure this dread disease: A Specific in the Heart Disease, Throat Affections, Dyspepsia, Diseases of the Blood and Eruptions on the Skin. The same remedy made into Liquid Gas for Inhalation, will remove Tubercles from the Chest and Lungs. DR. GARVIN'S FIRST AND ONLY SOLUTION OF TAR, not a new remedy, but an old one dissolved for the first time.

MRS. E. H. WOOD, Attorney at Law, 30 Washington Street, Boston, Mass., writes: "I was cured of this dread disease Consumption, was so satisfied upon me that my consulting Physician pronounced my case hopeless. A trial of three months of your Elixir of Tar and Inhalant has cured me. I stand as a living witness."

MR. JUSTICE, Corner Broadway and Pearl, N. Y., says, "I was cured of a very bad itching Eruption of the Skin and Enlargement of the Liver by your solution of Tar."

E. THIPPE, 333 Indiana Street, Chicago, Ill., was cured of Dyspepsia of twelve years' standing, by the new solution. A LADY of high standing was cured, in Chicago, of Uterine Hemorrhage. I am not permitted to give her name.

MRS. E. H. WOOD, Attorney at Law, 30 Washington Street, Boston, Mass., writes: "I was cured of this dread disease Consumption, was so satisfied upon me that my consulting Physician pronounced my case hopeless. A trial of three months of your Elixir of Tar and Inhalant has cured me. I stand as a living witness."

MR. JULIUS KIMBALL, Clerk in Sawyer & Co.'s store, Chicago, Ill., was cured of Heart Disease and Kidney Disease by the Tar. W. E. BARRY, 113 State Street was cured of Erysipelas. M. J. RECON, in Singer's Sewing Machine Office, says, "My mother died of Pulmonary Consumption. I contracted it from her, and was considered a victim to the disease. My father despaired of my life. I was cured through your valuable Solution of Tar. It is now five years since, and I have felt no return of the disease."

This remedy is a most valuable destroyer of Colds and Coughs; it will cure any Cold in from three to six hours. Every family should have it. Send for Circulars.

DR. E. F. GARVIN is graduate of three different Schools of Medicine and Emeritus, Professor of Obstetrics and Diseases of Women and Children; possesses superior powers of Diagnosis. The only man in this country who successfully cures Gout and Rheumatism, and the above-named diseases. Patients taken by the month, and medicine furnished. Address, E. F. GARVIN, M. D., June 16-4w 468 6th Avenue, New York.

CHRIST AND THE BLIND MAN. "WHEN he had thus spoken, he spat on the ground, and made clay of the spit, and he anointed the eyes of the blind man with the clay."—John 9:6.

Spiritualism bears neither facts nor philosophy. Facts are the spontaneous results of the act of Christ, there is a correct interpretation of them. The former is constantly appearing in all ages, whether man understands them or not; the latter is a slow development dependent upon the growth and expansion of the human mind. Two thousand years ago Christ healed the blind man, by means of a mixture of clay and spit; there was no philosophy at that time to explain the fact; but the absence of that philosophy was no bar to its occurrence.

The forces of nature are ever the same, and are ever producing like results. During the ages which preceded, as well as during those which succeeded the birth of Christ, there has been a constant outcropping of phenomena, similar, if not identical with the ones which reference has just been made, all pointing to underlying facts, the same as we were, the development of a philosophy somewhere, either in the spirit or in the mundane sphere, which shall wield them in a uniform and scientific way, for the benefit of the human race.

The facts of to-day make plain the mysteries of yesterday; the phenomena of Spiritualism interpret the miracles of Christianity and Judaism. Spiritualism is rapidly developing a philosophy and a science which shall embrace all forms of "healing," past as well as present, and reduce to a simple, intelligible and practical formula the art by which Christ, or a spiritual intelligence through him, imparted a healing virtue to even as dead and non-medical an element as a piece of clay.

Ever since the first dawn of modern Spiritualism, strange facts have occurred, here and there, spontaneously as it were, through the instrumentality of a great variety of phenomena, which point to this conclusion, namely, that it is possible to impart, not only magnetic, but also spiritual healing power to inanimate substances, whether liquid or solid. This department of spiritism: healing has culminated in the production of a medicinal substance, prepared according to a clear, well defined and scientific formula, which is not only a vehicle or carrier of magnetic forces, but also, like the clay in the hands of Jesus, becomes a vehicle or carrier of a spiritual healing power. I refer now to the Positive and Negative Powder which I have already said much, and about which I expect to say still more, until the skepticism of the world, through the instrumentality of a great variety of phenomena, which point to this conclusion, namely, that it is possible to impart, not only magnetic, but also spiritual healing power to inanimate substances, whether liquid or solid.

I have been slow in making a public explanation of its department of my subject, because of its very magnitude and importance. I take nothing for granted, and I have not accepted the interpretation of the singular, and I can truly say, wonderful power of the Positive and Negative Powders, simply because that interpretation came through the mediumship of Mrs. Spence; but I have patiently waited and watched and analyzed, until the force of facts has made that interpretation the same as my own. I am, therefore, now prepared to present it to the public as a truthful interpretation, and as such to defend it instrumentally, as well as through the combined instrumentality of all spiritual phenomena, which I acknowledge the great fact of spiritual intercourse, to which they all point, and which is their first object to demonstrate.

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