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#### II ANGEL LILY,

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

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

Of all the flowers that greet the light, Or open 'neath the summer's sun, With fragrance sweet, and beauty bright. The lily is the fairest one, And in its incouse cup there lies A perfume, as from Paradise.

Oh once there lived a fair, sweet child. And Lily was her gentle name; As beautiful and meekly mild. As if from Heaven's pure life she came-A breathing psalm, a living prayer, To make men think of worlds more fair.

Oh there was sunshine in her smile. And music in her dancing feet, And every tender, artless wile. Made her dear presence seem more sweet; But ever in her childish play, A strange, unfathomed mystery lay.

Her playmates—well, we could not see That which our darling Lily saw-But often in her childlish glee, She filled our loving hearts with awe, When, pointing to the viewless air, She told us of the Angels there.

"Oh very beautiful!" she said. "And very gentle are they all; At night they watch around my bed, And always answer to my call. I asked to go with them one day, But a tall Angel told me nay." Yes-the "tall Angel" told her nay,

But it was only for a time: We knew our Lily could not stay Long, in this uncongenial clime. Into their home of love and light. The Angels led her from our sight.

They led her from the earth away, Into the blessed "summer-land," Leaving to us her form of clay, With budding lilies in the hand; An emblem of her life, to be Unfolded in Eternity.

Oh, though there falls a gloom like night, From Sorrow's overshadowing wing, How often does returning light, A ray of heavenly brightness bring, And problems that were dark before,

Can vex the soul with doubt no more. Beneath that heavy cloud we stood. Through which no ray of gladness stole, But well we knew that Sorrow's flood

Would cleanse and purify the soul; And when its ministry should cease, Our lives would blossom fair with peace. One evening, when the summer moon

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

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

She seemed more beautiful and fair Than when a simple child of earth, The golden glory in her hair Betokened her celestial birth; But as she sweetly looked and smiled. We knew she was our own dear child.

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

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

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

### MOUNTAIN TOP.

BY CHARLES G. AMES.

I stand on high, Close to the sky, Kissed by unsulled lips of light; Total Fanned by soft airs. That seem like prayers Floating to God through ether bright.

The emerald lands, With love clasped hands, In smiling peace, below me spread; Around me Hise The amber skies,

A dome of glory o'er my head. of the stand Wind-swept and bare, mean your es out timen The fields of intriducing

Give the meaned cantes room for play; 2 .very On mightier wing fanor it medt

# Biterary Department.

THE

## SPECTRE BRIDEGROOM.

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

> [Continued.] Another Birthday.

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

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

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

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

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

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

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

breath? Sav. does papa know how to arrange it?" "Who is this Herr Von Hahn?" asked Frederika, with a gloomy expression on her face, usually radiant with smiles.

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

Frau Bantes showed her silent disapproval by a negative motion of her head, as she handed the epistic to the Captain; its contents were as fol-

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

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

Father Bantes insisted that Frederika should lay selde her girlish coyness and be frank, and tell him how glad she was.
"But, papa, how can I?" she replied: "I have

never seen this banker, You Hahn,"
"Little simpleton, I understand you; that is -il va ouve My soul doth springsordan because a natural, but I can give you consolation and ina To anseer an multiplicate a way. Here bedreems peace on that acore. He is a fine tall young man, earnestly and sorrowfully into each other's ayes,

weakly; probably that came of his sudden growth, tation. Father Bantes sprang to one side with a He shot up all at once."

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

face; you only want to see him to like him." "Papa, I should have preferred to have seen him first than to read this letter at his request."

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

Frau Bantes replied, thoughtfully:

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

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

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

Frederika glanced at her mother, sighed heavly, and said:

You, too, mamma?" The Captain still gazed upon the letter, while the rest were talking.

"All the weathers, Waldrich! cannot you read enough? Your soup is growing cold!" cried Herr Waldrich, awakened from his dreamy condi-

tion, gave one more look at the letter, and threw it from him, as though it contained a pestilence. The letter was taken up by another, and handed round. Papa Bantes was vexed that Frederika did not

seem well blessed. He ascribed her silence to the sudden tidings, which seemed to deprive her of speech, but continued his well-meant jokes, hoping to arouse her to liveliness. But his efforts were in vain; only his employes smiled their ap-

At last he said in a tone of annovance to Fred-

"Child, tell me at once and for all, have I hit it or not? Have I done a wise or a foolish thing? Tell papa. But I know you will sing another song, birdie, when the young Hahn arrives."

"It may be so, dear papa," replied Frederika How can I doubt your kind and fatherly intention? Let this suffice you for the present."

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

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

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

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

meet him." Herr Bantes frowned, and said, at length:

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

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

it is near the new moon, then the weather will

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

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

"Listen, 'Riks," said the old gentleman, delighted with his novel idea; "just imagine that other brain! How do you manage? You might our George here is a certain somebody whom I be a poet," he said. "But I see you are all posam forbidden to name, under penalty of life and sessed with the Herbesheim folly-all of youl limb, until he comes; think of him, and the kiss you, Frederika, and even the Captain, who prewill be quite's different one from the every-day tends to be a brave soldier, the cashier, book-keepones. Try it, you little simpleton."

Waldrich took Frederika's hand, and gazing one of them will acknowledge it. Pshaw!"

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

The astonished father looked from one to the other; "What the cuckoo has broke loose?" he ex-

claimed. "What alls the girl? What has happened to her?" Frau Bantes drooped her eyes upon the dia-

mond on her hand; she knew well what had happened to Frederika. She said to her husband: 'Let her weep, do not reproach her.' "But-but-but what is the matter?" he cried,

and ran to his daughter. "What alls you, child? what are you crying for?" She continued weeping, and said she did not

know. "Bahl fancies and the like! Something has gone wrong with you. Has any one done anything to annoy you? Has mamma perhaps---'

" No.' "Has the captain said anything?"

"No, sir." "Thunder! it isn't I, is it? What? Speak, is it

me? On account of the joke-is that it?" Frau Bantes took him gently by the hand, and led him away.

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

"Reminded her of the somebody? You are right. I ought not to have done so. Let it be, it shall not happen again; but you must not take things

in this high-handed manner from your father."

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

#### Counsels.

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

"The weather is changing for the better, visibly," said Herr Bantes one day, when he found himself alone with his wife. "The clouds are

breaking away; I think he must be on the road." "God forbid it, father! I think it would be best for you to write to Herr Von Hahn not to undertake the journey before Christmas. For, although I do not believe in the silly gossip, still one cannot help feeling a little anxious."

"What! what! mamma! thinking of the spectre guest, or bridegroom, or whatever you call it? Nonsense! Are you not ashamed of yourself?"

"I acknowledge dear husband, it is folly; but if anything should happen to our child during the Advent-time, we should always-ves, even the very thought would torment us, if 'Rika was to he the least bit indisposed. And though I do not believe in ghosts, and our daughter laughs at them, we would not willingly walk nights in the churchyard, we are so constituted. Postpone the formal betrothal until after the fated time. There is time enough after Advent for the young people to see each other, and prepare for the wedding. Why hasten now? why not wait a few weeks longer?"

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

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

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

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

Herr Bantes thought over the matter silently

"Mamma, I cannot comprehend how you come upon such ideas, that would not find place in any er, inspector, all the clerks-ell, I say! and not

"If that is so, it is best for the father of the

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

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

I am inflexible!" And Herr Bantes ran out of the room.

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

#### Fair Weather.

Frau Bantes had observed that her daughter's heart harbored many objections toward the son of the rich banker; and that Commandant Waldrich had become the possessor of that maiden's heart. Not to favor the Captain, but in order to gain time for her daughter and to prevent any possible misfortune, she sought for the postponement of the conjugal relation. She desired the young people to become acquainted; to give Frederika time to accustom herself, in thought, to the change to take place in her life; and, also, to discover whether the heart of the Herr Von Hahn was deserving of Frederika's love. The thoughtful mother, although unaware of the disposition of her daughter's hand until the birthday, had not reproached her husband, nor attered a single word against his choice. She knew him too well: contradiction only rendered him more obstinately determined on his own course. She had written to a friend in the city where the Hahns resided, and had requested information concerning the moral worth of the young man. The answer arrived on the day that the streaming sunshine sent a thrill of alarm to Herr Bantes's soul. The Herr Von Halm was described as one of the most honorable of men, who was in possession of the universal esteem and pity; not alone on account of his ill health, but because of the exemplary patience and filial forbearance with dured the whims and eccentricities of his miserly father. Since a few weeks he had been placed in charge of the entire business, and the old gentleman had retired to one of his country seats, as the advances of age were being felt by him in general debility, loss of hearing and dimness of sight, even through his spectacles. Those pleasant tidings constituted the fair weather of Frau

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

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

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

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

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

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

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

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

Waldrich's expression changed to one of gloom.

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

am gone!" "How? Gone?"

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

Rika looked at him, and said: "Excuse me, George, but that was a cruel act of yours."

'I cannot, I will not, I dare not remain," he said. "Waldrich, are you in earnest? You will make me angry with you for life!"

Do you wish to cause my death, in obliging me to be a guest at your marriage?" "You shall never be invited to my marriage.

Who has told you that'I had given my consent?" "You cannot refuse it."

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

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

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

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

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

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

"But if he comes?"

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

He took her hand, and covered it with grateful

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

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

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

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

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

"Are you thinking, or praying, my child?" asked the mother.

"I have spoken with God."

"Do you feel at peace?"

"As the angels with God!"

mother.

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

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

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

[To be continued in our next.]

#### THE RAIN UPON THE ROOF.

BY COATS KINNEY.

When the humid showers gather Over all the starry spheres, And the melancholy darkness Gently weeps in rainy tears, T is a joy to press the pillow Of a cottage chamber bed, Of the soft rain overhead.

Every tinkle on the shingles And a thousand dreamy fancies Into busy being start; And a thousand recollections Weave their bright hues into woof, As I listen to the patter

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

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

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

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

#### Great Falls, N. H.

Since closing my local offices for the summer months, I have been healing and speaking in this place. The Spiritualists, though at present a litplace. The Spiritualists, though at present a lit-tle divided by sensitiveness, are nevertheless a power respected. I understand the Orthodox power respected. I understand the Orthodox ininister forgot his usual text in the Bible last Sabbath, and spoke with special reference to the writer, and the danger to his flock of my visit here. I trust he will have a more interesting theme next Sabbath, or that some of his congregation will walk down to the Town Hall, and judge of the subject for themselves.

To day Spiritualism is a foundation, a school, a discipline. The finished temple soars far away into worlds above. Let us carnestly labor and do

into worlds above. Let us earnestly labor and do everything that is right, to gain true wisdom; then this life, with its various scenes and trials, its joys and blessings and hopes, its schools and governments, will all have done for us their inconceivable and eternal benefit. W. K. RIPLEY.

#### Cured of a Cancer.

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

Belore, Washington Co., O., Julie 7, 1806.

Department. Children's

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

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

(Original.)

# THE BROKEN BOUGH.

IN TWO PARTS.

PART IL

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

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

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

"You see," continued Mrs. Ketchum, "I have concluded to go to Newport. I can get boarded there-for fifty dollars a week, in elegant apartments, and I very much wish to see a little of the fashionable world. I am only forty-five, you know; why should I not be quite gay? ha! ha!"

May opened her eyes again, for she had heard Mrs. Ketchum read the letter she had received relating to board, and she was to pay only fifteen dollars; and she knew her to be nearly seventy years old.

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

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

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

What alls my May? said her mother at dinner. "Where has gone the sunshine, and what has put the little lines of care about her face?"

"Sunny," said Josey when she went to the kitchen, "let me take the flatiron and smooth the wrinkles from your face. Why really, you begin to look like Mrs Ketchum."

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

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

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

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

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

May stopped, for she did not like to say that

she believed Mrs. Ketchum told falsehoods. "I see," said Mrs. Middleton, "that my little girl has been studying and wants a little help; but I have found out that we study other people's faults through our own. Will May first tell me

what is written on her own little face? May covered her face with her hands, but in a moment looked up.

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

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

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

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

May sat quietly thinking; at last she said: "I've been thinking how nobody believes half

Mrs. Ketchum says. How can you believe what say?" "That is just it, May. If you trust any one you

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

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

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

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

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

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

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

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

"Is it true no one can believe me? Suppose I

was to confess all the lies I told? who should I go to first? And that dear little child is going back from the road of wrong as I wish I had done. But -oh, dear! dear!"

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

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

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

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

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

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

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

When she got better she said one day to May: "Ever since that day when you came to me, I have cherished a sweet dream-a dream that I could be a child again, and try my life over, andand always be true. Do you think I can, May?" May was a little girl, but she had a good mem-

ory, and she remembered many wise things to repeat, and she remembered this and repeated it as if she was telling a story;

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

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

# TALKS WITH MY YOUNG PRIENDS.

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The month of roses is fast passing away, and I "Yes, May. She had once I am told one of the book, that it would last forever. Its soft all seems news? said a gentlemen to his richer wise than through intellectual discovery. Hoth fairest, pleasantest faces that was seen, and her to have a breath of heaven in it, and its blooming smile was like the sunshine." But as the habt of discovery and its waving grass, coax one's thoughts. "Instilled out that you have and its waving grass, coax one's thoughts." "Untilled out that which was false crept upon her until away into that region of beauty where we never happy by your charity this time?" "My wife!" still be unable to comprehend the science, with

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

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

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

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

#### Spiritualism in Troy and Albany-Anniversary at Middle Granville.

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

ception of a little ripple of unpleasant feeling, caused by some disagreement respecting a motto in the hall, everything passed off in the utmost harmony, and quite a number of the old veterans assured me that it was the unanimous opinion that it was the best and most largely attended meeting they had ever held. Sister Fahny Davis Smith, who is a favorite with the people, and who also was one of the pioneer lecturers in that region, assisted by Bro. E. Sprague and the writer, gave the principal speeches of the meeting. But one of the most pleasing features of these meetings, is the large-hearted hospitality of the people. Two of the sweet singers, in the Spiritual Zion of Troy, "went up to the feast," and found themselves at once in great demand. We were, at last, with others, domiciled with sister Eliza Blossom, whose home seemed permeated with aromal fragrance, from the sunny shore of the angel-land. After the meeting closed, we were "constrained to tarry certain days" with Bro. G. F. Baker. In this old Quaker family, there is rest for soul and body. There is Quaker evenness and sociality, quietly harmonizing with spiritual inspiration. The angels met and blessed us there in a most glorious manner: We formed new purposes of high and noble living there welled up within us a spirit of loftier consecration to the True and the Good. In soul, we pledged ourselves again, to the enlightenment and redemption of humanity. It is this soul baptism, which we Spiritualists: most need. At Friend Baker's, the twilight hour failure hitherto in this very agency: from which was the time of spiritual refreshing. We sat down in peace, and the holy, tranquilizing luspiration of heaven stole over us, and the wise and good, of tother days came, and talked with im of the duties, the trials, and the blessings of mortal life; and pointed tus away to the brighter and better world; and we, well at a we rejoiced, we wept, and we resolved to live a nobier life hereafter. These are the pentecosts we need to wear off our, asperities; and bring as into vital union and sympathy with the great, soling lieart of suffering humanity; and also to enable us to feel more powerfully, the tender enruestness of the loving angels in the welface of manifoWe have swung so far away from the devotional habits of the old Church, that we lose the dearest and hest advantages of our own dispensation.

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

Troy, N. Y., June 21, 1966, in and point and

# Ovactual Casars.

THE AGE OF VIRTUE

BY GEORGE STEARNS. SIXTERNTII PAPER

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

THE MISSION OF REFORMERS. SIXTH BECTION.

#### The Mental Illumination of Woman,

Human Progress is as instinctive as vegetation. There is no contingency as to the perpetual reality of either. This is because the process of growth, whether physical or mental, is according to one and the same law of Nature, which is anterior to all forms of life, both sentient and insentient. More clearly, though there is no possibility of growth except by means of consecutive gradations, whereby Life ascends toward the summit of conscious being, so that each successive stage of development is superstructed upon all its lower stages, yet the CAUSE of growth is absolute, without "variableness or shadow of turning," to the Divine End thereof. In reality, though to the human mind abstrusely, God creates what seems to

Nevertheless, God works by natural means;

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

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

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

age are universally fortuitous. Woman never can discharge the maternal office with any assurance of success, he liding as she ignores the science which is pairent to the art thereof: and that or this slie neverous stinis otherali-

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ties; as the basis of a readier aptness for reason- intelligence which prompts the giver of good ading, and as the natural receptacle of a larger fund vice. of intelligence, than she at present possesses: and which is yet to be complemented by the science ternity is consubstantial, and whereof the whole tinctively, and a second

There is an order in the genesis of intelligence which corresponds to the evolution of human nature in its vehicle. It is observable that the natural sciences as now extant have been evolved festly involves certain conditions, both subjective serially, and not synchronically. Anatomy is and objective, which are predicable almost solely older than physiology, which itself is the precur- of the largest possible intellectual development sor of psychology. So dietetles is sequential to of its agents. chemistry and botany; geology is adult geography; astronomy is infant cosmology; geometry contains arithmetic; and every science is ante- sumptuous assertion of the integral superiority of codent to some philosophy. All this is because, as Bacon announced, it is impossible to learn for that part of her elaborate work which repreanything unknown except by means of some- sents the well-wrought conception that failure in thing already known. In reality, human knowl- maternity is incidental to the merely functional edge is superstructed upon Divine Testimony, this being the true designation of what is vulgarly maternal faculties must result from their artistic called Intuition. The beginning or foundation of intelligence is made of certain innate and indu- method, that of Nature, for effecting the moral bitable impressions of truth, which, because of their indubitableness, are said to be self-evident. These feasibility of the same-that success in maternity truisms are the alphabet of Reason, constituting through its artistic performance to this end, though collectively the substratum of perceptive reality not independent of external conditions, depends and logical necessity, by serving distinctively as | mainly upon certain mental qualifications of its the special bases of the several phases of both. agents, of which she designates these three: It is only in this way that the senses and intelthe beginning of their exercise apply only to the creation of eligible characters. physical manifestations of Truth. From cominon sense to logic-from the process of simple percep- the times when, how often, with what social and tion to that of abstract thinking, the climax is other helps, and to what progenitive ends, this gradual and continuous. There are the same power shall be employed by the mother purposely, gradations in the progress of Reason as in the never by accident or at the will of another. expression thereof. The learner of grammar does III. Spiritual Development, as being consubstannot leap at once from orthography to prosody, but arrives at lingual perfection only through maternal power. etymology and syntax; and the parts of speech and evolutions of language correspond to those of intelligence, as well as to the order of rational development. Every science is cumulative in cept its incompleteness and partly inverted exone direction only, and that accords with the law pression. The thought itself is incomplete, inasof growth. As trees grow from the root upward, and as apples mature from the core outward, so the rational mind expands and strengthens, is live conditions of success in maternity are to be exalted and ennobled coincidently with its assimilation of truth. Now, Mind is cognoscitive, of naming the prime qualification of its agent as and truth is cognoscible, in two ways only: first, third in the order of its requisition. by Observation; secondly, by Reasoning. The former is the work of the senses, the latter that of development, or ascendency of the human over the rational faculties; though not quite distinctively, because the data of reasoning are derived makes manly men as well as representative wofrom observation. All science is either perceptive or rational; that is, is either acquired by observation alone, or else deduced therefrom by reasoning. Rational knowledge is either actual during one's life in the body. Spiritual developor ideal, according as it comes by induction of causative principles from certain known facts, or by deduction of immanifest realities from demonstrated causes. All Truth is latent in Nature as the medium of Divine Revelation, and is discoverable to finite minds By THE METHOD HERE DESCRIBED, are physically disqualified, and others still are and not otherwise. There is no intuition of demonstrative truths, either actual or ideal, and no inspiration of intelligence by other conduits than our rational faculties: and these are available to this end only in the act of learning. This is the pugnance, to its cumbering functions. Yet these only reason why a capable precentor can not im- are often submitted to as a matter either of necespart to his listening disciples all that he knows of sity or of supposititious duty, rather than assumed a given science, by merely stating its elements; with any purpose for which a mother is responsiwhy the learner must always begin at the beginning; why, withal, any science has a beginning; and why some of the sciences are literally metaphysical, that is after the physical. It is simply because these are abstract, and abstraction is the broader intelligence would favor their relief and eidolon of perception: wherefore the knowledge of the negative improvement of society. things must precede that of principles, whose original abstruseness is due to this very law of of women in every community are constitutionmind and mode of intellection. Now the science ally adapted to the maternal office, and only need of parentage, though not metaphysical in the or- a consciousness of voluntary power over the gendinary acceptation of the term, is plainly so in erative process, to complete their personal aptthe literal sense of the prefix, and original sense of the word; because, being consubstantial with anthropology, or the ulterior science of microcosmical Man, it is to be deduced from all the physi- can not be practiced as an art; and this is the cal sciences; and that, too, by Woman, so soon as plain reason why it has always been performed she is wise enough, either as self-taught or as taught by Man. It matters little who discovers first that which is practical only in Woman's as an artistic employment of unconscious powers. brain; or how originate the constituents of an art | How, then, shall mothers be possessed of this allthe prime or prerequisite of which is the mental important consciousness of power to superintend illumination of its agents. Woman, as the mother of mankind and so the architect of society, rentive ends as philanthropy seeks and wisdom must know the art which warrants the realization of her exalted ideal. Therefore she must learn to the method of human progress, and is nearly the science to which that art pertains-which elic. first in the order of its practical means. Mo-

anybody at present knew enough of the science effective when their reasonableness is ignored by the persons to whom they are addressed. This is notoriously true of hyglenic precepts in their application to those who are not conversant with physiology and the laws of life. It is very easy to tell this class of people that health and disease are issues of different ways of living; that, to insure the one and avoid the other, we must observe certain rules, be regular and reasonable in our habits of eating, drinking, sleeping, working and recreation; that pork is not fit to eat; that tea. coffee and ardent spirits are unwholesome beyerages! that it is morbific to smoke, snuff or chew tobacco; that business and amusement, labor and rest, sliculd alternate, action by day and slumber by night being indispensable to longevity. The most ignorant understand what is meant by these sayings; but, because of a very common and egregious lack of physiological information, many are unable to see their truthfulness, and hardly believe them to be true. Hence the rarity of individual "temperance in all things." Now, I take for granted that the bias of ignorance is alike froward in all its bearings; and seeing mothers and women generally make little use of the maxims of health, which are us common in print as furbelows in the feminine wardrobe 1. conclude that they would be blike heedless, of the dounsels of wisdom topeling the portion practice of the maternal art (supposing that there were as plentiful,

their way to the summit of scholastic reputation.

out a fuller development of her intellectual facul- those), without a savor of that same preliminary

But there is no occasion for impeaching the mothis for the same reason wherefore Man himself, tives of mothers. I believe, as I have said, that notwithstanding his superior intellectuality, has all voluntary mothers cherish an ardent wish for been slow to learn the rudiments of anthropology, noble progeny. Therefore, to my present purpose suffice it to say that mere precepts, though welof human development, wherewith that of ma- comed with full faith in their fitness and with an earnest desire to profit by them, will never enencyclopede of physical science is the essential able women of ordinary intelligence to discharge root. Let us see the elements of this thought dis- the maternal office artistically, with any certainty of success; because, though hardly anybody as vet knows enough of the science of parentage to discern comprehensively, as well as analytically, in what artistic maternity consists, yet it mani-

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

I. Consciousness of Power to discharge the materleats become implements of knowledge, which in nal functions artistically, so as to insure the pro-

II. Freedom in Maternity; that is, in choosing

tial with feminine character, or the essence of

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

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

But I incline to believe that the larger portion ness to procreate paragons of human nature. Without this desideratum, which as yet has no abiding place in the mind of Woman, maternity with a merely functional capacity. An involuntary art is preposterous. There is no such thing and conduct the generative process to such pawould delight to honor?' This question pertains its that art from Nature; must learn it in the nat. mentons as it is, I am glad it is not difficult to ural way, by beginning with the rudiments of its answer. Indeed, it very nearly answers itself. logical antecedents, and elaborating the rationale How to be conscious is much the same as how to of mundane realities, with all the assiduity of know; for consciousness is the beginning and end systematic research with which collegiates plod of intelligence. We are conscious of what we know, and of nothing else. The question there-I would not be understood as denying the intel- fore amounts to this! How shall mothers be made lectual ability of most women to comprehend the to know their power in maternity? Why not in literal sense of certain precepts which might be the same way as that by which one comes to a written out for the guidance of mothers, provided knowledge of any truth-by intellectual discovery? Surely, no other way is possible. The of parentage to discover the essential conditions | mother must have it as an induction from the of success in plying the art thereof. But I do science of parentage, which itself must comprise deny the ability of any person to discern the rea. all the principles of human development. For sons for such precepts, without a knowledge of consciousness of power is impossible without its their rational antecedents, or study of the sciences possession; and the possession of artistic power from which those precepts are to be deduced; and in maternity, that is a power which is immediateexperience proves that precepts are generally in- ly available, implies a knowledge of all the contingencies of good and evil in its application. Need I add another word to evince the dependence of success therein upon the Mental Illumination of its agent?

Then, consecutive to consciousness of Power in Maternity-is; doubtless, Freedom in employing it. Without this, though it be not all that is requisite to a perfect responsibility, mothers are not morally accountable for either failure or success in their work. But the validity of this claim will best appear in the terms of its explication.

Freedom in maternity is of course to be maintained upon other principles than the option of every woman to accept or decline its functions. Yet I know not of whom to deny this prerogative. Away with the ascetic dictum, that "No female having the capacity for motherhood has a right to rengunce, it." That is the twin extreme of Paul's advice for the best of women not to marry v a singular assertion, too, as made by a plaintiff against marital usurpation, and a trenchant advogato of feminine emancipation. I would sooner urge the maternally capable to do as they please, attempting nothing in the name of duty. Attraction is the plight of genius which warrants success in any art, "Heart-work is Woman's forte; and the wand of her motherly aptness is all for lope, mighty littly from a new attract tertering

This is haid with as much truth as poetry; (The maternal office at best is a burden which love as well-established, and as plainly stated, as . . . wokas are new Estation of the in the resist

only can lighten. It must be grievous to be borne discover the motivity of Nature's operations, with any sense of compulsion. Except when as morely because that is ultra-perceptive. The sumed at will and with a settled purpose, it metaphysical springs of vegetation and the Divine necessitates a compromise of personal liberty. Cause of growth are, for this reason, alike inscru-Hence the feminine right to reject, and no mascu- table. But what of that? There is a great deal line right to impose it. Moreover, procreation, about the process of vegetation which is discoverespecially that part of it which belongs to mater- able, and many phenomenal principles thereof he nity, taxes the vital powers of its agent, who of does comprehend; and what is really knowable is, all the world ought to be the best judge of her in fact, all that he needs to know in order to sucown constitutional ability to repeat its process cess in agriculture, which he practices artistically without exhausting the sources or impairing the in exact proportion to the depth and extent of his functional systems of life and health, in favor of practical knowledge. He may not be able to tell an uncertain progeny. This a wise self-love for- why "a blade of grass grows in one form rather bids; and hence the right of legal wives to veto than another;" but he knows what is more esall marital proposals in the way of parentage, or sential to his art-how to promote the growth of at least to defer their acceptance to the instance of their own discretion.

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

But Freedom in maternity is to be advocated

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

The reader will surely gather from these cursory reflections, that Freedom in maternity, though all-important, is not all-sufficient, to the end of normal generation. It is singular that Mrs. Farnham seems to have overlooked a fact so kindred to her own thought as Woman's need of Responsibility, the moral counterpart of Freedom in any sphere, to complete her fitness for the maternal art and to warrant her success in its practice. But no matter. Having adopted the quintessence of her meditations upon this topic, I have now only to enunciate its proximate corollary, that mothers ought to be responsible in proportion as they are free; and furthermore, since, according to the law of progress, whatever ought to be is to be, that Woman's valid claim to Maternal Freedom is the equal pleage of her Maternal Responsibility, ogincident with the perfect ratification of that claim. In the sensorium of enlightened Reason, this truth will stand alone. From this point. therefore, I proceed to inquire how, or by what law, mothers are to become responsible; or, What This proposition is the first point in the theory, are the elements of Responsibility? The shortest | and should be very carefully digested. than that which exempts her from either the right or duty to act a mother's part. But when otherwise qualified, there is no reason to doubt the fidelity of maternal, any more than that of other artists, to the normal purpose of their art. Thus the question is narrowed down to the genesis, not of Responsibility in the complete sense of the word, but merely that of maternal capability, which, by analysis, is found to be partly innate and partly acquired, and the substratum of which is resolvable into three classes of personal constituents:

- 1. Constitutional Aptitudes:
- 2. Developed Capacities; 3. Mental Attainments.

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

Mrs Farnham, who seems to have been the first to employ the term which postulates the possibility of art in procreation, attempted no clucidation of its process, which she deemed and even declared to be inexplicable. "Explanation?" she exclaims, "Explanation of the modus operandi in a work so purely artistic in all but its most general character? Explain, if you please, how Nature makes a blade of grass to grow in one form rather than another-pale instead of dark greenthe clover to be red instead of white; how she tints the innumerable roses, the geraniums, seaforces in Nature which no philosopher pretends, finally secure all they earn. to fathom. The most intelligent farmer, no less than the rudest peasant, is mindful of a gracious,

grass, and to help himself with the proffered assistance of Nature to such kinds of vegetal products as suit his earthly wants. And this is relatively the very kind of knowledge which mothers require to insure success in their transcendent art. They need not trouble their heads about that part of the generative process which Nature effects in her own unsearchable way, without either cal notions of the involuntary functions of life in any of its departments, would avail nothing toward a proper discharge of the voluntary. The science of physiology, like every other science, is based upon principles which are too subtile for sensuous discernment. This human intelligence is bounded in all directions by a region of impenetrable causation.

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

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

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

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

#### THE LABOR QUESTION. BY IRA STEWARD.

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

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

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

answer is, ability and security equal to obligation. Man is a being of physical, intellectual, moral and social necessities and requirements. His able and liable to pay. In maternity, the epithet proper attention and development is, in part, applies to one whose personal capability and purely a question of time. What is there which fidelity are equal to the foresight and fulfillment | does not require time? Some things can be done of parental obligation; which obligation corre- in a minute only. If the amount of time necessary sponds to the right of every child to be well-born. to perform a given thing is cut short, it will not Without these attributes, I believe no woman is be done perfectly, and perhaps will not be done entitled to Maternal Freedom in any larger sense at all. While some things can be done in a minute, others take ages. Men now begin to doubt the possibility of the world having been created in six days; and we who urge a reduction of the hours of labor, do so because we think that wise men and women are, as a whole, impossible in a system which leaves less time than is necessary, after the labor of the day is fluished, to attend to their physical, intellectual, moral and social natures.

People who have time are more deliberate and precise and exact in what they do than those who have not the proper amount of time. What we have to do in eating, sleeping, bathing, dressing, visiting, talking, planning, listening, studying, reading, writing and organizing, is nearly all cut short, and in many cases utterly and entirely neglected through the long hours of labor; and the difference between those who by their wealth and training are able to do all this to greater completeness and perfection and those who are not, is the difference between those whose habits, customs, ways of living, &c., are good, and those whose habits, &c., are low. A practical illustration of the difference between those whose habits are good and those not good, may be experienced by eating and sleeping first in the houses of factory owners, for instance, and then in the tenements occupied by their operatives. The revolution which more time or leisure will make in the habits of the working classes, will very gradually increase their wages; and thus we have reached the second point in the short-time theory.

The wages which men receive for their labor are governed by their habits, customs, ways of living, &c. John Stuart Mill says, "No remedies for low wages have the smallest chance of being efficacious, which do not operate on and through the minds and habits of the people." Your correspondent says, "Reduce the working hours, and capital will reduce the price per diem." Capital will not because it has no such power. In the eight-hour system employers will do just what they do now: viz., hire as cheap as they can; and ranted attacks of such men as Hull, Gaylord, they would not only find it impossible to reduce the pay after adopting the eight-hour system, but the revolution which would very gradually take place in the habits and ways of living of the workers, would, in less than three years, begin to raise wages. This slight increase in wages, thus accomplished through natural causes, is "the baby figure of the glant mass of things to come at last."

shells, clouds, human countenances!" But no ex- It commences a more equal distribution of wealth, port thinker can fall to see the impertinence of and when men learn how to increase their wages this protest. To be sure, there are certain occult a little, they will not rest contented until they

When labor secures all it earns, there will be no "administrative ability" either capable or deyet mysterious power, which operates in harmony strous of getting what it does not earn, and the with his orderly tilling of the soil. He cannot Peabodys and Astors will be impossible. More

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

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

#### THE WOOD-ROBIN.

BY JAMES G. CLARK.

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

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

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

Had told me that pleasures grow old-I loved, in the warm summer eves, To recline on the welcoming sod, By the broad spreading temple of twilight and

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

Where the wood-robin worshiped her Gop.

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

The wood-robin trills the same tune

From her thicket in garden and glen, And the landscape and sky, and the twilight of Look lovely and glowing as then;

But I think of the glories that fell In the harvest of sorrow and tears, Till the song of the forest bird sounds like a knell

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

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

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

And I watch for the ripples to play, And tell me the breezes are nigh, Like a sailor who longs to be wafted away, dke a sailor who longs to be man.

To the land that lies hid in the sky.

But the whippowil wails on the moor, And day has descried the west; The moon glimmers down through the vines at my

And the robin has flown to her nest.

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

Who heard thee and blessed thee to-night.

### Letter from E. V. Wilson.

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

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

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

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

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

An Unbiassed Opinion of an Old Fogy.—Some people fly into raptures about a blackbird's whistled notes; others talk sentimental humbug about the lark's wildly thrilling notes, or the nightingale's pleading notes; but my opinion is that the only notes worth admiring are—bank

# New Nork Matters.

#### Things in and about Gotham.

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

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

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

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

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

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

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

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

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

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

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

New York, June 22, 1866.

EXTRACTS FROM ANOTHER LETTER FROM NEW YORK.

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

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

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

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

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

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

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

Dr. J. R. Newton maintains the full possession of his earthly form, and seems blest with the vigor of perfect health. Added to this is the cooperation of the magnetic, spiritual, and soul-power of a host of spirit-friends, whose knowledge of healing, life-giving principles, enables them to remove disease as effectually as tables are moved by other spirits in the presence of physical media What a noble gift!—the gift of healing by the laying on of hands. Many covet this without means of securing divinest joys, as well as the co-

peration of angels New York, June 24, 1866.

#### "The Case of George Dedlow."

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

The writer entered the army as a surgeon; afterwards became a Lieutenant; got lost in some expedition; was surprised in a narrow lane and shot, the ball passing through both arms; was captured by a dozen guerrillas; sent to a rebel hospital; had one arm amputated; was exchanged; returned to his regiment as Captain; received in ried again to a hospital; where, to make a long really worth knowing, or that progress is still an story shorter, (or rather the teller,) he "suffered amputation of both thighs, very high up." Then gangrene attacked the wound in his remaining arm, which, to give a roundness and completeness to the narrative, of course was taken off. He recovered, and says that "Notwithstanding these drawbacks, my physical health was good." In the Stump Hospital he is told by a fellow patient about a "Circle on Contes street," and gets himself carried there, when he is told by the medium that there are two spirits present for him who will not give names, but finally rap out the following: "U. S. Army Medical Museum, Nos. 3486, 3487." Whereupon he recognizes his lost legs, and "to the amazement of every one I arose, and staggering a little, walked across the room, on limbs invisible to them or me."

This is the sum of the "Case of George Dedlow," told in unwards of twenty columns in the above magazine, which is, as I see by the title page, "Devoted to Literature, Science, Art and Politics." I am tempted to let this pass without comment as unworthy of serious criticism. But hearts of the united millions throughout the in Don Juan; it is this we must deplore, "it is of this that we complain."

The theory of spirit return and control, is ever natural law. What shall we say when those who are in league against us string together such a medley of monstrous and revolting absurdities, as in the above article? That they are using and conceit, for the use of those who fear to hanbiographer. Yours truly, S. B. KEACH. Providence, R. I.

# A Card from Miss Doten.

MESSRS. EDITORS-As I see by your last issue gates to the next National Convention, I beg leave to say through your columns, that I decline the honor, as I wish to take no active part in the Convention, while under its present constitution and management. LIZZIE DOTEN.

Boston, June 25, 1868.

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

# Bunner of Tight.

BOSTON, SATURDAY, JULY 7, 1868.

ROOM No. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

C. H. CROWELL, I. B. Rich

For Terms of Subscription see eighth page. All mall matter must be sent to our Central Office, Boston, Mass.

LUTHER COLBY. . . . RDITOR. All letters and communications intended for the Editorial Department of this paper, should be addressed to the Editor.

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

#### Magnetism vs. Cholera.

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

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

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

By the scientific and persistent application of this needed force, he has treated successfully cases of dropsy, paralysis, tumors, liver complaint, rheumatism, pneumonia, nervous complaints, kidney diseases, and other affections which are so alarmingly prevalent; the fact proving the soundness of the theory to the satisfaction of both physician and patient. He does not think, any more than we do, that the limit of scientific knowledge and skill has been reached. He is unwilling to think the next battle a ball through both legs; was car-

bility. The subject of Animal Magnetism as a curative agency of positive reliability has long been a familiar one to Spiritualists, whose practitioners none of them dare overlook or set aside an agency always so ready and sure. We have always insisted that it would yet be an accepted force in effecting cures among practitioners who now profess to despise it, and we believe our prophecy is, by the aid of fears of cholera, about to be verified.

## The Instincts of the Spirit.

The Theologians tell us we must not follow our Reason, because that is pretty sure to mislead us, being so low and weak as it is in our present stage of existence. And they warn us, too, against following what we believe to be our higher and nobler instincts, because we are by nature so deprayed. What, then, is their alternative? Which way shall we turn? Why, to a creed such as they have already formed and fashioned for us; a human construction surely; pursuing the when we see our belief, the faith dear to the methods of reason with boasted severity where it makes for the interest of the creed, and falling off world; a faith made sacred to us by the holiest into the abysses of mystery where assumption feelings of our lives; consecrated to the memory and dogmatism suits the purpose better. The of death, and seeking consolation from the life men who get iron-bound and iron-clad formulas beyond, made the theme of a shallow and point- of this inconsistent character, are the ones , who less jest, a heartless and malicious lie, we must threaten us if we employ our reason, and assure even say, as did Jeffrey of the cruel disregard of us that we are lost already if we mind those imthe feelings of others and scorn of sacred things | pulses of the spirit which every one knows of his own experience to be divine.

Without by any means laying aside the offices of reason and judgment, without surrendering consistent in all its parts, and in harmony with the work of investigation whenever a new suggestion arises, but seeking ever to harmonize all things within our natures-it is nevertheless the only safe rule to adopt to watch and wait faithfully upon the spiritual instincts, those subtle such weapons as remain to them; weapons that and truly mysterious powers which seem specially are forged in plenty in the armories of intolerance appointed to suggest, to lead, to guide, to warn us. They are the very roots and fibres of our bedie keener steel. If the learned and accomplished, ing. Reason is a faculty; these are essence. Reawitty and refined writer of the "Case of George son works on knowledge, on what is conceded to Dedlow," after making him lose both arms and be fact; instinct scents out and sees the fact long both legs, had only had his head taken off, the before it is proven. We often speak of conscience. rules of common sense would have permitted the It is a divine instinct within us. Let us trust to story to have been managed with nearly the the guidance of that but for a single day, and we same results, and a noteworthy coincidence would | shall see how very difficult it is to fully obey the have been produced, it would seem, as far as a requirements of the divine law. Creeds and dogplentiful lack of brains is concerned, between mas will seem small enough to us after such an George Dedlow's Case," and that of his pseudo experiment. We shall begin to realize then what the depths of our being are."

#### Mrs. Lois Waisbrooker.

We were favored with a very agreeable though short visit from Mrs. Waisbrooker last Thursday. that my name has been placed in the list of dele- The favorable opinion we had formed of her from her writings was not marred in any degree by a personal interview. She is a very intelligent, pleasant and agreeable lady, with no show of ostentationsness. She is on her way to Lowell where she is to speak for the Boolety of Spiritual. ists during the month of July, and intends to remain in New England for some time, for the purpose of lecturing, if she receives engagements soon. We trust our friends will secure her services at once. di legaciti godine de

#### Right to the Point.

The RELIGIO-PHILOSOPHICAL JOURNAL, which nobly and fearlessly advocates our philosophy. the truth of which the whole civilized world will committee, and facilitating the work by dividing acknowledge in good time, publishes an excellent up our common territory through which the In-Spiritualists of America to fully sustain their finally passed the Senate, and we cannot but exorgans. It says:

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

Boston, and the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, which will compare favorably, in every particular, with any other newspapers published in the wide world, and are struggling to do their whole duty in the great field of reform.

We do think Spiritualists ought to be proud of, and willing to give a cheerful support to both of these journals. Situated as they are, the one in the East and the other in the West, there is no conflict of interest, nor the least feeling of rivalry—at least there is no such feeling on the part of —at least there is no such feeling on the part of the JOURNAL, and we unqualifiedly express the opinion that our old and well established cotemporary has the best feelings toward our enter-

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

love and labor for.
The Religio-Philosophical Journal is now in its infancy—and it, too, has to encounter a pecuniary pressure that might make timid souls quail and tremble. All this we expected when we entered the arena, and but for the assurance of the brave, loving souls of the inner life, from the first, and their reassurance, from time to time, of an ultimate and grand success, we might have never inaugurated the enterprise.

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

As the thought has gone out to spirit-life from the mortal, to know what our spirit-friends think of the "Western organ," we with pleasure repeat their views in this connection, as they are to the point, showing conclusively that the inhabitants of the spirit-world feel and manifest a deep interest in both papers. In answer to the question regarding the JOURNAL, the spirit remarked, "What do we think of it? Why, to be sure, we think it is another voice of God, sounding out to the people of the nineteenth century; proclaiming good tidings to all the people everywhere, under whatsoever conditions they may exist, whether in churches or outside of them. This voice proposes to reach all. As your BANNER enters every house and reaches the darkened chamber of every soul with its light, so this organ goes hand in hand with you, sending out its glad tidings on every breeze, and giving to every soul meat in due season. It has been baptized with the blessings of the angels; therefore we can do no less than think well of it."

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

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

#### Picnics.

Tuesday, June 26th, was one of the finest days morning of that day a long train of cars, filled with happy souls, left this city for an excursion to Island Grove, Abington, under the superintendence of Dr. Gardner. On arriving at the Grove they were met by another party which had come from the opposite direction, so that, altogether, there was quite a large gathering. A pleasing feature of the occasion was the attendance of the Quincy Children's Lyceum, a fine looking body of youths of both sexes. They went through with some of their exercises, closing with a beautiful Silver-Chain recitation, with credit, though the weather was too hot for much exercising.

Those who assembled around the speakers' stand were presided over by Mr. Bacon and Mr. Bickford alternately, both of whom addressed the audience. Miss Lizzie Doten, Mrs. M. M. Wood, Mrs. H. Matthews, Mrs. Albertson, and Messrs. Toohey, Wheeler, Lawrence and Thayer also made speeches. The day was spent agreeably in one way and another, and all safely returned to their homes, expressing the earnest wish that a

THE CHILDREN'S PICNIC TO BEYERLY.

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

#### Educate the Freedmen.

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

#### Why Not?" ferment at

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Dr. Storer's work with the above title is creatng a great sensation among the married ladies in the upper circles of society." We commented various newspapers with "M. Bach's Dream at length upon the subject of whileh the book nish it to all who wish. An advertisement else Le Grand Journal, of Paris, and is only rewritten where in our columns gives further particulars. by the Paris correspondent of "The Nation."

# Protection for the Indiana.

Judge Doollittle's bill, providing for an annual inspection of Indian Affairs by an authorized article in its issue of June 23, calling upon the dians are scattered into five several districts, press our sincere hope that such a measure, framed and moved in a spirit of true benevolence and justice, may yet become a law. This bill proposes, as mentioned, five inspection districts: one embracing California and Nevada, with the territory of Arizona; one the State of Oregon with the territories of: Washington and Idaho; one the territories of Colorado, Utah, and New Mexico; one the State of Kansas, the Indian Territory, Nebraska and Southern Dakotah; and one the State of Minnesota, and that part of Dakotab north of Nebraska, with the territory of Montana.

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

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

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

#### Corporation Injustice.

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

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

#### Clerical Crime.

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

#### The Coming Convention.

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

#### "M. Bach's Dream."

To those friends who have sent us copies of marked for us to copy, we will state that we pubtreats, in our paper of the 23d of June, under the libited the same, together with the words of the title of "A Nameless Grime." The demand for song in French, in the Banner of August 19, 1866, this important treatise on a most vital subject is on the eighth page, under the title of "Music rapidly increasing; and we shall continue to furbrought by a Spirit" It originally appeared in Ay

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A Capital Inducement to Subscribe for the Banner.

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

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

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

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

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

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

Send only Post-Office Orders or National Currency.

#### Personal.

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

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

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

#### Belvidere Seminary.

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

#### The Magazines.

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

### Spiritual Picnic.

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

#### Meetings in Monroe Centre. The Spiritualists of Monroe Centre have engaged the services of Mr. O. P. Kellogg, and will

Sunday of every month, for one year. Meetings in Charlestown.

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

The London Spiritual Magazine.

We have received a supply of the June num-

#### ber of the above named excellent periodical. Single copies 30 cents. "Ecce Homo."

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

C. B. P. The contents of ten thousand bottles of champaigne are consumed annually in the United States. The fluid is Jersey cider and augar of lead. Let alone the vile stuff, if you would escape paying doctors' bills.

## ALL SORTS OF PARAGRAPHS.

We have received a Report of the Anniversary Meeting, recently held at Granville, N. Y., which will appear in outenext paper.

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

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

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

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

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

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

Bro. Danskin, how is Spiritualism progressing in Baltimore?

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

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

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

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

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

THE BANNER OF SPIRITUALISM. Unfurl the Banner, friends of Freedom! Raise the glorious standard high: Waft its truths to every nation, Tongue and people, 'neath the sky.

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

Bursts upon our ravished sight, Crushing every sin and error, Flooding all with life and light.

Friends of Freedom i speed its progress; Hold it up with heart and hand, Till beneath its folds the nations As united brothers stand.

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

Conceited people are always happy, they do so enjoy themselves.

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

A man in Troy, N. Y., while digging a well lately, shoveled out \$3000 in gold and a lot of hold regular meetings at the church, the first spoons. Well done.

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

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

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

THE MAJESTY OF LABOR. Stern Labor carves a nation's power, With time it wrestles like a god, Stands up majestic as a tower. Surveys the skies or plows the sod. And everywhere its strength is seen; Alord its strong, great pulses beat; Plains change to glory where it's been, And nations through its prowess meet.

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

FOREIGN.-Nothing public of moment has transpired since the interruption of diplomatic relations between Prussia and Austria. The Austrian Government, in sending the Prussian Ambassador his passports, informed him that it took the step because it looked at the withdrawal of the Austrian troops from Helstein as having taken

The Prussian Government, in giving Count Karolyi the passports which he demanded, accompanied them with a letter acknowledging the courteous manner with which he fulfilled his discourteous manner with which he fulfilled his discourted with the same with plomatic functions as Austrian Ambassador at Berlin.

The London Daily News correspondence at Florrence says the first hostile movement in Italy will

be to throw eighty thousand men in one hody

be to throw eighty thousand men in one body across the Po, following this up by pouring three hundred thousand into Venetia.

The extraordinary trial in which a Mrs. Ryves sought to establish herself as a Princess of the Royal Family, her mother having been married to the Duke of Cumberland, resulted in the jury

returning a verdict against the claimant.
There has been no formal declaration of war as yet; but the Emperor of Austria, in a speech to the Vlenna corporation, said that having done everything else, he was compelled to resort to the

sword.

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

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

'Voted, that the Associated Banks of Boston agree not to receive State bank currency on deposit or for collection, after the first day of July

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

The cholera in Guadaloupe carried off 15,000 A down-east editor, in describing a country

lance, says: "The gorgeous strings of glass beads glistened on the heaving bosoms of the vilage belies like polished rubies resting on the delicate surface of warm apple dumplings."

#### A Test Medium.

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

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

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

Meeting at every hand the same opposition and religious intolerance which drove our Pilgrim Fathers from their native shore; that forced Socrates to drink the bitter hemlock; that made Galileo say our world did not revolve; that burned lieo say our world did not revolve; that burned Reformers, and hung Quakers on Bostom Common—deeming it necessary to arise in the dignity of our own strength and show that we can maintain a position in the religious world equal to the magnitude and beauty of the Philosophy we advocate, we call a Convention of all interested, to meet at Capital Hall, in this City, on Wednesday, July 18, 1866, at 2 o'clock P. M., for the purpose of renting or building a Hall for public worship, and to effect a permanent organization.

Inmediate action should be taken, as buildings are now being put up in which rooms can be had

namediate action should be taken, as buildings are now being put up in which rooms can be had for a term of years if early application is made.

People in the surrounding country, turn out and help to elevate the standard of Religious Freedom in Central Michigan.

BY ORDER OF COMMITTEE.

Lansing, Mich.

### Special Notice.

We feel compelled to urge upon our subscribers not even sign his own name. We can sometimes ascertain the name of the State from the Postmaster's stamp on the envelope, but not often, as in many instances the impressions are so light as not to cancel the stamp at all. The delay of our | EVERY SUFFERER FROM DEBILITY

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

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

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

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

## Business Matters.

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

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

### Special Notices.

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

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

TO LET.

A LARGE FRONT ROOM in "Parker Building," No. 158
Washington street, Boston. Apply at THIS OFFICE.
June 30. MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

LITCHFIELD'8 DIPTHERIA VANQUISHER.

#### (Used with Litchfield's External Application.) WARRANTED TO CURE DIPTHERIA AND ALL THEOAT TROUBLES.

Litchfield's External Application,
Warranted to cure RHEUMATIU AND SCIATIC LAME NESS, and all LAMENESS, where there is no fracture. Price of each of the above .....\$1,00 per Bottle. 3. A. LITCHFIELD & CO., Proprietors, Winchenden, Mass.

GEO. C. GOODWIN & Co., M. S. BURR & Co., Boston; JOHN, F. HENRY & Co., Waterbury, Vt., General Agents. Sold by Medicine Bealers generally. 6m-June 1. MAKE YOUR OWN SOAP WITH P. T.

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

84, 85, 86, 67, 88, 86, 70, 71 and 74 Washington street, New York.

Charage in the Associated Spiritualists of Chelsea have discontinued their meetings until Sept. 2d. Miss Lizzle Doten will address them each Sunday during the month, and Mrs. M. Macomber Wood for the munth of October. The Ubildren's Progressive Lyceum has also adjourned until September. J. B. Dodge, Cor. Sec'y.

TOR \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone Che." "Fugliand William," American Crisis," and "Gist of Spiritualism." For address, see lecturers column. WAREN CHARE.

B. CHILLD, M. D., DENTIST, 50 School Street, next door East of Parker Name.

ADVERTISEMENTS.

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

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

# WHY NOTP

THE PRIZE ESSAY

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

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

Berksiiro Medical Collego.

A T the New York meeting of the "American Medical AssoA clation." It was decided to issue "a short and comprehensive tract for circulation among femiles, for the purpose of
enlightening them uson the criminality and physical evils of
forced abortions." By special vote of the Association, Prof.
Norer's Essay has been recommended to the profession, as
calculated to effect much good, if widely circulated.
CONTENTS:—Prefatory Remarks; Origin and Purpose of
the Present Essay: What has been done by Physiciaus to
Foster and what to Prevent the Evil; What is the True Nature of an intentional Abortion when not Requisite to save
the Life of the Mother; The inherent Dangers of Abortion to
a Woman's licalth and to her Life; The frequency of Forced
Abortion, even among the Maried; The Excuses and Pretexts that are given for the Act: Alternatives, Public and
Private, and Measurce of Relief; Recapitulation; Appendix;
Correspondence.

Price, club \$1.00, pages 50 cents; notence force.

Correspondence.
Price, cluit \$1,00, paper 50 cents: nostage free. For sale at the BANNER OF LIGHT OFFICE, 188 Washington street, Boston, and our Branch Office, 544 Broadway, New York, Room 6.

#### THE MORALS OF EPICTETUS MADE ENGLISH

POETICAL PARAPHRASE. BY ELLIS WALKER, M. A.

Reprinted by James Redpath, in 1864.
Reprinted by James Redpath, in 1864.
Reprinted by James Redpath, in 1864.
Fire, 20 cents. For sale at the BANNER OF LIGHT OFFire, 188 Washington street. Boston, and at our Branch
Office, 544 Brundwsy, New York. Room 6.

July 7.

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

BY LAYING ON OF HANDS, AT THE GALT HOUSE, RICHMOND, IND. From Richmond the Doctor goes to Indianapolis. 1we-Jy 7.

DR. D. A. PEASE, JR. Will Heal the Sick in Jackson, Mich., commenc-ing July 5th, ending August 11th. July 7.-4w

MISS PHELPS, Inspirational Medium, can be consulted to No. 3 Trement Row, Room 23. Circle Runday, at 3 and 8 F. M. July 7.-3w MRS. M. SMITH, Healing and Communicating Medium, No. 248 South Tenth St., Philadelphia, Pa.

INVISIBLE PHOTOGRAPHS. - THE NEW WONDER, consisting of several pleces of Plain White Paper, upon which, by the application of a few Drops of Water, any Man, Woman, or Child can cause a Beautiful and refrect Photograph to be instantly produced! Each Pack contains Material for Four Photographs, Four Developers Gold-Bordered Cards for Mounting, and Full Directions. Price, per Pack, 50 cents. Sent postpaid. ADAMS & CO., 21 Browners, Co., 22 NEW UNFOLDING OF SPIRIT-POWER!

DR. GEORGE B. EMERSON. DR. GEORGE B. EMERSON,

I EALING MEDIUM, developed to cure diseases by drawling the disease upon himself, at any distance; can examline persons; tell how they feel, where and what their disease
is, at the same time. One examination \$1; ten exercises to
draw disease, \$5; thirty for \$10. Manipulations \$2 each,
Treat patients at a distance by letter, by inclosing the sum,
giving your name and aduress. Please address, DR. GEO B.
EMERSON, 3G Knectand strees, Boston, Mass. Office
hours from \$4. K. to \$2. K.

hours from N.A. M. to 4 P. M.

THIN CERTIFIES that Dr. EMERSON has cured me of deafness of five years' standing: also, of dyspepsia. liver and kidney compining, by four operations. Mas. MARY CHANDLER, No. I Warren Place, Boston. Mas. HANNAH M. WORbester, Witness. May 11, 1866.

Consumption and Nervous Debility!

#### WINCHESTER'S HYPOPHOSPHITES: THE SPECIFIC REMEDY FOR

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

Blood Systems. THE HYPOPHOSPHITES not only act with PROMPTNESS and CERTAINTY in every stage of pul-monary disease, even of the acute kind, called "Galloping Consumption," but also with INVARIABLE EFFICACY in all derangements of the Nervous and Blood Systems, such as We feel compelled to urge upon our subscribers the imperative necessity of writing the name of their State plainly. Many omitthe State altogether, and not a day passes that we do not receive one or more letters with an omission of either the or more letters with an omission of either the Town, County or State, and often the writer does system dependent on deficiency of vital force. Their action is TWO-FOLD and SPECIFIC: on the one hand, increasing the prin ciple, WHICH CONSTITUTES NERVOUS ENERGY: and

not to cancel the stamp at all. The delay of our subscribers' papers is mainly attributable to their own neglect in these particulars, and we earnestly hope, for their own as well as our convenience, they will read and heed and profit by this notice.

EVERY SUFFERER FROM DEBILITY, or any Chronic Malady, by which the vital energies are depressed, or exhausted: and every woman who needs a NER-VOUS TONIC—an Invigorator—should send for EF J. WINCHESTER & CO.'S NEW CHECULAR. VOUS TONIC -- an Invigorator -- should send for LT J. WINCHESTER & CO.'S NEW CIRCULAR, compiled from Dr. Churchill's Second Edition of his TREATisk on Consumption, just published in Paris.

Prices: in 7 and 16 oz. bottles, 81 and 82 each. Six Small, or Three Large, for 85. 83 Sold by all respectable Druggists; and Wholesale by GEO. C. GOOD WIN & CO., 28 Hanover street, Boston; and at the Sole Denot in the United States, by the Manufacturers WINCHESTER & CO., 36 John street, N. Y.

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SEXUAL PHYSIOLOGY: A SCIENTIFIC AND POPULAR EXPOSITION OF THE

FUNDAMENTAL PROBLEMS IN SOCIOLOGY. BY R. T. TRALL, M. D.

THIS valuable book of over three hundred pages will be mailed iree of pustage, on receipt of price.

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AND MELODEONS OF THE BEST QUALITY, and WARRANTED in every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in price from \$250 to \$800, according to style of finish.

All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 WASHINGTON STREET, ROOM No. 3. N. B .- Spiritualist Societies in want of Harmonions or Melofeons for their meetings, are respectfully invited to call and examine before purchasing.

# FRESH TURNIP SEEDS.

FRESH TURNIP SEEDS.

BY MAIL POSTPAID.

THE following varieties—the very best in cultivation—will be sent to any address by mail, prepaid, or by express. Seed and Nursery Catalogues will be sent gratis to order. Wholesale Catalogues are now ready for the Trade. Agents wanted. Price 10 cents per ounce; 41 per pound.

Strap Leaf White, Dutch. Fall and Winter.

Redtop Strap Leaf,

Urange Jelly or Golden Ball, Winter.

Long White French or Hanover,

Skirving's in ported Ruta Baga,

"""

New White sweet German, the finest late keeper, and the best table turnly in cultivation.

Also, Beet, Cabbage, Carrot, Onlon, Parsnip, and all other Beeds, in small or large quantities.

B. M. WATNON,

Old Colony Nurseries and Seed Establishment,

June 23.—4w

#### The Children's Progressive Lyceum. FIFTH EDITION-JUST INSUED.

A MANUAL, with directions for the ORGANIZATION AND A MANGEMENT OF RUBDAY SCHOOLS, adapted to the Bodies and Minds of the young. By ANDREW ACKSON DAVIS.

Price, per copy, 80 cents, and 8 cents postage, if sent by mail; for 12 copies, \$6.40; for 100 copies, \$65,00; glit, per copy, \$1.00. Address, BELA MARSH, No. 14 Brumield street, Boston.

### **PHOTOGRAPHS**

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DLEARANT and honorable complayment. No risk. Ladice
and gentlemen wanted in overy fitate and County. Address, MANHON LANG, 517 Broadway, N. Y. (w-)e 23.

# OVERWHELMING EVIDENCE

IN FAVOR OF

# THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

### A BOOK FOR EVERY WOMAN. POSITIVE AND NEGATIVE POWDERS.

Stafford, Ct., March 22, 1866.

PROF. SPENCE—Dear Sir: About seven weeks ago I was called to see Mrs. Rufus Weston, whom I found laboring under a fearful attack of puer-peral convulsions, which followed the birth of a dead child. The convulsions were terrible. No one thought that she could live, as every convulsion was more violent than the preceding one. Finally she had one so severe that we called her dead—no pulse could be felt, and everything indicated death. She rallied, however, but was much exhausted, and her friends did not think it possible for her to live through another. exhausted, and her friends did not think it possible for her to live through another. As soon as she could sucultous Commenced qiving her the Positive Powders (a powder and a half every hour at first), and from that time forth she had no more conculsions. She is now well, and able to attend to her household duties. She visited me this afternoon, and told me that she believes that the Positive Powders saved her live Powders well had a second to the powders well had the Positive Powders were her live. tive Powders saved her life. Yours truly, DR. M. F. DWIGHT.

DR. M. F. DWIGHT.

Chenoa, Ill., Dec. 23, 1865.

DB. P. SPENCE—Dear Sir: Mrn. Spence's

Positive and Negative Powders fill a
great vacuum in the wants of humanity. They
differ from all other medicines in this, that they
cause no violence to the system—no spasmodic
efforts of Nature, to be followed by a corresponding depression; but their magnetic effects seem to
he drank in by the diseased system as the thirsty be drank in by the diseased system, as the thirsty traveler drinks in the waters of the cooling fountain. They are a most wonderful medicine—so silent, and yet so efficacious.

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

My wife has been troubled for the last two years with **Rheumatism** in the shoulder. She is now entirely cured, after having used one box of the Pow-A lady of my acquaintance, who has suffered for several years with Prolapsus Uter! (fall-

Powders, and was astonished at her speedy recovery.

Very respectfully, 8. W. Richmond.

The above letters, together with those referred to below, and the hundreds of similar ones in our possession, are more than sufficient to convince every Female, whether married or single, that Mrs. Spence's Positive and Negative

#### WOMAN'S BEST FRIEND

in all diseases arising from her peculiarities of temperament, sex and habits of life.

The evidence above mentioned is, moreover, sufficient to convince every head of a family that Nirs. Spence's Positive and Negative

THE GREATEST FAMILY MEDICINE OF THE AGE, and that they cure all cuarable diseases, whether acute or chronic, in MAN,

WOMAN, AND CHILD.

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

Spence's Positive and Negative Powders, of the following diseases, most of which were diseases of long standing which had defied all other treatment:

Rheumatic Neuralgia. Dim Vision, Twitching of the Eyelids, Meluncholy.—(Banner, June 17th, 1865.)

Siceplessness. Dropsy, Stiff Ankles, Decny of the Lungs, Neuralgin.—(Banner, Ang. 12th, 1865.)

ner, Aug. 12th, 1865)

Dyspepsia, Pain and Heaviness of Limbs, Sleeplessness, Bronchitis.—
(Banner, Nov. 11th, 1865.)

A disease that three physicians could neither

name nor cure — (Banner, Nov. 25th, 1865 )
Neuralgia, (two cases); Toothache, Female Disease.—(Bamer, Dec. 24, 1865.)

Dyspepsia of 58 years' standing, Inflammation of the Pancreatic Gland, Catarrh, Inflammation and Enlargement

Chills and Fever, (two cases); Excensive Menstruation, Threatened Abortion, Congestive Chill.—(Banner, Jan. 13th,

of the Prostate Gland.—(Banner, Dec. 9th

Lame Ankle, Bronchitis, Dyspepsia, Prostration, Loss of Vitality.-(Banner,

Jan. 27th, 1860.)
General Debilty, Nervous Prostration, Wind in the Stomach, Headache, Neuralgia.—Banner, Feb. 10th, 1860.)
Nameless disease, given up by the Doctors; Chills and Fever, (four cases); Worms.— Banner, Feb 17th, 1866)

Catarri, (two cases); Neuralgia, Dys-

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

Paralysis, Congestion of the Lungs, Black Janudice, Pulmonary Disease.—(Banner, March 24th, 1866.) Rheumatism, Deafness, Croup, Erysipelas, Fever and Ague, Toothache. —(Banner, April 7th and 14th, 1866.)

The following superior inducements are offered by Mrs. Spence's Positive and Negative Powders to

## ACENTS,

### MALE AND FEMALE!

1st. The sole agency of entire counties.
2d. A large and liberal profit.
3d. A light, pleasant and paying occupation.
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Circulars with fuller lists of diseases, and com-Circulars with fuller lists of diseases, and com-plete explanations and directions, sent free post-paid. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders, Liberal Torms to Agents, Druggists and

iniled, postpaid, for \$1,00 a box; \$5,00 for six. Money sent by mail is at our risk.

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Box 5817, New York City.

# Message Bepartment.

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

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

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

nounce their names.

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

The Circle Reom.

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

Donations solicited.

MRS. CONANT receives no visitors on Monday.

Tuesdays, Wednesdays or Thursdays, until afte six o'clock P. M. She gives no private sittings.

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

MESSAGES TO BE PUBLISHED IN OUR NEXT Monday, April 2.—Invocation; Questions and Answer Matthew Brooks, to friends; Ezcklo! Thompson, to his relitives; Margaret Gorham, to friends; Teddy Garfield, to h father, Richard Garfield, of st. Louis, Mo.

Tuesday, April 3.—Invocation; Questions and Answer-Barah Casey, to her sister, and Father Cannovan; Stepholee, to his sister: Mr. Norcross, to his sons, Joseph and Sam Norross, of Boston; Jennie Sturgis, to her mother, Luc Jane.

#### Invocation.

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

#### Questions and Answers.

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

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

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

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

Supposing that they refer to the journal tha has recently been started in that region, we shall speak concerning that, though briefly.

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

#### Marian C. Gaskins,

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

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

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

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

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

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

Joseph Harrison.

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

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

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

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

#### Andrew Jackson.

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

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

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

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

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

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

Circle conducted by Theodore Parker.

### Invocation.

Our Father, through the ever-varying scenes of Nature thy children learn of thee; and all the mysteries of Godliness thou dost reveal to them March 27. | raindrops fall, they bring lessons to the mind that | am I insane.

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

Questions and Answers. QUES .- Will the intelligence give us some information upon disinfectants, and what is best

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

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

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

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

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

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

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

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

#### Lemuel Jones.

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

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

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

. My friends may not understand why I am unpleasantly affected. It is because they throw between themselves and me a fogen mist, a dense atmosphere, that prevents my coming into direct rapport with them. They think, perhaps, I am insane in that land where the spirit dwells. They think of me as insane, and so that very thought is a bar upon the door of their souls, and I cannot enter therein. I am attracted to them; I would give them light; I would unfold to them all that has been unfolded to me. But no, "I am insanel perhaps the light of my intellect has gone out forever," they think. That intellect remains, and, on the contrary, to-day it burns as brightly through the Scriptures of thy creations. Do the as it did before I was insune. It is not dead, nor

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

#### John Joyce.

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

In a place where I should say it.

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

#### P. M. Robinson.

Be kind enough to say, stranger, that P. M. asking that his friends will let him speak to them.

I've tried hard enough, and fought hard enough, and won victories enough, to be able to come.
But this is the hardest of all battles I ever fought, this coming back. But I'm here, and all right. Robinson, of Evansville, Indiana, comes here, I am seriously annoyed by the reflection that | and shall be right happy when I get the wheels in |

again for all the world. We don't know what we can do until we are tried. I never thought I could go into the pattle, and tear up my clothes, and with my own hands dress the gaping wounds of the poor soldiers. But I did it! I did it! I have helped dress many a wound for your people, your poor soldiers. No one can say that I refused them a kindness. I took them just as they came, and those who needed attention first always got, it, when I could give it.

Circle conducted by Theodore Parker.

Circle conducted by Theodore Parker.

DONATIONS

IN AID OF OUR PUBLIC FREE CIRCLES.

S. B. Buckley, Norwich, Ct.

Boston.—The members of the Progressive Bible Society will meet every sanday, at 2? p. M., in, No. 2, Tremont Bow, Hall 23. Evening meeting will commence at it? p. M.

A. H. Richardson's Jee First Society of Spritualists hold meetings, every Sunday in Weatington Hall, at 1 and 1 M.

Circle conducted by Theodore Parker.

BECRIVED FROM

S. B. Buckley, Norwich, Ct.

BECRIVED FROM

S. B. Buckley, Norwich, Ct.

Color of Color of Color of Color of Challestows have commenced a series of free meetings at Mechanics Hall, corner of Chipales arreet and City square, every Sunday in No. 3 Tremont Bow, Hall 22! Circle will commence at if p. M.

Circle conducted by Theodore Parker.

BECRIVED FROM

BECRIVED FROM

S. B. Buckley, Norwich, Ct.

Color of Color of City square, every Sunday in No. 3 Tremont Ties print society of Spritualists hold meetings, every Sunday in Weatington Hall, at 1 M and 1 M an we can do until we are tried. I never thought I

Seeing the beautiful Hymn (Song) of the Angela," in the Bannsy of June 23d, without credit. I deem it just to say a few words about it. In the fall of 1857 I took my first lecturing tour west, ward. At Utica, N. Y., I met a few friends in, a circle, at which a Mr. Skinner and some others sang some words to the "air, Lily Dale." They were so beautiful, I requested a copy, and received a part of those above referred to. I added to and altered them, and when I got to Buffalo friend Albro was then publishing "The Age of Progress," in which we then published the "Song of the Angels." It was copied next day in the daily papers of Buffalo. It will be found in "The Hymns of Progress," page 127, in which little volume I think you will find many more equally adapted to the use of the glorious Sabbath exercises of our "Children's Progressive Lyceums."

Our Lydeum here numbers over one hundred scholars, called by the Orthodox "the Sunday theatre." Hosea Allen, Conductor. We have lately had two public exhibitions, which gave great satisfaction to our progressive community.

Vineland, N. J.

Bro. Coonley is very unfortunate in his explanof other Entite Beautiful Songs (1971 A.

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

MR. EDITOR—I noticed in the BANNER OF LIGHT of June 23, 1866, my "Hymn to the Angels," but without credit to the author, and in some parts much deteriorated from the "original text," which appeared in the Banner many years ago. Such, appeared in the Banner man, appeared in the Banner man, blue blowever, is the usual fate of poets. H. C. PREUSS.

#### Obituaries.

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

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

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

Also, in Lawrence, Mass, May 29th, Rev. Joseph Elliott, formerly of Franklin, N. H., aged 50 years.

Bro. Elliott preached for the period of four years in the Christian Haputst Church in Franklin; but his progressive nature, his love of truth and enlarged perceptions could not be condined within the narrow circumscriptions of Church conventionalisms, and he advocated the more liberal system of religious ethics, known as the Campbell doctrine. This displeased a portion of his congregation, which led him eventually to dissolve all connection with the Church. From this dissolution dates his rapid progress in more liberal ideas, which eventuated in a full laith and assured knowledge of the glorious principles of the Spiritual Philosophy—an earnest believer and zealous advocate of which he continued to be up to the day of his exodus from earth.

Bro. Elliott was a man of excellent erudition, of great comprehension and astrong, argumentative powers. Assur of the

person, without mentioning the name?] No, sir; not unless you are willing to furnish the three thousand dollars. [Are you willing to say whether he is in Massachusetts?] No, sir. [You said you were willing to tell now.] So I am, if I have the money.

Samuel Breed.

I'd like you to say that Samuel Breed, of Lynn, would like to talk with his friends. Will you do so? [Certainly.]

P. M. Robinson.

Died in Now Bedford Massachusetts Property in the clear, unanswerable logic he employed against their religious superstitions, and in avor of the triumph of the principles embodied in modern Spiritualism. The contest at times was most hotty contested, but in no one instance did he ever surfer defeat.

He was a man of excellent erudition, of great comprehension, and strong, argumentative powers. Many of the principles embodied in modern Spiritualism. The contest at times was most hotty contested, but in no one instance did he ever surfer defeat.

He was a man of excellent erudition, of great comprehension, and strong, argumentative powers. Many of the principles content set of the different section of the effects of the different section of the instance of the different section of the emboure of the different section of the different section of the different section of the emboure of the different section of the different section of the emboure of the different section of the different section of the emboure of the different section of the different section of the emboure of the different section of the emboure of the emb

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

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

this coming back. But I'm here, and all right, and shall be right happy when I get the wheels in motion, and the chariot is rolling back just as fast as I want it to.

I died in the service of Uncle Sam, and I suppose I have a right to claim the protection of his laws in coming back here. They say that we folks who are dead are outlawed, but we don't see it. And you wouldn't, if you knew how much we had to do in making some of your laws, particularly laws that are pretty good. The bad ones, you know, we won't lay claim to.

March 29.

Lucretia Perry.

Oh, I only want to say to those who know me, I can epme back, and I bless God I can. I had much hard work to do during the first two years of the war. I lived in Virginia. I lost about all I, had in the war, and then I went most of the down, grow sick, and finally died.

Lucretia Perry, my name. I had some ampong my friends who were believers in this, but I din to believe I could come myself. I'm glad to tell them I can come back. And the two little boys I 've left, I want to come and talk to them. All I ask is to let them know I can come, and to let me talk to them just as I do here. I'll ask ho'gredter blessing. [What town in Virginia ald you're left, I want to come and talk to them sail through 'Virginia, was down in Georgia. I was some time in Alabama, after the war, I would n't know what we can do until was tried. We don't know what we can do until was tried. We don't know what we can do until was tried. We don't know what we can do until was tried. We don't know what we can do until was tried. We don't know what we can do until was tried. We don't know what we can do until was tried. We don't know what we can do until was tried. We don't know what we can do until was tried. I never thought I was can be considered certains, and the charter and the chart tried. The chart tried is the spirit they and life the considered certains, and the chart tried in the work. I would n't know what the chart tried in the chart tried in the chart tried in the chart tried in th

# SPIRITUALIST MEÈTINGS. 11 11 11 11

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Conductor Mrs. M. A. Btearns, Guardian. Speaker engaged:
Mrs. N. J. Willis during July.

Harson, Mass.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sunday. Mediums and normal speakers wishing to make engagednents will please adquest, John Fuffer, Spirit Hanovar, Mass. Speaker engaged:
Mrs. Baran A. Byrnes, July 8 and 21.

Foxnono: Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M., PROVIDENCE, T. I.—Meetings with held in Prait's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock.—Meetings are held at Central Hall every

o'clock. Progressive Lyceum meets every Sunday forenon, at 10% o'clock.

PUTYAN. CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter. Postlam, MR.—The Spiritualists of this city hold regular meetings every Sanday. In Soms of Temperance Hall, Congress street. Free Conference in the forenoon. Lectures afternoon and evening, at 3 and 7 o'clock.

Dover and Foxoroff, MR.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation.

New YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 606 Broadway. Seats free.

NEW YORK OF SUNDAY IN DODWORTH'S Hall, 606 Broadway meetings every Sunday in Dodworth's Hall, 606 Broadway. THE SOCIETY OF PROGERSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebolit Hall No. 55 West 334 street, near-fireadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 2% o'clock—Dr. D. B. Marks, Conductor. Speakers wishing to o'clock—Dr. D. D. D. D. D. Soffing New York.

Williamsburgi Ni. Y. — Spiftus meetings are held one evening each w. ck, in Continental Hall. Mrs. Emms F. Jay Bullencis the speaker for the present. All are invited free.

evening each w. ek. in Continental Hall. Mrs. Emma F. Jay Bullene is the speaker for the present. All are invited free.

Morrisamia, N. Y.—First Society of Progressive Spiritualists—Assembly Kooms, corner Washington avenue and Fifth 
street: Bervices at 34'F. M.

Rochester, N. X.—Children's Progressive Lyceum holds 
public essions every Sunday, at 2 o'clock F. M. Mrs. Hayden, 
Conductor; Amy Post, Guardian.

Trov, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner ut Third and River strests, at 103 A. M. and 
75 F. M. Children's Lyceum at 73 F. M. Henry Roaseau, Conductor; Mrs. Louisa Ketin, Guardian.

PHLADELPHIA, PA.—Meetings are held at Sansom street 
Hall every Sunday at 104 and 75 F. M. Children's Lyceum 
regular Sunday session at 23 o'clock. M. B. Dyott, Conductor; Mrs. Bailenger, Guardian.

Meetings are also held in the new hall in Phenix street every. Sanday aftermoon at 3 o'clock. Children's Progressive 
Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, 
Conductor.

Virkland, N. J.—Friends of Progress meetings are held in 
the new hall every Sunday, at 104 A. M. Children's Progressive 
Lyceum holds Sunday, session at 10 o'clock. P. Mr. Hosea 
Allen, Conductor; Mrs. Deborah Butler, Guardian.

Hamnomon, N. J.—Meetings held every Sunday at 104 A. M. and 7 F. M., at Ellis Hall, Belleview Avenue.

Baltimons' hold regular meetings on Sundays. at Surgays at Surgays at Surgays at Surgays.

A. M. SIGN OF THE SPIRIT DELIVITY AVENUE.

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

her notice.

Chicago, I.L.—Begular morning and evening meetings are leid by the First Society of Spiritualists in Chicago, every sunday, at Crosby's Opera House Hall, entrange on State treet. Hours of meeting 10 4 M. and 75 P. M.

Sunday, at Crosby's Opera House Hall, entrained on State street. Hours of meetings 10½ A, M. and 1½ P. M.

Sprindfield, I.L.—Regular Spiritualists' meetings every Sunday in the hall.—Children's Progressive Lyceum every Sunday foremon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Quardian.

QUINCY, I.L.—The association of Spiritualists and Friends of Progress hold meetings every Sunday, at 2½ P. M., in hall No. 130 Main street, third facor.

St. Louis, Mo.—The Children's Progressive Lyceum holds regular accions driving Bunday afternoon at 2½ P. M., in Mercanitis, Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

WASHINGTON, D. C.—The Spiritualists of Washington hold regular meetings every Sunday, at 11 A. M. and 7M P. M., in Union League Hall.

CINCIMMATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 1% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall events.

mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10% A. M. and 7% F. M. Children's Progressive Lyccum regular Sunday session at 10 clock F. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Sam Francisco, Cal.—Mrs. Laurs Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7% F. M. Admission free. Children's Progressive Lyccum meets in the same hall at 2 F. M.

# Miscellaneous.

MRS: SPENCE'S POSITIVE AND NEGATIVE POWDERS.

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

Their magic control over disease of all kinds is wonderful beyond all precedent.

THE POSITIVE POWDERS OURE all Inflammatory Diseases, and all Active Fevers, such as the inflammatory, Billous, Rheumatic, Intermittent, Small Pox, &c.; all Neuratgle, Rheumatic and Painful Affections, Headache, Fits, Nervousness, Sieeplessness, &c.; all Female, Diseases, Dyspepsia, Dysentery, Spermatorrhes, Worms, &c.

THE NEGATIVE POWDERS OURE all Low Fevers, such as the Typhoid, Typhus and Congestive; all Paistes, or Paralytic Affections, Amaurosis, Double Vision, Catalepsy, &c., and all other diseases attended with great nervous or muscular prostration, or exhaustion. Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special written directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their diseases when they send for the Powders.

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Money sent by mail is: at our risk. Office 31 get. Marks Places, New York City, Address, PROF, PAYTON SPENCE, M. D., New York City, box 5617.

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



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IS THE MIRACLE OF THE AGE!

Gray-headed People have their locks restored by it to the dark, lustrous, silken tresses of youth, and are happy! Young People, with light, faded or red Hair, have these unfashionable colors changed to a beautiful auburn, and rejoice!

People whose heads are covered with post Dandruff and Hunger, use it; and have clean costs and clear and healthy scalps! Bald-Hended Veterans have

their remaining locks tightened, and the bare spots covered with a luxuriant growth. of Hair, and dance for joy! Young Gentlemen use it because it is

richly perfumed!

Young Ladies use it because it keeps
their Hair in place!

their Hair in place!

Everybody, must and sold use it, because it is the cleanest and best article in the market!

For Sale by Druggists generally.

What and white paper, says of it?

"Ny hair and whiteers have been many year gray." Hing's vegetable Ambrobla, has restored both to their original color, black, and covered the baldness quathe top of my lead with a fine growth of, black, lair. I have several friends who have used it with the lamp results, and, I confully recommend it as one of the few medicines that will do what its labels and circulars claim for stry with the Market Color, 1868. 10.

October, 1868.

O. H. FLINT, DATTON O.

J. D. WERLAN, CHCHMATI, O.

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# Mediums in Boston.

MAGNETISM AND CLAIRVOYANCE DR. G. W. BABCOCK,

Room 10. No. 26 WINTER STREET, BOSTON.

THE Doctor's experience of twenty-five years in the healing art, combined with his magnetic and clairvoyant powers, make him one of the safets and most reliable physicians that the sick and afflicted can possibly consult. 4w June 22.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 7 DAVIS STREET, 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.

April 7.

MRS. M. A. PEARSON, the well-known Test Medium, may be found at No. 6 CARVER STREET, near the Common.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street, April 7.

Boston, Mass.

MADAM GALE, Clairvoyant and Test Medium, 65 Lowell, street, Boston. Sees spirits and describes absent friends; delineates character. Letters enclosing \$1, with photograph or lock of hair, answered promptly. Three questions answered for 50 cents and two 3-cent stamps.

MRS. H. B: GILLETTE, Electric, Magnetic, Healing and Developing Medium, heals both Body and Mind. Rooms, 69 Dover street, Boston. Hours from # to 12 mag, and 2 to 5 p. M.

May 12.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indiana street, near Harrison Av. April 7.

MRS. FRANCES, PHYSICIAN and BUSINESS CLAIRVOYANT, has removed to 14 Kneeland St. Room 2.

June 30-4w°

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w-My. 5. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) April 7.

MRS. S. J. YOUNG, Clairvoyant and Test Medium, 203 Tremont St., cor. LaGrange. 13w4—April 28.

#### HEALING INSTITUTE IN QUINCY. HOUSE NEWLY FURNISHED.

MRS. A. J. KENNISON has removed from 15 Hudson street, to Quinor, Mass., where she will treat; magnetically for the equalization of the brain and nervous system, thus essentially aiding in eradicating disease and improving the mental and physical condition.

MRS. K. takes pleasure in announcing that she has secured the services of FEED L. H. WILLIS, M. D., Professor of Materia Medica in the New York College of Physicians and Surgeons for Women. Dr. W., as is well known, possesses remarkable healing powers, and in addition the advantage of a thorough scientific medical education.

DR. ROUNDY AND WIFF, Magnetic and Clairvoyant Physicians, will also be in attendance, and futthfully render their services to those wishing the benefit of their powers.

A limited number deafring treatment, or a pleasant home for the summer, in a desirable locality, with the benefit of sea air and bathing, can be accomodated with board and good rooms.

Apply immediately to J. W. CARLTON, 261 Washington street, or at this Office, or at the premises, of MRS. A. J. KEN NISON, Washington street, Quincy, three minutes' walk from Old Colony Depot or the Horse-Cars.

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of haif, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained, and what cultivated.
Seven years' experience warrants them in saying that they
can do, what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate.
Everything of a private character KEPT SERICTLY AS SPOR
For Written Delineation of Character, \$1.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
April 7. tf Whitowater, Walworth Co., Wisconsin.

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LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their ills. Our institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands. The institution is located in MILWAUKEE, WISCONSIN, on Marshall, two doors south of Division street, and within one hundred feet of the street railroad. Post Office Drawer 177.

Milwauke, Wis. Dec. 22, 1886. April 7.

April 7.

SPIRIT-COMMUNION.

SPIRIT-COMMUNION.

THE MISSES J. M. AND S. M. PEASE, in connection with Miss L. COMMION, are a band of the most powerful and convincing Test Mediums that have ever been before the public. They combine many phases of spirit communion. Terms, \$1,00. Paychometrical Delineations of Character given by letter. Send Photograph. Terms, \$1,00. Address, Miss S. M. PEASE, No. 16 Sibley street, Detroit, Mich. May 12.

DR. J. R. NEWTON.

6 St. Marks Pince, 8th St. ... New York,
WILL HEAL THE SICK—in most cases instantaneously—
without medicine. A cordial invitation is extended to
all who are not well able to pay, "without money and with
out price."

June 2.

DR. J. P. BRYANT WILL Heal the Sick at his residence, 58 CLINTON AVENUE (between Myrtle and Park Avenues), BROOKLYN, N. Y. till July lat, 1866. May 19.

JENNIE WATERMAN DANFORTH, Mag-netic Physician, Clairvoyant and Trance Medium, will visit partice at their residence, if required. Rooms No. 55 East 4th street, near Bowery, New York. 6w°-June 23. PANNIE M. HANCOX, Medical and Business Clairvoyant, will give Seances on Wednesdays and Thursdays, (from 10 o'clock am. to 6 p. m.,) at the WALL HOUSE, WILLIAMBBURGH, N. Y. 4w—June 80.

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No. 235 E 78th street, near 3d Avenue, New York. 15w\*—June 2.

MRS. L. F. HYDE, Test and Business Medium, No. 455 Sixth Avenue, New York. 6w—June 2.

DR. AKELY, Physician, 194 South Clark street, Chicago, ILL. 8w—June 28.

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April 7.

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ular Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Scrofular Panacea, Mother's Cordial, Healing Extract, Cherry
Tonic, &c., are Medicines prepared by himself, and unsurpassed
by any other preparations. N. B.—Parlicular attention paid
to putting up Spiritual and other Prescriptions. June 11—16

THE PATENT KEROSENE WICK! DATENTED April (th. 1865. Consumes less oil with a Lotter light than the old wick, and requires no trimming. Being a non-conductor of heat, causes less liability of explosion. Greatly admired by those who haved used it.

One dozen full length (as sample) sent dealers, with Blow. Card, by mail, free, on receding of 60 cents, or single wick 10 cents. CAHOON, MANUFACTURING COMPANY, PORTLAND, ME.

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May 19—18w7 (1997)

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April 21—18w

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IN EVERY KNOWN DISEASE · Mright on the stout of a stronger

We have sought out those extreme cases that

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It destroys the cause of disease wherever it may exist, and in applying it for one difficulty it removes all antice in the constitution of the second of th

A trial is only needed to prove its inestimable virtue, and to cure that which may have resisted for years all medical skill and the best remedies A STATE OF THE STATE OF THE STATE OF

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

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Who wish to change their sphere of usefulness, will find in the application of

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The Office for the application of OXYGENIZED AIR in Bos ton, is at 119 Harrison Avenue. It is in charge of DR. H. J. HARTWELL, a graduating Physician of two medical schools, and a gentleman of fine professional ability. He makes

ALL DISEASES

NOSE, THROAT AND LUNGS,

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The Oxygen is breathed directly into the Lungs, and through them is carried into the Blood; thus, as soon as the blood will carry it, it reaches all parts of the system, decomposing the impure matter in the blood, and expelling it through the pores. The results from this mode of treatment are immediate. Patients do not have to experiment with it for months to learn whether they are being benefited. Good results are experienced upon the first trial, and but a few applications are necessary to effect a cure in any

Dr. HARTWELL has had a very extensive experience in the application of this remedy, and is fully competent to do justice to all who may place themselves under his care.

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

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

CONSUMPTION CAN BE CURED

by the inhalation of Oxygen, if taken in time; I say this

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CONFIRMED CONSUMPTION

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

Ladies suffering from any diseases, will find this remedy to reach their troubles at once. An invitation is respectfully extended to all respectable physicians to call and examine this system of practice, and if desired, to bring patients who are beyond the reach of

medicine, to witness its remarkable effects. Arrangements for the treatment of patients with this remedy are made by the month, and the charges are such

that it comes within the reach of all. Patients in the country who are unable to visit the Doctor personally, are requested to write out a brief history of their symptoms, and forward it to the Doctor. A candid opinion will be given in all cases, and if desired, remedies can be

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

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

The production is the second of the court of the court C, L. BLOOD, M. D.,

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# Banner of Light.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

J. M. PREBLES., ..... RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the Banner of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES, Cincinnati, Ohio; P. O. 150x 1492.

#### Yearly Anniversary in Sturgis, Mich.

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

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

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

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

Said Committee, after a few moment's deliberation, reported as follows:

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

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

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

Afternoon session commenced with singing by the choir.

S. J. Finney, Chairman of Business Committee, reported the following resolutions for discussion:

Whereas, It being the direct aim and purpose of the great spiritual movement to secure for man that perfection and truthfulness of character, which is the self-evident intention of nature, and which is prescribed by the eternal decrees of reason, and not suggested by vague and translent desires, and which can be obtained only by the highest and most barmonious development of all his powers to a complete and consistent whole

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

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

Resolved, That since women are the natural equals of men in all the rights, privileges and immunities of life, social, civil and political, they should be admitted on terms of perfect equality with men into all the institutions of society; and since, if they possessed elective franchise, they would unlock all other institutions, we especially urge that the elective franchise be extended to

the women of this country.

Resolved, That we, as lovers of justice and liberty, earnestly request Congress the Executive, and the people to unite in extending impartial justice and suffrage to the colored American race

(Owing to the length of the preamble preceding this last resolution, we omit it.)

The discussion of the above resolutions was

opened by S. J. Finney in an earnest and very eloquent speech. He was followed by Bro. 8. Moler in opposition thereto. The President, with others, spoke in behalf of their adoption. The resolutions were ultimately adopted; the first two unanimously, the last one with but few dissenting voices.

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

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

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

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

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

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and nature, and the spiritual possibilities of Humanit the ablest and most masterly effort to which we ever listened. Nothing short of a verbatim report could do it justice.

The afternoon services consisted of two discourses, one by ourself, the other by Bro. Harrison, who chained the attention of the crowded audience to the last.

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

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

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

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

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

Spiritualism in Catifornia.

By the reception of an excellent letter from Bro
W. J. J. Johnson, who is stopping for a time at
Wilbur Springs, Colusa Co., for the restoration of
his health, we learn of the continuous prosperity
of Spiritualism upon the Pacific Coast. He
speaks of Mrs. Farnham as the original ploneer;

Spiritualism upon the Catifornia in the vicinity of Sunday engagements. Address as above.

WARREN CHASE Will make engagements to speak week evenings in the vicinity of Sunday engagements. Address as above.

WARREN CHASE Will lecture in Cleveland, July 8, 18, 22 and
29; in Window, Conn. Aug. 12 and 19; will attend the National
Convention in Providence, and return in September to the Mrs. Stowe's lectures in the Sacramento Assembly Chamber; of Mrs. Ada H. Foyo's successful scances, convincing every body but the "willfully bigoted;" of Mrs. D. S. Curtis's healing powers; and of Bro. Moore's noble labors in organizing Progressive Lyceums in Sacramento and San Francisco. He assures us that the good work goes on. So it does everywhere, for behind this spiritual movement is eternal truth! The climate, electric condition of the atmosphere, and spirit of electric condition of the atmosphere, and spirit of freedom that pervades El Dorado land, are highly fovarable to Spiritualism.

#### Charles A. Andrus.

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

#### Nellie Smith, and a New Lyceum.

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

#### N. Frank White.

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

bash Methodist Conference ten years; but grow-M. L. Rowly also addressed the meeting in brief. | ing humahitarian and heavenward rather than | MIRS SARAH A. NUTT, Claremont, N. H. よきょうほ位肥き蛙 も しいし

The regular discourse was delivered by Selden creedward, his church dogmas seemed contin-J. Finney, upon the relation of religion to science | ually more unreasonable and irrational. He finally withdrow from the Conference, is now a Spirit-Without the least hesitation we pronounce | ualist, a true man, and a very able lecturer. May angels keep him in holy charge.

#### Call for a Spiritualists' State Convention in Michigan.

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

Resolve, That we will meet in State Convention in Battle Creek, Mich., on the last Friday, Saturday and Sunday (27th, 28th and 20th) of July, 1866, to continue in session so long as the Convention itself may decide, to deliberate calmly on the great question of organic action relative to Spiritualism, and such other practical and speculative questions as may come before us. And we do most earnestly invite the friends of these great objects everywhere throughout the State of Mich igan to send their delegates, or come en masse

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

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

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

#### Lecture Appointments.

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

#### LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER

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

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

as above.

DR. L. K. COONLET will lecture in Newark, N. J., July 8 and 15. Will receive subscriptions for the Banner of Light, and soll Spiritual and Reform Books. Address, Vincland, N. J. A. T. Poss will speak in Old Town, Me., July 8 and 15. Would be glad to make further engagements in New England for the summer and full. Address, Manchester, N. H. MRS. N. J. WILLIS, trance speaker, will lecture in Worcester, July 8, 15 and 12. Address, Boston, Mass.

AUSTRE E. SHAMORS will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintee on the third Sunday of every month during the coming year.

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C. FARNIE ALLYR will speak in Woodstock, Vt., July 8; in Ludlow, July 8 and 15; in Londonderry, July 23 and 23; in Rutland, Sept. 2 and 29. General address, Woodstock, Vt.

LEO MILLER will speak in Rochester, N. Y., during July; in Meisean (gove meeting), Aug. 5; in Canastota (grove meeting), Aug. 12

Address as above for evening meetings.

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

nonton, Attenue Co., A.o.

Mrs. Frances T. Young, trance speaking medium, will ecture in Hauson, Mass., Aug. 5 and 19. Address, care Ban-M. HERST HOUGHTON will lecture in Sutton, N. H., July 1'and 8. Will speak Sundays and week ovenings. Address as above, or box 95, Foxboro', Mass.

Miss Rusiz M. Johnson will speak in Houlton, Me., during July. Address, care of C. E. Gilman. MRS. SARAH HELEN MATTHEWS will speak in Quincy, Mass., during July. Address as above, in care of Clift Rogers, Esq., or East Westmoreland, N. II.

E. R. WHEELER. Inspirational speaker, will lecture in East Kincston. N. II., July 8, 22 and 28; in Quincy, Aug. 19 and 26. Address this office.

MRS. LAURA CUPPT is lecturing in San Francisco, Cal. ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in Hillinois until the fall. Address, care of E. Nye, Esq., box 80, Monmouth, Warren Co., III.

MES. SUBER A. HUTCHESON will speak in Charlestown dur-ing July; in Stafford, Conn., Aug. 5 and 12; in Willimantic, Conn., Aug. 19 and 26; in Worcester, Mass., during September. Address as above.

Mas. E. M. Wolcorr is engaged to speak haif the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt. Mas. Rusan E. Slight, trance speaker, will lecture for the Society of Spiritualists in Ysrmouth, Me., till further notice. Miss Lizziz Dorzz will not make any other engagements to lecture until further notice. Adoress, Pavillon, 57 Tre

F. L. H. Willis, M. D., care Banner of Light, Boston. MRS. ROPRIA L. CHAPPELL will receive calls to lecture in New England until the last of July. Address care of this office.

MRS. AUGUSTA A. CURRIER Will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass. Andrew Jackson Davis can be addressed at Orange, N. J. MES. RESECCA P. ADAMS will receive calls as trance speaker in any of the New England States. Address, 114 Fulton street, care of John L. Watkins, New York City.

J. S. LOVELAND will answer calls to lecture, and will pay sepecial attention to the establishment of Children's Lyce-ums. Address, Hamburg, Conn. Mrs. S. A. Horton, Brandon, Vt.

DR. W. K. RIPLET, FOXDOTO', Mass.
MRS. M. MACONBER WOOD, 11 Dewey st., Worcester, Mass. MRS. E. K. LADD, trance lecturer, 175 Court street, Boston. J. M. PEESLES, box 1402, Oincinnati, O. MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

MER. LAURA DE FORCE GORDON'S address is Cache Creek, Colorado territory.

MER. FANNIK B. FELTON'S address through the summer will be Cache Creek, Colorado Territory.

F. L. Wadawonth's address is care of the R. P. Journal, P. O. drawer 6315, Chicago, Ill.

We had the pleasure, in Sturgis, Mich., of meeting and listening to this good brother, so recently freed from the shackles of superstition. He commenced as a Methodiat itinerant at the age of twenty; was connected with the Protestant Wa-

BREAR VAN SICKLE, Lansing, Mich. DR E. B. Holden, No. Clarendon, Vt.

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Miss Belle Scougalt, inspirational speaker, Rockford, Ill De. James Morrison, lecturer, McHenry, Ill.

MES. ANNE DIORRISOR, IECTURE, DICHEITY, III.

MES. ANNA M. MIDDLERGOK will lecture Sundays and

Meck-evenings. Address as above, or box 778, Bridgeport, Ct.

Miss Eliza Hows Fuller, trance medium, will make engagements to lecture for the summer and fall. Apply as early

as convenient. Address as above, or LaGrange, Me.

Mes. Olaha A. Field will answer calls to lecture? Address, Newport, Me.

MRS. EMMA F. JAY BULLENE, 161 West 12th st., New York.

MRS. AMELIA II. COLBY, trance speaker, Monmouth, Ill.

Address, Mysic, Conn.
E. V. Wilson may be addressed during the summer at Mene-kaune, Oconto Co., Wis., for engagements next fall and winter.
J. O. Fish, Carverwille, Pa., "Excelsior Normal Institute."

W. A. D. Humz will lecture on Spiritualism and all progress ve subjects. Address, WEST SIDE P. O., Cleveland, O. MES. E. A. BLISS, Springfield, Mass.

Mas. A. P. BROWN, Bt Johnsbury Centre, Vt. B. M. LAWRENCE, M. D., will answer calls to lecture. Address 15 Marshall street, Boston, Mass.

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

uress, vranu stapuus, ook 622.

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn.

MSS. DR. D. A. GALLIOF will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keokuk, lows.

MosEs HULL, Milwaukec, Wis.

Mus. H. T. STRARUS, Vinciand, N. J. Mr. & Mrs. H. M. Miller, Elmira, N. Y., care W. B. Hatch. MRS. FRANK REID, Inspirational speaker, Kalamazoo, Mich. N. S. GREELEAR, Lowell, Mass.

MISS B. C. PELTON. Woodstock, Vt. H. B. STORES, 8 Harrison place, Brooklyn, N. Y. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. DR. H. E. EMERY, lecturer, South Coventry, Conn.

CHARLES A. ANDRUS, trance speaker, Grand Rapids, Michare of Dr. Ucorge F. Fenn.
LORING MOODY, Malden, Mass.

HUDSON TUTTLE, Berlin Heights, O. BERJAMIN TODD, San José, Cal., care of A. C. Stowe. CHARLES P. CROCKER, Inspiration at speaker, Fredonia, N. Y. DR. G. W. MOREILL, Jr., trance and inspirational speaker, vill locture and attend funerals. Address, Boston, Mass.

J. II. RANDALL, inspirational speaker, will lecture on Spir-tualism and Physical Manifestations. Upper Lisic, N. Y. MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Addie L. Ballou, inspirational speaker, Mankato, Minn. Lypia Ann Phannall, inspirational speaker, Disco. Mich. Mrs. Elizabeth Marquand, trance and normal lecturer, Chamois, Osage Co., Mo.

ELIJAH R. SWACKHAMER, Chamols, Osage Co., Mo. B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skaneaieles, N. Y.

Mas. Many Louisa Smith, trance speaker, Toledo, O. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

DEAN CLARK, inspirational speaker, will answer calls to lecture. Address, Brandon, Vt.

Miss Lizzie Carley, Ypsilanti, Mich. MES. F. O. HYZER, 60 Bouth Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich. ALBERT E. CARPENTER will lecture Sundays and week evenings, and also attend funerals. Address, Putnam, Conn.

S. J. FIBNEY, Ann Arbor, Mich. Mrs. H. F. M. Brown, P. O. drawer 5815, Chicago, Ill. MISS MARTHA S. STURTEVART, trance speaker, 56 Ellio

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

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

MRS. JENNETT J. CLARE, trance speaker, will answercalls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fals Haven, Conn. HERET C. WRIGHT will answer calls to lecture. Address care of Bela Marsh, Boston.

L. Judd Parder Address, care of Thomas Rathbun, box 1231, Buffalo, N. Y.

J. WM. VAN NAMER, Monroe, Mich.

C. Augusta Fitch, trancespeaker, box 1835, Chicago, Ill.
Dr. Wh. Fitzoibbox will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila delphia, Pa. J. W. Szaves, inspirational speaker Byron, N. T., will an swer calls to lecture or attend funerals at accessible places.

swer calls to lecture or attend funerals at accessible places.

EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue. New York. Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Glibert Wilkinson, 205 Cheetham Hill, Manchester, England.

Miss. Mary L. French, inspirational and trance medium, will answer calls to lecture, attend circles or fanerals. Free Circles Sunday evenings. Address, Eilery street, Washing ton Village, South Boston.

Jos. J. Hatlinger, M. D., inspirational speaker, will an swer calls to lecture in the West, 8u days and week evenings Address, 25 Court street, New Haven, Conn.

A. C. Robinson, 15 Hathorns street, Balom, Mass., will an

A. C. Robinson, 15 Hathorne street, Salom, Mass., will an iwer calls to lecture.

Miss II. MARIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals.

G. W. Biok, trance speaking medium, Brodhead, Wis. MES. M. E. B. SAWYER, Baldwinsville, Mass. REV. JAMES FEANCIS, Mankato, Minn. ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich.

DR. E. C. DUNN, Rockford, III. CHARLES S. MARSH, semi-trance speaker. Address, Wone-woo, Juncau Co., Wis. Mrs. Anna E. Hill, inspirational medium and psychometri-cal reader, Whitesboro', Oneida to., N. Y

W. F. Jamieson, inspirational speaker, Decatur, Mich. Thomas Cook, Huntsville, Ind., lecturer on organization. GEO. W. ATWOOD, trance speaker, Weymouth Landing, Ms. A. A. Pond, inspirational speaker, North West, Ohio. Julia J. Husbard, trance speaker, care Banner of Light. Dr. L. P. Gricce, Evansville, Wis.

LYMAN C. HOWR, trance speaker, Clear Creek, N. Y. REV. ADIN BALLOU, Hopedale, Mass.

MRS. E. DELAMAR, trance speaker, Quincy. Mass. A. P. Bowman, inspirational speaker, Richmond, Iowa. Mms. Sarah M. Thompson, inspirational speaker, 36 Bank treet. Cleveland, O.

MRS. ELIZA C. CLARK, inspirational speaker. Address care of this office. MRS. FARRIE DAVIS SRITH, Milford, Mass.

J. L. POTTEE, trance speaker, Cedar Falls, Iowa, box 170.
Mrs. C. M. Stowz will answercalls to lecture in the Pacific
States and Territories. Address, San José, Cal.

J. D. Hascall, M. D., will answer calls to lecture n Wis-consin. Address, Waterloo, Wis. consin. Address, waterioo, 1112.

Dr. J. T. Amos will, answer calls to lecture upon Physiclo
By and Spiritualism. Address, box 2001, Rochester, N. Y. MRs. M. A. C. BROWN, West Brattleboro' Vt.

Judge A. G. W. CARTER, Cincinnati, O. FEARCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. WARREN WOOLSON, trance speaker, Hastings, N. Y. DR. JAMES Cooper, Bellefontaine, Ohio. Will take subscriptions for the Banner of Light.

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BY A. B. CHILD, M. D.

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CHAPTER I.—"The great Moral and Religious Changes of the Nineteenth Century."

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CHAP. VII.—"A Lecture."

This book should find its way to every family. The views of the book are new and startling, but its position is fundamental. and will doubtless be maintained when assailed, as it must be, by those who yet live in the sphere of seldsimess and bigotry.

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