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Department.

Written for the Banner of Light.

PRAYER OF A SPIRIT MAIDEN. BY 8. B. KEACH.

Oh thou great ruler of the starry heaven, Father and friend of all upon the earth, To thee my heart's poor offering is given, My humble worship, little though its worth, Shall ever unto thee in prayer and praise go

Look thou in mercy on thy simple maiden, And answer in thine all abounding grace. The prayer with which my loving soul is laden; On thee I lean, in thee my faith I place, To thee my spirit files o'er all the boundless

May he I love on earth, oh dearest Father. Be freed from ills that crush his spirit now. Not bowed by sorrow, but enfranchised rather-Thou in thine holy wisdom knowest how-And wear the smile of heaven upon his brow.

Let me, who ever loved his kindred spirit, Be Hope's glad messenger, to bid him wait For that rich portion which he shall inherit, Saved from the evil of his earthly state, When I shall welcome him up through the mystic gate.

My Father, bless him! as a child I loved him; Vouchsafe me strength proportioned to my love That I, his guardian spirit, may remove him From evil and earth sorrow, far above, Where he may fly to me as would a dove.

This would I seek, Father of earth and heaven. That I may make him happy and my own; And as his spirit knows at morn and even, My presence near him and my loving tone, May hopeful words of mine, and I, be heard and known.

So may I lead him as he would have guided My feet upon the earth had life been spared, Ever with watchful, tender care provided - To make me happy and himself endeared, So may my life with his be mingled, joined

THE

SPECTRE BRIDEGROOM.

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

> [Continued.] At the Party.

Herr Bantes went to the party, but was unusually quiet and thoughtful that evening. The them together." whole conversation was of the "Spectre Bridegroom." It was said that he carried a heavy coffer filled with gold; that he knew all the brides in Herbesheim so soon; that he was very agreeable, yet was there an odor of decay about him; all that was related coincided perfectly with the appearance of the stranger who personated the banker's son.

When the family returned home, Herr Bantes told them of the stranger, and how he hoped he had rid himself of his visits forever. Both ladies were much surprised at first; then both smiled at each other, as they heard the name of the bridegroom; then both laughed aloud when they learned that Frederika had, by her father, been declared as the intended bride of the Captain.

"Oh, dear, kind, good papa!" cried Frederika, as she fell around his neck, "only keep your word, I implore you!"

"The mischief and the cuckool" he responded. "I shall be compelled to keep my word."

Even if the spectre should prove to be Herr

Von Hahn, papa?"

Do you think I have no eyes? It is not my friend's son. How should young Hahn fall upon the devil's idea to mummify himself in the figure | face and black apparel, a stranger need not be a of the 'Spectre Guest?' of whose history I'll bet he never heard in his life!"

To mother and daughter the occurrence was somewhat incomprehensible; but they thought ner." that papa's lively fancy had exaggerated facts, or that chance had played a droll trick; but they could not doubt the identity of the Herr Von Hahn. The seeming obstinacy of both on this point augmented the terror of husband and father.

"It must come so!" he cried, angrily. "He has got both of you in his claws, has bewitched you aiready! I am by no means superstitious, and am no old, wonder-seeking woman, this time; but what I have seen I have seen. It is an infernal bother, that could almost drive me mad! Common sense cannot graspilt. But there may be much that our reason cannot comprehend. And a noble being!" if I have to lock you two up in the cellar, I will do it, before I will have you acquainted with that devilish spectre, and the like?"

"Dearest father!" cried Frederika, "I will make the whole matter easier for you. Whether the stranger be the Herr Von Hahn, or some other about it, I say, Send some excuse; tell an honest one, I promise you most solemnly I will not love lie-a lie of necessity; say I have been taken him; I will never forget Waldrich. But do you sick; we are all very sorry; cannot to day have give me your word, best of fathers, that you will the honor of seeing him at our table, and so on." not separate us, whether the Herr Von Hahn or the Spectre sues for my hand."

"Indeed, I would rather give you to the poorest beggar in the street—that is, at least, a living being—than to the Spectre, the Satan!"

Good and Bad Results.

through fear, that had inclined his heart toward her beloved Waldrich.

The next morning, after breakfast, Herr Bantes hastened to the house of the Burgomaster, and as the result of his nightly reflections, besought him to give orders to the police for the prompt removal of the suspicious stranger from the city. He frankly stated his fears, and related the visit that had alarmed him previous to his departure from home for the evening party; said that wife and daughter were already half fascinated by the arts of the Spectre, pretending to be the son of the banker Von Hahn; that it was impossible the intended bridegroom should have chosen such attire as was characteristic of the chief personage of the legend.

The Burgomaster shook his head with a smile. He knew not what to respond to the sudden ghost-belief of the formerly skeptical Herr Bantes; but he promised to investigate the matter, as the city was in a state of complete excitement since the arrival of the mysterious stranger.

As Herr Bantes recerned to his home, after an

absence of several hours (he had taken counsel with the Lieutenant of the Police, and other friends), he looked by chance into one of the windows on the first floor. The window was one in the apartment appropriated to the use of Commandant Waldrich. Herr Bantes could hardly trust the evidence of his own eyes. He beheld the fearful, trouble-bringing spectre sitting by his daughter's side, engrossed in animated conversation. The young girl smiled pleasantly upon him, and seemed neither displeased nor reluctant when he seized her hand, and carried it to his lipsi/

Everything seemed to waver before the father's sight, and he staggered as he walked on. At first he felt inclined to rush into the room, and without further cremony chase the disturber of domestic happiness from thence; then he reflected that such a rash course might be productive of evil consequences to himself, or to Frederika. He remembered the duel between the Count Von Altencross and the Viscount, a hundred years ago. Pale as death, he entered his wife's chamber; she started at his altered looks.

When she heard of the cause of his condition, she sought to soothe him; assured him the supposed spectre was in reality the expected bridegroom; a modest, worthy, and most estimable young man, with whom Frederika and herself had enjoyed some lengthened conversation.

"I believe it, mamma, with all your years and experience, you call that one modest, and so on! But go and see how he is getting along with Frederika in a short time. They are kissing each

"That is not possible, pana!"

"There, there; do not accuse these eyes of lying! He has got her in his power-she is lost! Why are they left alone, and the like? Your reason has left you, too, or you would not have left "Dear husband, he begged permission to make

an explanation to Frederika privately. Do let your foolish imaginings go. How is it that you, so enlightened, so skeptical a man, can lay aside your common sense all at once, and become a prey to such a superstition?"

What? I superstitious—overcome by others' folly? No such thing! I am only careful, cautious, and the like, against such devilish imposture. Let it be what it will, one should not be taken at a disadvantage. The girl is too dear to me. I command you, now and for all time, to break off all intercourse with your so-called Herr Von Hahn!"

"But what will his father say?" "Oh, the old man will not say anything. And

how should he? He has neither death nor devil for a son! And, in heaven's name, let him say what he will. Go, I implore you, wife, and send the disturber hence!"

Fran Bantes was embarrassed. She approached her husband, placed her hand softly on his shoulder, and said, in a low and pleading voice:

Reflect, my dear husband, on what you are about to do, purely from fear. Because of a pale ghost. But if you are determined, and it is conducive to your peace, I will obey you. But think again; Frederika and I have invited him to din-

"It is enough to give one a paralytic stroke!" cried Herr Bantes. "Invited him to dinner! That one must have some enchanted vapor, or the like, in his breath, that bewitches you, as the African serpent does the little birds, that, willing or not, fall into its open jaws. Away! away! away! I will have nothing to do with him!"

At that moment Frederika entered cheerfully. "Where is Herr Von Hahn?" inquired her mother, with a troubled countenance.

He will return immediately. He is indeed a good,

"Gone to his lodgings for only a few moments. "There we have it!" oried Herr Bantes. "In a

conversation of a quarter of an hour she finds out that he is a good and noble being! What! You love Waldrich? Oh that he were here! If he were, short ending to this. I will know nothing Frederika was extremely surprised at her fa-

ther's vehemence. "Do listen to me, papa," she entreated. "You shall know all that he has told me. He is indeed an excellent gentleman, and you will---"

"Hold!" cried her father, interrupting her. " will not listen to anything; have heard too much Frederika dreamed happy dreams that night; already that is excellent. See here, child; let me her father was restless in the extreme. Before have my own way, Call it eccentricity, call it his closed eyes, appeared the tall, frail figure, with what you please, but listen to me. If the Spectre its face of moonlight wanness, rendered still more Bridegroom resembles the Herr Von Hahn, or ghostlike by the masses of raven hair surround- does lie look like the Spectre, so is it all a devil's ing it. Frederika, however, querished the most plecel I want to have nothing to do with him. friendly feelings of gratitude toward the unknown, If you can prevail upon your noble, excellent and thanking him for her father's speedy conversion good individual, and so forth, to leave Herbesheim

this very day-forever, mind you-I give you my | word of honor that you shall keep Waldrich, even if the veritable son of my friend were to arrive. I promise you that, on the spot, I will write to his father, and honorably settle; the matter with him, as soon as I am assured that the black one is gone. There, take my hand upon it. Now tell me, can you persuade him to pack up, and to take himself

off?"
"It is well," said Frederika, her fresh cheeks glowing with joy; "you shall see; he will go. Only permit me to see him for a few moments

"There we have it again! No! no! Away with him! Write him a few lines. Don't have him here to dinner. Away with him!"

It was of no avail to contradict or oppose him. The prize offered to Frederika was too costly to permit her to lose the opportunity of attaining it. She wrote to the esteemed banker, on whom she looked as on a trustworthy friend, regretting, on account of the sudden illness of her father, to have to withdraw the invitation to dinner. She entreated him, for the sake of the friendship he bore her, to leave the city as soon as possible; that on his departure depended her happiness, and the peace of the household. She promised him that by the next mail she would fully explain the cause of her strange, impolite, but most urgent entreaty.

Conversations with the Spectre Guest.

One of the men servants carried Frederika's letter to the hotel, and asked for the Banker Von Hahn. The man had hastened his errand, hoping to see with his own eyes, and at some distance, the much talked of Spectre in a modern guise. But as he opened the door of the room shown to him, he started back in terror as he beheld the tall, thin, pale gentleman coming toward him, and heard him say, in a hollow tone, "What do you want?" The figure before him appeared taller, blacker, and more ghostlike than he had even imagined it. Beg your honor's pardon," faltered the fright-

ened man, with a face impressed with extreme fear; "I did not ask to see you. I wanted the Herr Banker Von Hahn.' "I am the Herr Von Hahn."

"Yourself?" said the poor fellow, trembling, for he felt as if the soles of his feet were fastened to the floor. "For God's sake, sir, let me go!"

I do not keep you. Who sent you here?".

" Fraulein Bantes." "Wherefore?"

"This letter, sir-" and without concluding the sentence, because the gentleman approached I will reconcile her to the scar." another step, he threw the letter down, and ran off at full speed.

The banker said to himself, "Are the people crazy in this country?" Then he read the lines penned by Frederika's hand, frowned, nodded his head, and walked, whistling, up and down the company." room.

There was another soft knock at the door. his cap in his hand, and bowing several times.

"You come at the right time; is dinner ready, sir host?" inquired the gentleman in black.

"Our fare cannot be good enough for your honor."

"Nothing of the kind. You have good cooks. I never eat much, but that is not meant for a reproach."

"They have better accommodations at the Golden Angel.'" "I want nothing of the 'Angel.' I remain in

the 'Cross:' you are the most modest host I have ever met with. Have dinner ready soon, please.' Mine host of the "Black Cross" twirled his cap in both hands, and seemed embarrassed what to say next; something seemed to burden his heart. The guest did not at first observe it, but walked to and fro, immersed in deep thought. As often as he came near the hotel keeper, the poor man carefully stepped back some paces.

'Do you want anything more, sir host?" at length inquired the banker.

'Alas, yes! but your honor will not be offend-

"Not in the least. Out with your sav!" cried the Spectre, stretching forth an arm, intending to tan mine host's shoulder, in a friendly way. But the good man misunderstood the friendly demonstration, and imagined the very worst; thought stranger guest in black. that the ghost was about to make a trial upon his head and neck, such as he had ventured upon, a century or two before, on the necks of so many maidens. Therefore the threatened individual bent down his body quickly, turned about, took one spring, and with another bound cleared the

Herr Von Hahn, although vexed at the unaccountable manner of mine host, could not restrain his laughter. He had observed a strange kind of shyness in the attendants, also, particularly noticeable since that morning. "Do they take me for the second Doctor Faust, I wonder?" he asked himself.

There was another knock at the door, and a fine, martial head appeared, a Roman nose, and a powerful moustache, and the words were slowly uttered, and with a certain pomposity: "Am I in the right place? Is this the Herr Von Hahn?"

" It is, sir.' A strong, burly policeman, following the head. entered the room: "The Herr Burgomaster desires your honor to appear before him for a few moments."

"Appear before him? that sounds like a com-

mand. Where does he live?" "At the end of this street, gracious sir; in the corner house with the balcony. I shall have the honor to conduct you there."

"That: is not at all necessary, my good friend; I do not like either military or police escorts." The Herr Burgomaster has ordered it so."

"Very well, and you implicitly obey. You have been a soldier, I believe?'

"In the third Regiment of Hussars."

handsome scar upon your forehead?" "Hem! gracious sir, in an engagement with

some comrades for a pretty girl." "Then your wife will not be pleased with the scar, unless she happens to be the pretty girl herself."

" I have no wife."

"Then you have a sweetheart. For to have such a scar for the defence of the fair sex, is to be susceptible to their charms. But your chosen one when she knows all will be a little obstinate; is it not so?"

The policeman frowned. The questioner took a malicious delight in increasing his confusion, and he continued, reading in the countenance before him the corroboration of his words: "You must not lose courage. That mark on your brow is proof to your beloved what you would dare for one glance from her lårge, black eyes; for one lock of her brown hair."

The officer of the law changed color, and his eyes flew open to their utmost extent with astonishment.

"Your honor," he stammered forth, "do you already know the girl?"

"Why not? she is the prettiest maiden in the city," said Herr Von Halm, inwardly chuckling over his success in guessing at the love affairs of the police. But the police-servitor did not feel like chuckling at all; the smile on the pale face seemed to him to cover some flendish and deadly design.

"You know her, gracious sir? and you have only been in the city since yesterday? how is that possible? I have not lost sight of the front door of the milliner shop, and when I was not there, some one else was keeping watch. You have not been to the house, visibly.'

"Good friend, a pretty girl is soon found; and the houses have back doors, too."

The moustache stood there, silent with dread and amazement; perhaps he remembered what the back door implied. Herr Von Hahn was highly amused at the man's confusion, and he resolved to arouse his jealousy a little; so he resumed: "She is still reserved toward you; I thought so; the scar!"

"No, your honor; not the scar-hope you will not be offended—it is yourself, sir."

"What, If do not dream of such a thing. Pshaw! you are not jealous, I hope? Let us enter into a compact together; understand me ---"I understand only too well! Nothing of the kind! The Lord deliver me!

"You introduce me to the young milliner, and

The policeman made a movement as if he shivered from head to foot. Then with an official

mien and a signal of the hand, he called on Herr Von Hahn to follow him. " I will come, but I mean to dispense with your

"I liave my orders."

"And I give you mine to the contrary! Go and Mine host entered timidly, respectfully carrying | say so to the Herr Burgomaster. If you cause me the slightest annoyance, do not rely upon your maiden's love for one moment!"

"Sir, for God's sake, I implore you!" cried the trembling moustache in great agitation. "I will obey you. But, sir, for the sake of all that is holy, do spare the life of the innocent girl!"

"I hope you do not think me canable of eating the girl up out of pure love to her?"

"Give me your word of honor, gracious sir, that you will spare the poor child, and I will do whatever you command me, even if you demand my death!"

"Be tranquil. I cheerfully give you my word of honor that I will let the pretty maiden live. But tell me why do your fears point at once to the worst? Who in all the world would think of endangering the life of a handsome girl?" "You have given your word of honor, sir, and I

am satisfied. Of what use would it be to you to twist the neck of my poor Katie? I go, and leave you to follow alone. Even the demons must keep their word." With these words the policeman went his way.

He heard the spectre laughing loud behind him. That laughter pierced his heart; it seemed like the sardonic mockery of Satan. He ran to the Burgomaster's, and to that worthy's astonishment, related all that had been said and done by the

The Examination.

Herr Von Hahn took hat and cane and went out, still smiling at the recollection of the ludigrous terror and jealousy of the policeman. He soon observed that he was walking the streets of a little city in which the inhabitants had the custom of staring at a stranger as if he were some wonder; and where with salutations of all kinds a dozen hats at least must be spoilt during the year. Every one that met him seemed to avoid him, but did so with a deep bow and much obsequious politeness. Even in the distance, the men of all classes took off their hats and caps to him. No king could be saluted with more timid reverence. To the right and to the left in the houses he passed by he saw the inmates clustered around the windows, and looking curiously after him.

The worst of it came to pass as he approached the corner house with the balcony. Near the liouse was a pump, and around it were assembled a number of servant girls, with buckets and pans, talking eagerly. Some of them were cleaning fish and washing salads; others were filling their empty buckets, or carrying the filled ones on their heads. Herr Von Hahn desiring to be assured of the dwelling place of the Burgomaster, questioned one of the girls, who, still earnestly engaged in conversation had not noticed his approach. When he opened his mouth to speak, and the attention of the rest was directed to the stranger, gracious heavent what a screaming and scampering ensued. All fled in conster-

"In what engagement did you receive that | pump; another threw her salad to the ground the third one stumbled and let go her water bucket from her head. Breathless and pale they broke up in dismay. One old woman, whose feet were not as fleet as those of the younger ones, failed in making good her escape. She leaned against the pillar near the pump, and gazed upon the stranger with an expression of profound despair, with wide-opened mouth, and every other sign of the greatest terror, as she crossed herself repeatedly. The poor creature reminded one for-cibly of a frightened cat, with crooked back, hair rising, open mouth, and quick, fearful glauces. following the movements of some belligerent dog.

Annoyed by the folly of the people, Herr Von Hahn turned away, and entered the house, with the balcony. The Burgomaster, a small and gentlemanly personage, of exceedingly pleasant manners, met him at the head of the stairs, and led him into a fine apartment.

"You have sent for me, sir," said the Herr Von Hahn, "and I come with pleasure; for I hope you will solve the enigma for me. I have only been in your city since yesterday, and must confess I have had more adventures in that short time, than in all the rest of my travels."

"I believe it," replied the Burgomaster, smiling. "I have heard much, and some things that seem impossible. You are the Herr Von Hahn, son of the banker of that name in the capital. You are acquainted with the house of Bantes; you came here because Fraulein Bantes --- "

"All that is correct. Shall I give you proofs of my identity, Herr Burgomaster?" and he drew some papers from his pocket book. The magistrate did not refuse to peruse the doc-

uments, but he glanced over them quickly, and returned them with many polite assurances of satisfaction. "I have now told you all, and given you all the

information in my power regarding myself," said Herr Von Hahn, "and now I beg for some onlightenment concerning the oddities of your city. Herbeshelm is not so far from the rest of the world; strangers doubtless pass through here sometimes. What is the reason that I-

"I know what you would remark, sir. I will tell you all, if you will have the goodness to

answer a few questions." "I am at your service."

"Please to count my questions as belonging to the oddities of Herbesheim. You will afterwards see the grounds for them without any difficulty. Do you usually wear black?"

"I am in mourning for one of my aunts." "Were you ever in Herbesheim before?"

"Never, sir."

"Have you ever been acquainted with any one from this city? or have you ever heard the ancient legends, traditions, and olden stories of the place, or read any of them?"

"I know no one personally from here, and knew nothing of the city, only that the house of Bantes was established here, and that Fraulein Bantes was a most estimable young lady, which

I can testify to with pleasure." "Have you never heard of a tale about the Spectre Bridegroom' of Herbeshelm, or read about it?'

"I reneat, that I have not. The history of Herbesheim, especially the ancient. I must confess to my shame, Herr Burgomaster, is totally unknown to me; is as strange to me as the history of Siam or Regu."

"Well, Herr Von Halm, your adventures with us rise out of the ancient history."

"But what have I to do with the city's ancient history? I never met with such unaccountable occurrences in all my life! Do please explain." [To be concluded in our next.]

Interesting to Candy Enters.

M. H. Smith, in one of his interesting letters from New York, speaks of the adulterations of

candies as follows: Our new health espionage is bringing to light some queer things. The common candles and confectioneries of commerce are not altogether toothsome nor wholesome, if recent investiga-tions are to be believed.

The adulteration of sugars, candies and spices is a trade largely and regularly carried on in this city. Instead of plaster, which till lately entered so largely into the manufacture of confectionery, in place of sugars, a new article has been discovered, called Terra alba, or white earth. It comes from Ireland, and costs by the barrel about two and a half cents a pound, while loaf sugar costs seventeen cents. The body of candles, the conting of almonds and lozenges are made from this earthy material. It is whiter than plaster, and is much used in the adulteration of flour sold in this market. A glue, paint and oil manufacturer of New York has sent round his annual circular, which I have seen, to the principal confectioners, calling attention to a fresh arrival of this white earth. I have seen an ounce of lozenges dissolved in water, in which two-thirds of an ounce was of Terra alba, and not a particle of sugar in the lot. The common method of flavoring candles, almonds, sugar plums, &c., is with detections substances. The pineapple flavor, the banana, and the peach are made from fusil oils, which are very poisonous. Bitter almond flavor is made from prussic acid unadulerated. Pineapple flavor is also obtained from rotten cheese, very worker and prussic acid unadmerated. Fineappie mayor is also obtained from rotten cheese, very rotten, and nitric acid. Gum arabic for pure gum drops is gost-ly. An article has been invented of the most beau-tiful appearance, that is used instead of the gum. It is very cheap and very poisonous. In pure candy cochineal is used to color red and saffron for yelcochineal is used to color red and saffron for yellow. But in the common candies poisonous coloring is put, the same that is used to color wines and liquors. One of the most common is called "carlot," into which arsenic largely enters. A few grains of the substance will color a cask of wine. Liquorice drops for the "trade" are made of poor brown sugar, glue and lamp black, flavored with liquorice. And for the Western trade much of this vile stuff is packed in barrels, and sent West to be put up in hoxes to suit the market, of which from seventy-five to ninety per cent, is Terra alba. This material also enters largely into the common chocolates and spices. Much of the cream of Tartar used for bread is made of Terra alba and Tartaric seid. To aid in this work of adulteration, the Government tax on the im-

of adulteration, the Government tax on the impure is two cents a pound, and on the pure candles four cents a pound. Our Board of Health need to look into the candy business. To such

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Children's Bepartment.

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

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

[Onginal.]

SELFISHNESS: AND THE TROUBLE IT BRINGS.

[Continued.]

Mrs. Jane Clipp was very quietly shelling peas in the shade of her kitchen doorway, and Lucy was making the kitchen tldy with her busy brushing and dusting, when there came a knock at the side door, and Lucy, glad of a little change to the monotonous labor, ran eagerly to open it. The familiar, pleasant face of the country peddler showed itself.

"Now, Miss Lucy, if I aint glad to get here! I've just been wishing for a cup of your cold water, and I've got the nicest piece of French muslin to show you-just your figure and style; a lovely blue figure on a white ground!"

"Thank you, Mr. Oberfelder. We are glad to 866 you, for mother wants some thread and necdies; but I don't think we can take the dress."

"Oh, never you mind about refusing until you see it. Oh, here's Aunt Jane, busy as ever! I wonder if you ever give yourself a moment to rest? I've just thought of an excellent plan. I will refuse to sell you thread and needles, and then you'll have to sit still."

"I shall only have to take a journey to town this warm weather," replied Mrs. Clipp; " for you see there is no time to be lost with three children waiting for bread."

"Now you don't say, Mrs. Clipp, that you've got another? The one I saw with Arthur-that's the little fatherless and motherless one, is it? Well, you're a Christian, Aunt Jane, and that's mere than I can say to most of my customers; but look here, I've got just the nicest dress for Lucy, and I'm set on her having it. I'll sell it cheap-not a cent's profit-to you. It's a rare chance, and muslins are awful dear. They say they are coming up with a rush all the time. This is only fifty cents a yard, and eight yards in the piece. Four dollars-that's all; was there ever anything so cheap? But you shall see."

The pretty blue pansies on a white ground did indeed justify Mr. Oberfelder's praises, and Mrs. Clipp really longed to see her darling Lucy with so lovely a dress on. But the year that had passed since Gertie became a member of her family had been a year of hard toll and constant effort to make "the two ends meet," as honest people say when they intend to pay every debt; and she felt that it would not be quite right to indulge in any extravagancies, such as a French muslin

dress for Lucy. But her hesitation, as she looked upon the neat, pretty pattern, made Lucy wonder if, after all, her mother's stock of money was not greater than she had feared. Lucy had worn her old clothes that Gertie might not be refused what she wished, and many a sacrifice had been made in that little cottage that was worth as much as the great deeds that the world hears of and calls heroic. The result of receiving all this good was a greater selfishness in Gertle, and the result of giving up pleasure and comfort for another, was a more loving spirit in Lucy.

But Lucy and her mother had not long to look at the pretty dress uninterrupted, for Gertie and Arthur came in and exclaimed at the beauty of the goods which Mr. Oberfelder knew how to dis-

play over the white cloth that covered the table. 'Oh, Aunt Jane!" said Gertie, "that is just what I wanted for a dress; do get it for me. My old pink looks like a rag, and this just suits me.

Papa was going to buy me one; but he did n't. "I was thinking that Lucy should have it, but

I could not afford it," said Mrs. Clipp. "Oh, Lucy don't mind, do you, Lutie?" said Gertie, looking as if she thought Lucy expected to give un everything to her: "and then she has a white dress, and she can have some new ribbons; that's a dear Auntie, say I may have it."

"Well, child," said Aunt Jane, with a smile at the thought of being generous, "I say yes; for, as you say, Lucy is a darling and do n't mind, and I will work the harder for the next two weeks, and make all up."

And Lucy went about her brushing and dusting, as if nothing had happened, and Mrs. Clipp put up her empty purse, and Mr. Oberfelder slam-

med the door, muttering: "That woman is a fool, I do believe! Call that Christian conduct, will you, to let little upstarts

push you down and trample on you! Bah!" And the peddler did not allow his horse to leave the swift trot for a half hour, and forget to call on several old customers, so full of righteous indignation was he.

And Gertie folded and unfolded her new dress, held it up to her shoulders before the glass, and wondered if she should get it made the next Sunday, that she might show herself to the Prang girls, who had just come from the city; and she wondered if Christie Dunbar would sit in the gallery and look toward their pow. Sunday came, and the dress was completed through the constant labor of good Aunt Jane, and Lucy had given a ready hand to the housework, so that her mother might not be interrupted in her sewing. And Sunday brought its sweet rest to Mrs. Clipp, and she looked out of her good-natured eyes to the world full of loveliness, and it seemed to her that she was one of the most fortunate of women. The sweet air seemed full of voices of

peace, and she sung the old hymn: "This is the day the Lord hath made,

lie calls the hours his own." with a low, sweet cadence, and Lucy joined, ye with a little question, why the Lord leved one day better than another? She concluded that it was because people tried to be more gentle and loving on that day, and she immediately resolved to make a very delightful day for the Lord and her mether, and-after a little pause-for Gertie, too. Se Gertie was dressed early, and Lucy quite forgot herself in admiration of the beauty of her cousin. She felt quite proud to show Gertie off as her cousin, and wondered if the Pranggirls would look any better than she. She hoped not, and thought of all the treasures that she possessed, if there might be one that could add to Gertle's

Blie put on her old white muslin, and tied her freshly-ironed ribbons around her waist, and her mother thought, "What a sweet child Lucy is; after all, she did not need the new muslin; it was all best that Gertie had it."

And so the choir sang, and the min's'er preached, and good Mrs. Clipp thanked the Lord for all her blessings, and never thought of praying. that her work be lessened, or her care decreased. And the Prang girls looked no more stylish than Gertle, so Lucy thought as she looked up before

of the first hymn.

But Lucy quite forgot dresses and ribbons, and everything but the pleasant voice of the preacher—a stranger to them all—who seemed to be thought how hard it was for a poor woman to talking directly to each one, and with words of earn the ten dollars that he so easily dealt out in gentle power called them to a better and truer life. "For heaven is not afar off," said he, "and to gain its aweet peace we need only to become like loving children. Love is the power of God. Love makes angels of men. Love binds its golden cords about the hearts of men, and draws them gently into paths of peace. A home where love out all danger. Love makes all misfortunes seem | that she could do. like touches from the finger of God and proofs of dwells, and how near is heaven. For he hath his must not expect all junshine." habitation in the heart of a loving child."

Lucy felt as if she was listening to sweet music the minister did not mean Gertie, when he said, "If ye care for the fatherless and motherless, ye are doing the work of God."

Gertie all this time was looking at the Prang girls, and wondering if she could put her hat on times a day, but they did not wish to seem fawith just the same inclination, and flirt her fan miliar with any one that could go out and tend with as much grace. She was very anxious to have the last hymn sang, that she might turn around with the congregation, and see if Christie seemed to be admiring her new dress. But Christie was looking at the preacher, as if his words had bound him with a power he could not resist: so Gertie felt obliged to look over her hymn-book and not turn to the gallery again.

Christie was a handsome boy, and all the girls style, and gave Christie every advantage which noble-spirited fellow, despising no one, and showing his good heart by frequent acts of kindness.

The young people, after church, walked near each other, and Christie spoke kindly to Gertie, and bowed to the Prang girls; but he turned from his way to walk beside Lucy.

"That was my uncle that preached to-day," said Christie; "and I want, you and Gertie to come over this evening and see him. Did n't you like to hear him to-day?"

"I thought," said Lucy, "that he was standing close by heaven, and was telling us all about it, and what was queer, I did n't see anything but his face; all the rest was light about him, and I looked and I could n't see the people in the church, and Gertie's dress looked like a white cloud. Didn't you think Gertie looked like an angel today?"

"I didn't mind," said Christie, "only to wish she'd stop fanning. I could n't see anything in your pew but that swing, swing of the fan. Why! I couldn't have fanned as Kitty Prang did, while the minister was praying, any more than I could have done before the Emperor. Will you come, Lucy, this evening?"

"If mother says so, we will." And Christie turned down a street by himself,

eaving all the girls to walk by themselves. "What was it Christie was saying?" said Ar-

thur. "Didn't he think Gertie's dress prettier than Kitty Prang's?"

"Oh, fudge," said Gertie, "Christie is nobody; let us go home the shortest way."

And so to the little cottage came Lucy, bearing a little golden treasure in her heart, and Gertie, with the new dress over a very dissatisfied spirit, and Arthur very much puzzled, wondering what people went to church at all for, and good Mrs. Clipp thankful that she had heard words so much after her own thoughts.

There was to be a little party in the woods-a picnic, which Christie had arranged, and had asked all the young people about. Gertie would did not feel. wear her new aress, though her aunt advised otherwise, and Lucy put on her blue and white | bad that you have no kindly greeting for me. I gingham.

"I must have a new ribbon for my neck," said Gertie. "Kitty Prang had a lovely one on last Sunday. Do, auntie, send Arthur and get me one. I saw just such an one as I want at Crawford's." Mrs. Clipp thought of the sermon, and wished she could make everybody happy by giving them

all they desired, but looked at her empty purse. "Auntie, dear, I'm sure you do n't love me, or

you would say yes." And Mrs. Clipp got trusted for fifty cents at Crawford's store, thinking she would pay in a week, and Gertie got her new ribbon, which, with her dress, was spoiled by a shower of rain, the beautiful blue pansies all fading into the dingy ground. Mrs. Clipp was so thankful that no one was hurt, and so sorry that Mr. Oberfelder had

cheated her, that she had no reproof for Gertie. "Now Arthur," said Gertie, a few days after, you see I look like a fright, for I have nothing to wear. We must contrive to get a new dress; if we do n't, I can't go anywhere, and there's no use of asking your mother."

"What shall we do?" asked Arthur, as if willing to serve his mistress to any extent.

"Well, I've been thinking, and I have concluded to go and get that one at Crawford's, and have it charged; and then cut off the breadths, and then Aunt Jane can't help herself. It will be all right, you see, because when I get rich I shall give her two."

"Oh yes," said Arthur.

So the plan was laid and executed, and the bill of six dollars was charged to Mrs. Jane Clipp And Aunt Jane could not scold the poor child, but only looked at her tired hands, and wondered how much more work she could get out of them to pay up the small debt.

But ill luck came to Aunt Jane. The cow gave only milk enough for their daily use, and her butter, that always brought the greatest price in the market, no longer filled her crocks. Her work, that usually was sufficient to keep all her time occupied, came in such small quantities that she could hardly supply herself with the necessaries of life. Besides this, Gertie complained so much at their food, that she was all the time uneasy because she could not provide the table with the luxuries that Gertie desired. Lucy took her bowl of bread and milk, and went cheerfully to her labors, but Gertie looked cross, and would not eat unless she was supplied with pies and cake in abundance. Thus the summer months wore on, and the bills at the store became so large that Aunt Jane became a little anxious: but her courage had never failed her, and she still looked to the winter to bring her more work.

Lucy had found a good friend in Christle's uncle, who was staying in town for several months. He often came to the little cottage of an afternoon to be cheered, he said, by Aunt Jane's pleasant words and kindly smile, and Lucy listened to him as she listened to the wind in the trees, feeling all the sweetness of the sound, if she did not un-

Gertie, so he whispered to her during the singing the garden or down into the meadow for a walk, so that Lucy was left to keep company with her mother and Mr. Vane.

Mr. Crawford was a hard man, and never stores. When Mr. Clipp's bill amounted to fifty dollars, he demaided his pay, and would not wait. Bo the cow was sold and the bill paid, and Mrs. Clipp resolved in her mind various schemes for increasing the money necessary for the support of the family. But nothing presented itself to her: and Lucy, who saw her mother's trouble. reigns has a beautiful canopy about it that shuts | determined to ask Ar. Vane if there was nothing

"If you are really in earnest," said he, "I want divine care, which sees to it that we all gain the a little girl to help take care of my little baby rich treasures of heavenly grace. Little children, girl, and you can come every morning and return love one another, then you will know where God at night; but it will not be like home, and you

Mrs. Clipp readily assented to this proposal and Lucy was immeliately installed as assistant as she heard these words, and she wondered if in the care of little Bessie Vane, a wee little baby, that cried and fretted as if the world were a very pitiful place.

Mr. Vane boarded at the same place with Kitty and Bertie Prang, and Lucy saw them many babies, and so they never spoke to her. She looked at their pretty dresses, and wished that Gertie had as many, and wondered if she could save up money enough from the extra that she earned for running of errands, to buy Gertie a

pair of slippers with rosettes on the top. Mrs. Vane was a hard mistress, and fretted and complained from morning until night, and Lucy had to run here and there, and amuse the baby, thought him a very desirable companion. His without a moment's time for play or reading. good opinion was desired, and his taste was con- Sometimes in the afternoon when Mrs. Vane was sulted on all occasions. His father lived in fine taking a little sleep, Mr. Vane would hold the baby, and send Lucy out for a little fresh air. boys covet. He had horses to ride, and a boat to | She usually went into the garden, and as Christie row, and a music teacher, and he was sent to the lived close by, he often came out to have a little best schools. But he was still the same loving, talk with Lucy. He never minded her common gingham frock, or thought of her as a servant, but always called her Miss Lucy.

> Now it chanced that Kitty Prang saw one of these meetings of Christie and Lucy, and she was quite determined that the like should not happen again. She therefore came into Mrs. Vane's room, and managed to keep the baby awake and fretful, or else to absorb all the time of Mr. Vane so that he could not relieve Lucy. Christie was quite troubled that he no longer had a pleasant chat with Lucy, so he began to write her short notes, which he always gave into the hands of his uncle, open. Lucy answered them, always asking Mr. Vane to read her answer. Thus commenced a means of great improvement for Lucy, for Mr. Vane kindly corrected her bad spelling or ungrammatical phrases, and suggested improvements in the style of her composition.

Perhans Lucy would have become impatient sometimes at the hardships which she had to bear, but for the gentle patience of Mr. Vane, who never fretted at his wife's ill-humor, or complained of her exactions.

Lucy, in thinking of his sermon on Love, decided that he knew all about it, for he lived it every day, and so she became more gentle and forbearing every day. Bessie was a great trial, for she seemed to put away all sweet, baby ways, and to irritate herself constantly with baby trials. So Lucy tended and soothed the poor little thing, and grew herself in the grace of patience every hour.

And Aunt Jane worked busily every hour, for if she could not find work that would pay she could not be idle, for Gertie demanded much of her time in fixing her dresses, and in washing and ironing.

. Sometime in the autumn, Mr. Oberfelder again made his appearance at the little cottage, and was somewhat astonished to meet with a cold reception. Mrs. Clipp would not find fault, but she would not pretend to a good feeling which she

said he, "it is a little too Now Aunt Jane, came here on purpose to have a word about that French muslin, which never say the outside of Manchester. The truth is, I meant to give that to Lucy, and tell her to be careful and not get it wet, for I knew the ladies' delights would run into smoke at the sight of water; but you see, you would have it for Gertie, and I made you pay for it: but the money has burned in my pocket ever since, so here it is, the very same bills, only I'm asking you never to get a fellow so mad again as I was when I left your door."

Aunt Jane forgave the peddler, and trusted his word of honor again.

For the Banner of Light. LESSONS.

[Communicated to Prof. W. F. Roberts, by his daughter Mary,

You read them, papa, in the gray rocks hoary, That lift their mossy locks up toward the sun; You hear them in the thunder, muttering lowly-"Thy will be done."

You see them in the lightning, flashing brightly, And every shining star renews the story; All Nature whispers, "These are for the Father's Eternal glory."

And from the world of spirit comes an echo For each material, inharmonious chord, Translated dimly. Mortals faintly read it: "I am the Word."

O'er-reaching mountain's peak and rocky strata, And under-reaching all the grassy sod, Lieth one truth long since revealed in matter, "The word was God."

And now each day behold the application: The word took flesh, and dwelt on earth 'mong

Ye who have seen the glorious transformation, Tell us what then? What was the word that thus became incarnate?

Ah! if the word was God, sure God is Love!

Life has no lessons for the longing spirit,

This word above. See to it, mortals, that ye lose not wholly The pure divinity this word conveys; Keep it enshrined in thy heart's holiest holy,

For all thy days. CATS EATING POULTRY.—When a cat is seen to catch chickens, tie one around her neck, and make her wear it for two or three days. Faster it securely, for she will make incredible efforts to get rid of it. Be firm for that time, and the cat is cured—she will never again desire to touch a bird. This is what we do to our own cats, and what we recommend to our neighbors; and when they try the experiment, they and their pets are secure from approach and danger honceforth. Try it.-

There is a burden of care in getting riches, fear in keeping them, temptation in tising them, guilt service; and Arthur was very sure that Christie derstand the import of the words. Christie some in absuing them, and a burden of account at last Dunbar could not keep his eyes off his cousin times came, but Gertie managed to take him into to be given up concerning them.

Original Essays.

GLIMPSES OF OLD THEOLOGY. NUMBER ONE.

BY C. B. P.

In Colenso, Strauss, Hitchcock, Lecky, Renan and "Ecce Homo," it would seem that one might find no lack in fresh fields and pastures new; but there remainsth very much laud to be possessed, and we are not disposed to turn back at the sight of the Anakims or Giants walled up to heaven, though we are but grasshoppers in their sight. Smith's Dictionary of the Bible does a good deal in recasting the word of God, and when it is considered that the writers are mostly clergymen of the church of England, bound in the many fetters of the old conservatism, and interested to maintain the darkness of the Old Theologies, it is certainly very encouraging that they allow so much free handling of the Scriptures. They bring to light many things dashing to modern Bibliolaters-nor do they often exhibit the cowardice of Dr. Hedge, who, in his late book, would not have his readers penetrate into dark corners and disembowel sacred mysteries," lest the Bible should go under and the "mathematics" should come uppermost What a confession of weak knees in the Old Theologies-yet almost upon the same page, Dr. Hedge can jeer modern Spiritualism as the "anile gossip of spirit wrappers." These at least do not fear the "mathematics," and will as readily receive whatever there be of truth in the Bible. without making an idol of the same and becoming its blind worshiper. Granting the much excellence in the Bible, it

nay yet be proved to be not so transcendently nfallible above modern Spiritualism as to afford its defenders, in gross, the right to be exclusively jolly. It's seers and writers had a very curious way of setting forth the Word, written with the finger of God in many parallelisms of the wisdom of the wise and their dark sayings. Says Mr. Grove in Smith: "It is worthy of remark, not only because they exemplify the same habit of playing on words and seeking for derivations which is found in the above and many other pages of the Bible, both early and late, but also because as often as not the puns do not now exist in the Rabbinical Hebrew in which these paraphrases are written, although they appear if the Rabbinical Hebrew is translated back into the Biblical Hebrew • • • so that the allusion exists as it stands neither for the eye nor the ear." In this aspect of he Word, the book of Jehovah becomes one of infinite jest, only the little joker is so laid out in translations as not to be discovered by eye or ear -having eyes they see not, and ears they hear not-as if one did seek a flea or hunt a partridge in the mountains. The double sense of the heathen oracles has been the standing jest for centuries -but how about the ambiguous givings out of the Bible, of which Smith's dictionary gives so many examples of that play upon words where the flesh does not profit much to catch the puss, puss, in the corner—now you see it and now you

No wonder that Sarah laughed in God's face and that Abimelech was astonished when he coked out of a window and saw Isaac sporting with Rebekah. Isnac being "laughter," we cannot doubt that Job took that degree of the initiation when his Redeemer stood at the latter day upon earth. Was he not ready to laugh when his seven sons and three daughters, flanked by Satan and destroyed in the beginning of the drama, all appear as good as new in the end thereof? How could be help laughing over the resurrection of Jemima, lovely and glorious and 'handsome as the day?" We must confess that not having "the fear of Isaac," of Dr. Hedge and the "mathematics," as we "penetrate into dark corners and disembowel sacred mysteries," we have to laugh "from morn till noon-from noon till dowy eve, a summer's day," as we-loose the seven seals and behold the Root of David and the ion of the tribe of Judah.

The learned Philo of the Levitical priesthood, writing a little before and at the beginning of our era, informs us that the Word is to be understood by "a sort of anatomical dissection," having a double sense containing the strong meat for men as well as the milk for babes, according to the two natures skillfully framed by God"—the one somewhat under the weather and open to reproach, yet the genuine, original Jacob, the old vine upon the lees, and no more difficult to turn into milk and honey than the water into wine at the beginning of miracles in Cana of Galilee, if the initiates are sufficiently strong of head to bear. "No man having drunk old wine, straitway desireth new; for he saith the old is better;" but sometimes a "spurious stamp" was found upon the wines. The Word, however, underwent a strict test by "a beautiful and suitable prayer. which Moses also addressed to God, praying that God may open his treasure house, and lay before us his sublime Word, pregnant with divine lights, which Moses calls the heaven, and may bind fast the storehouses of evil;" for it is well to beware of the wines of spurious stamp, lest we take in Satan by the morsus diaboli.

'To readily understand Philo, one must be well up in the landmarks of Freemasonry and mystories, with all their various draperies of landscape gardening in reference to all the modes of the ancient nature worship; for the esoteric life of the Bible and its Lord is in character with this; hence Christianity is as old as creation with its kingdom on earth as it is in heaven. Nor must the unfleshed spirits be left out in the cold, but must be counted into the sum of the matters, even though the Mosaical wisdom was rather hard upon the witches and wizards, and did not allow the future life. There is much spiritual beauty in Philo, but we

are not to lose sight of his "sort of anatomical discretion," which as a man of God he knew how to set up in the house of the Lord, and this, in correspondence with the Mosaic heaven, "the paved work of a sapphire stone, as it were," will present us with the two tables of the law and the testimony, the precious things by the sun, and the putting forth by the moon. The mystical passover at puberty with the basket of unleavened bread, as borne by the Virgin of Israel, having the loins girded and the tent well trussed, is a curlous migration from the passions and sacrificing of the passover in the way of life toward perfection, making all secure with the symbolical rieg," whereby to be able to dat the bread which is rained down from neaven, as in the case of the manna, or "what is it?" which in its natural state was like the hoar frost upon the earth, and by transmutation might become the incorporeal model for the kingdom of livaven; like the grain of mustard seed which is inustandman sowed in a field, and which, by "compilatible ferment," leavened three measures of meal.

In mystical and parabolic language, to be born at Bethlehem or "house of bread," was to be born at the same place where the leaven was hid.

To become free was to be initiated into these rid.

THE BLOODY SACRIFICES OF THE AGES. BY H. S. BROWN, M. D.

Must our streets run with human gore, Our arbiter be the ruthless aword. As it has been in days of yore.

Or be the just law and judges' word?

Our disputes must be lawed out, or fought out. The laws of war, under which all orimes and every means calculated to overcome and subdue an enemy, are justifiable, or the laws of reasonwhich will not justify any act unless it is sanotioned by justice, mercy and truth-must be the guide in the affairs of men. If we would reason with others, we must begin by giving them the same rights we claim for ourselves. As sure as there is an unswerving God who rules by unchangeable laws, so sure it is that all adult persons must have the same right to obey those laws. We may compromise these just principles until the babes now in their mothers' arms are grown to manhood, then they must be marshaled to bloody fields, sacked and burnt cities and villages, to desolated homes, and violated households-all because we are too cowardly or wicked to fight our own battles, or establish the laws of justice, and abide by the decisions of the best judges we

Religious people, in all ages, have believed, or pretended to believe that God has taught them all the mysteries of human nature, and the people generally had only to adopt their little narrow creeds, or systems of faith, or their few moral principles, and it would bring peace on earth and good will among men. But when any people have been so blind as to adopt such principles as their rule and guide, the times have been characterized as the most dark and bloody on the pages of history-proving the religious priests to be the most daugerous, visionary fanatics that ever ruled a country. And their systems have been such decided failures, that under them religion is justly chargeable with shedding more innocent blood than any other government, making the people practice the most terrible tortures on their enemies, and causing the most revengeful wars and desolations. All this happens because they refuse to take the reasons and experience of mankind as their guide, and establish the special laws which have been found necessary to keep peace in society, and to guide people in their required duties.

I receive letters occasionally from some of my best Spiritualist friends, containing sentiments which mean, practically, that domestic love is only useful in raising a family of children. If there is but one use for love,

With all its social wonders

Man is deceived by God above, Or victim of his blunders. Is it for this that love laughs at locks and bars, dares danger and darkness, spurns heat and cold, pines in prison, and in youth becomes old in the knowledge and wisdom of life? If Spiritualists and reformers adopt such little narrow views of love, or hate, or any other of the great moving principles in the human soul, they are preparing to adopt the same little impractical creeds or general principles that other religious people have. which must result in the same kind of bloody sacrifices, wars, and desolations. But if they first adopt the laws of the country which long ages of experience and practice have so far perfected that every dispute arising between individuals, societies, or nations, can be settled by laws already established, the principles are laid down by which new laws can be made to meet the necessities of every case, and award justice to all parties

concerned. To make these ideas clear, and enable individuals and societies to go to work under them, instead of the little despotic creeds or impractical general principles so generally adopted, I will copose the following articles of association as a working foundation, only remarking that I believe the common-law principle proposed in the first article, is more pure, practical and useful than any laid down by Jesus of Nazareth, or any other reformer:

Article 1. The members of this society associate together to discuss principles, not to condemn individuals; and every person is to be considered pure and innocent until proved and judged guilty by the proper legal tribunal.

Article 2. For the purpose of considering and discussing fairly all questions and subjects that come before our meetings, every person and spirit has a right to appear and speak their mind, when done decently and in order.

Article 3. Under this rule, in conferences, all speakers will have FIVE MINUTES to free their minds, and FIFTEEN MINUTES, if no objection is made. Other meetings to be governed by such order as is thought best by a majority of the members of the society present.

I believe this government is what its friends claim for it, the best the world ever saw. Its laws the most moral and just, and its judges and courts the most pure and truthful. Under its powen and laws we can proceed to establish that just government wished for by all good persons, and prophesied of by all true prophets. Its foundation is laid lowly and deeply upon the unvarying laws of eternal justice, and its whole structure is of the purest diamonds of truth and reason, cemented together by the thoughts and deeds of a people devoted to good works; and made eternal by their love of each other, and of those sacred truths which God has given them reason to search out, and heavenly bliss in practicing-a government which is destined to overcome all others, and fill the whole earth with the glory of its power, beauty and love. All people will bless it; the angels of heaven shall shield and foster it, and the will of God shall "be done on earth as it is in heaven."

The only people who oppose the adoption of such foundation principles are those who pretend to be a law unto themselves, and imitate the savages, as the southern slaveholders have, and refuse to adopt any good law, or sanction any good, practical principles that will establish peace in society; and those people who believe every word of the Bible to be God's truth, spoken through his ancient holy prophets and seers, regardless of the fact that.

When in their costatic stares,
The round earth was flat, they plainly saw. Slavery was right; men made in pairs Believe or suffer by bloody law.

Many persons, in the age of Copernicus, did not believe the earth was flat, and suffered the bloody penalty. Many more in our own age do not believe slavery is right, and the bloody conflict has been terrible on them. And we may expect a renewal of the same bloody tragedles, from the same kind of blievers, when people assert the necessity of a community marriage system as one of the peeds of an enlightened people under a republican government; and prove that the Monogamic system was established to raise kings and create desat Bethlehem or "house of bread," was to be born at the same place where the leaven was hid. In stating that their God is as false and foolish born at the same place where the leaven was hid. In stating that their God is as false and foolish to become free was to be initiated into these riddes of the Word, so as to understand a parable and its multifold interpretations in accordance with the square, rule plumb and level of the world, and slavery. The proof being that whole communities of different races of people were crewith the square, rule plumb and level of the drapery of those, the symmetry must be preserved in the world stated by want, or schisins made by destates, the symmetry must be preserved in the case of the wise and their dark sayings.

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REMARKABLE CASES 'OF TRANCE. BY DAVID IL HALE;

When I was a more lad, more than forty years ago, I came across a book entitled, "Life of the Rev. William Tennent, formerly pastor of the Presbyterian Church at Freehold, in New Jersey, ating in the green pastures of truth and religious in which is contained, among other interesting freedom. particulars, an account of his being three days in a trance, and apparently lifeless," about 1725.

Since my acquaintance with Spiritualism, ten years since, I have endeavored to get a copy to read, and only quite recently obtained the loan of

Thinking the account may be of interest to many of your readers, I have copied a portion of the

"After a regular course of study in theology, Mr.
Tennent was preparing for his examination by
the Preshytery as a candidate for the gospel ministry. His intense application affected his health,
and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a young physician, who was attached to him by the strictest and warmest friendship.

warmest friendship.

Mr. Tennent was one morning conversing with his brother, when he fainted, and to all appearance died. He was soon after hid out on a board, according to the usual practice, and the neighbors were invited to attend his funeral on the next day. In the evening his young friend the physician returned from the country, and was greatly pained to learn of his death, and could hardly believe it, although the body was cold and stiff. The physician put his hand in warm water to make it as sensible as possible, and then placed it under the left arm of Mr. T., and affirmed that he felt some unusual warmth, although others tried, but failed to discover it. He had the body restored to a warm bed, and insisted that the people who had warm bed, and insisted that the people who had been invited to the funeral be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. At the doctor's most persistent and carnest entreaties the funeral was postponed for three days; in the meantime the doctor was unremitting, day and night, in his efforts to restore animation.

The third day came, and the people had assembled to the funeral. The doctor still objected, and at last requested a delay of one hour, then of half an hour more, then for a quarter of an hour, at the expiration of which time the brother, indignant at the delay, insisted that the funeral should

At this critical moment the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. After the lapse of another hour, the eyes again opened, and another, heavy groan, and then all signs of life vanished. After another hour the body revived, with more power, but con-tinued so very feeble for six weeks that great doubts were entertained of his final recovery. He then began to gain more rapidly; but it was twelve mouths before he was completely restored, and even then he had so lost all recollection of his Swedenborg's Arcana, that is all true as far as it past life and the benefit of his former studies that goes; but I long since learned that in the view of he could neither understand what was spoken to him, nor write nor read his own name; he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters and commenced like a child in the mono-

syllables.

His physical and mental powers were gradually restored, and he resumed his ministerial labors in Freehold, where he continued till his death, near-Freehold, where he continued till his death, nearly fifty years afterwards, at the age of seventy two. Although Mr. Tennent had lost all recollection of his previous earthly life, he described, with deep feeling, all that he saw and felt while his spirit was absent from the body. He said, in describing the scenes: 'I can say, as St. Paul did, I heard and saw things all unutterable. I saw no shape as to the Deity, but glory indescribable. I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended.'

all my troubles ended. At another time he said: 'I saw an innumera-At another time he said: 'I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unntterable. I heard their songs and halleluiahs of thanksgiving and praise with unspeakable rapture. I felt joy unntterable, and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, "You must return to the earth." This seemed like a sword through my heart, and the idea of return.

made is very interesting, and gives other instances | either of science, morals or religion. where he was guided by spiritual influences.

Mr. T. was a man of remarkable purity of life, and a person of the greatest humility, and such are the persons usually the most favored with beatific visions. "Blessed are the pure in heart, for they shall see God."

How strikingly this case corresponds with the case recorded, Luke viii: 49-56, where the young lady went into the trance, and Jesus took her by the hand, and imparting to the inanimate body his magnetic power, we read that "her spirit came again and she arose."

In the case of Mr. Tennent, had it not been for the magnetic power of his friend the physician, his spirit would probably never have returned to reanimate his body.

Without doubt there are many cases where bodies are buried, where by the laying on of hands by some powerful magnetizer, the spirit would come again.

There are instances in the ancient records of resuscitation being produced by the prostration of the magnetizer on the person of the supposed dead body. One is the case of Elisha and the son of the Shunemite, and the other the case of Eutychus being restored by Paul. Jesus possessed that power so strongly that, according to the testimony of the sacred writers, he often restored persons to life after apparent death, without even touching them, and also cured various diseases in the same manner.

A case occurred in Collinsville, Conn., about twelve years ago, where a most amiable and lovely young lady, to appearance, died; then she revived, and the report of her experience in spiritlife was very similar to that narrated by Mr. Tennent. Her vivid description of the scenes and beauties of spirit-life created a lively and deep in-

rightly, forty-five days, during which time her spirit friends were preparing her for her holy ministry to mortals in earth-life. As many of your readers probably never heard of the above case, it would

modern Spiritualism in the last seventeen years have brought hope, joy and rejoicing to millions of sorrowing hearts, who had been groping amid the darkness of creeds and forms, feeding on the husks of Old Theology, but who now believe in progression and the exercise of the reason given us by our Heavenly Father, and are now luxuri-

Collinsville, Conn.

BIBLE TRUTHS.

BY GEORGE A, SHUFELDT, JR.

In an article on this subject, published some two or three weeks since, I took the position that the Bible taught that labor was a punishment inflicted upon man for the sin of eating the apple, and that God cursed the ground for man's sake. I notice in the BANNER of the 14th of July, a letter from Mr. Andrew Colby, of Andover. Me. in which he controverts the position assumed by me, and declares that I have mistaken the Bible; that he regards the Christian Bible very highly; that a great deal of light can be obtained from the perusal of Swedenborg's Arcana, and concludes by asking the question, "Whether to to be a modern Spiritualist must one absolutely throw away the Bible"? I don't know whether a controversy on this simple matter is worth the space it will occupy in your journal or not, but I would really like to relieve myself from the charge of misstatement, as I do not wish knowingly to depart one line from the most absolute truth. In the third chapter of Genesis and seventeenth verse, it is written: "And unto Adam he" (God) "said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Verse 22: "And the Lord Ged said, Behold the man " (from disobedience) " is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken."

Now if language conveys to the mind any meaning whatever, these words certainly assert the fact that labor was a penalty inflicted for the sin of disobedience, and here I rest this branch of the case. My brother is welcome to draw from it such arguments and inferences as may best please his fancy. As to the light to be obtained from Swedenborg's Arcana, that is all true as far as it this eminent man, "God was great, and Swedenborg was his prophet," and that his followers think to-day that the whole of the spiritual truth is to be found in his writings. I do not; there is no man, living or dead, who could or can put down a stake to mark the spot where the spirit of man shall cease to learn, or build a dam which shall stop the stream of living waters which is now coming in upon the human soul from Nature's great and wonderful fountains.

As to being a modern Spiritualist and rejecting the Bible, I can only say, believe as much of it as bears the impress of truth, or the whole of it, if you please. Mere belief does not make a thing true, nor does it have any effect upon the existence of a fact. If the mind can be brought to a belief of the creation in six days; the fall of man; that labor is a curse instead of a blessing; the flood; Noah's ark; Jonah and the whale; Samson and the foxes; Baalam's ass; that God made a coat for Adam; that Jesus was conceived by a spirit, which was also himself; and was born of a virgin; and was and was not God and a man all at the same time-and stories of this kind, why he is welcome to the belief. I have no argument to use in order to convert him. The Bible is useful in a sword through my heart, and the idea of returning to this world of sorrow gave me such a shock that I fainted repeatedly."

This seemed like its way, and has many beautiful things indellibly stamped upon its pages. I would not hiot them out; but I don't think we are called upon to adont The book from which the foregoing extracts are its many palpable absurdities and manifest errors,

Chicago, July 10, 1866.

SPIRITUALISM!---WHAT THINK YE OF IT?

Among the many persons who object to the doctrines of the above theory, that is applicable to the various manifestations of human existence. there are to be found those abiding by the tenets of Spiritualism unconsciously, while living within the pale of sectarian Christianity. And although the aspirations of their immortal spirits are not satisfied by some of the abstruce and unexplainable doctrines advanced by the Churches, yet they do not see "the more excellent way" of explaining eternal things. Having been taught in youth to bow their heads with conservative feelings of reverential awe to their respective conventionalities, they have grown up, lived, yes, and died with their minds enveloped in mystery concerning life's future resting place, often perplexed by the vague and mysterious solutions of existing creeds, that have each a heaven pictured by the philosophy of its own imagination, excluding all others from blessedness each one expects by the practice of its sectarian principles. A few Biblical phenomena presented to the skeptics, in the form of questions, may stir the inside of thinkers to inquire into this, so called,

new doctrine. What think ye of the spirit moving upon the face of the waters?" What think ye of the intelligences, in human form, speaking to Lot? What think ye of the Lawgiver's shining countenance, when he received an impress of Delty, and had to vail his face from being viewed by the Israelites? What mean the manifestations on Mount Tabor? the heavenly lustre, a reflection of the beauties of spirit-life created a lively and deep interest in all who heard it. She soon after died, and her freed spirit went to realize more fully the full fruition of that beautiful summer-land, of which she had only one provious glance.

One of the most remarkable cases of suspended animation, or trance state, was that of Miss Fannie Davis, of Lansingburg, N. Y., now the talented Mrs. Fannie Davis Smith, spiritual lecturer, of Milford, Mass. I do not recollect the exact time, but it was about ten years since. A somewhat lengthy account of it was published at the time in the Springfield Republican, and other papers.

Miss Davis remained in the trance, if I recollect rightly fortusine days during which time her residently fortusine days during which the heavenly lustre, a reflection of the spirit-world on the lovely countenance of Jesus? Tabor? the heavenly lustre, a reflection of the spirit-world on the lovely countenance of Jesus? Tabor? the heavenly lustre, a reflection of the spirit-world on the lovely countenance of Jesus? Tabor? the heavenly lustre, a reflection of the spirit-world on the lovely countenance of Jesus? Tabor? the heavenly lustre, a reflection of the spirit-world on the lovely countenance of Jesus? Tabor? The specific mediumship, his foresight, his passing from the human form to the spirit condition, and then assuming again his materiality, and this in the view of his disciples? How look you at the leavenly dove that desciples? How look you at the heavenly dove that desciples? How look you at the heavenly dove that desciples? How look you at the heavenly dove that desciples? What about the "cloven tongues that sat upon each of them?" the "rushing might you of his disciples? How look you at the heavenly dove that desciples? How look you at the heavenly dove that desciples? How look you at the heavenly dove that desciples? How look you at the heavenly dove that desciples? How look you at the heavenly dove of his disciples? How look you at the heavenly dove of his disciples? How look you at t Paul being taken to the third heaven? What meaneth the Jerusalem spoken of as coming down

from heaven? &c.
Will ye not accept these convincing analogies

to mortals in earth-life. As many of your readers probably never heard of the above case, it would be very interesting and instructive if she would furnish for the Banner a detailed account of her experience in that remarkable trance.

Will yo not accept these convincing analogies, and step beyond the ignorance and prejudice of early days, when "ignorance was bliss," and "wisdom folly."

Ye sorrowing ones! ye who feel alone, or surrounded by the uncongenialities of humanity, lift your eyes to the light and catch a ray of glainess from that not distant throng that often envelopes us, and hear from some loved one a cheering note, a long siltenced voice of social remembrance that existence of the spirit separate from the body, and of our continued life beyond the grave, how can any one be so sunk immaterialism as to deny these proofs? The facts and demonstrations of light of Eternity.

Spiritual Phenomena.

Interesting Physical Manifestations of Spirit-Power.

As the BANNER OF LIGHT is the distinguished general medium whose mission it is to place before the world the manifestations emanating from the spirit-land, to which we pass from this, I do not hesitate to ask you to furnish your renders with additional evidence of the interest (earnest and active) of the spiritual world to furnish to us of this world the true and sure position we shall take when we pass from here. I will give you a brief abstract of the manifestation of the power of spirits to furnish this evidence, at one of the many scances held at the house of Col W H W Cushman, at his temporary residence in Middleboro', Mass., (his permanent residence being in Ottawa, Lasalle County, Ill.,) by that well known and most estimable lady, Annie Lord Chamberlain, who has for some time past been the welcome guest of our family.

We were in the habit of frequently giving audience to the spirits of our own family, and the able and earnest band who control Mrs. Chamberlain; but on the 20th of May last the manifestations wonderfully surpassed all others. With out formality, the family and a few friends, all Spiritualists, seated themselves around an extension dining table (in its appropriate room,) about eighteen feet square, to the number of ten, with three of our own children, who sat together near the head of the table-daughters from nine to thirteen years of age-with a little daughter of Mrs. Fannie T. Young. Mrs. Young is a trance speaker of Boston, who has delivered six lectures in Middleboro' that were highly appreciated, and which have awakened an interest and inquiry that will not abate until intelligent minds here are aroused to the truth of the teachings from the spirit-land.

But to resume: During one of the lectures, Mrs. Chamberlain being present at her side, rappings, loud and plain, were heard in response to what was said by the spirit controlling Mrs. Young. If in the affirmative, three loud raps were heard on the floor, like the rapping of a cane by a gent; if in the negative, when a question was put, one loud rap was heard; the assent or dissent was given instantaneously. A piano stood at the side of the room, where

one of the party was seated. The guitar, bells and other instruments, were placed on a small table near Mrs. Chamberlain. First, the spirit presence was manifested by the gentle touch of hands on those near Mrs. C.; then the guitar was taken from the table, and, floating through the room, at intervals touched by angel fingers, gave the most delicious music; soft, harmonious, and keeping Progress of Spiritualism. time with the plano. Then came "Mayflower,' a beautiful Indian spirit of Mrs. C.'s band, who addressed each person present by name, with clear and distinct utterance; she then played have been called to proclaim it. Once more I am several familiar tunes, such as "Lily Dale" and safely ensconced in my Green Mountain home, to 'Sweet Home." At intervals she would pause and make some remark, answering without hesitation any question; at the same time her soft and unabated labors of several months, the antichand would be felt gently on brow and face. ipation of rest has buoyed up my overtaxed ener-The lady who played on the piano felt the im- gies, and now I am enjoying my otium cum digni-Mayflower's, spoke, and informed us that it came from our dear boy, who passed to spirit-life at seven years of age. He said, "Mother, we are all here;" alluding to those other dear ones.

All along from New Jersey to the northern exploration of the seven years of the said, "Mother, we have all here;" alluding to those other dear ones. who passed to the summer-land before him. "We will try to come to you often;" at the same time kissing me. Then he went to the group of children, his little sisters outside of the circle, pressing his hands on each, kissing them all. His voice was distinctly heard talking to them. He addressed one of the sisters by name, taking a ring from her finger, and replacing it again, with a request that it should not be removed for two months, He then played on one of Mayflower's bells, as she (Mayflower) said. Mayflower also gave a most beautiful manifestation of her power, by changing them quickly, and keeping time with comfiture. the piano, which at her request resumed its pleasant tones.

Then came "Red Jacket," another of Mrs. C.'s band, while on earth the celebrated chief of the Seneca tribe located on their reservation near Buffalo, N. Y. He addressed each one by name. After playing on the drum, in concert with other music, he entered into familiar conversation, asking and answering questions. He was then attracted to one of the children, our daughter, thirteen years of age, who was out of health, and at the time complained of a lameness in one knee. He put his large hand on her knee, calling her by name, and said he would make her feel better; that he loved children, etc. He then took off her boot, removed her stocking, and with a firm grip lifted her to her feet, and commenced rubbing her knee with his hand, talking to her in a distinct and soothing tone, telling her she must not study too hard, etc. During this time there was no music, so each one could and did realize what was going on.

Again the little Indian girl Mayflower played on her bells, accompanied by the piano-while the most beautiful and brilliant lights appeared in quick succession, so varied in shape and formation that their beauty I cannot describe.

A small circle convened a few evenings after, when the spirits again produced lights, so brilllant at times that we could distinguish the features of those around the table, while in the centre of a circle of light a beautiful hand appeared. We were then told to close our eyes. Very soon ve were notified to reopen them, looking toward the plano. There, in a halo of light, (in accordance with a promise made when we first became seated) Mayflower herself for a moment appeared. There were other interesting manifestations of spirit-power given upon this occasion, but those detailed must suffice for the present.

Mrs. Chamberlain does not, I understand, propose during the warm weather to continue her seances; but I trust that when autumn comes, her health will be sufficiently improved to admit of her giving to those who are interested, and to all who would seek the light of truth, an opportunity to witness these truly wonderful and mysterious (to some) manifestations.

Very truly yours, &c., ANNA C. CUSHMAN.

It is an imposition on one's self to toil in the ong summer's heat and winter's cold to accumulate property, and then be too parsimonious to enjoy it. One of the greatest privileges-one of the most glorious conditions that a human being can enjoy is to be happy-to withdraw for a time from Mammon, to look up to God, and be truly at peace with himself and all mankind.

Oh, mother, do send for the doctor!" said a little boy of three years. "What for, my dear?" Why, there's a gentleman in the parlor who says he'll die, if Jane don't marry him, and she says she won't!"

ANGEL PRESENCÉ. BY CORA L. V. DANIELS.

We come when morning's golden beams Light.up the dewy trembling earth, And when the hills and woods and streams Echo with sounds of joyous mirth; When birds, in every tree and bower, Warble their songs of love and home; Oh, in that glad and happy hour, Upon the wings of morn we come.

We come when noontide's sultry heat Fills with its breath each vale and plain; When in some calm and cool retreat All forms of life seek to remain; When perfumed breezes have no sound Except the honey-bee's low hum: When light and fragrance float around, Upon their silent breath we come,

We come when twilight's gentle hand Opens the purple sunset gate, And golden clouds-a radiant band-For day's expiring glances wait; When earth and heaven blended seem. And gentle voices fill each home: When prayer hovers like a dream Around your thoughts-oh, then we come.

Unfurls her banner in the sky, And starry ensigns float again From battlements and towers on high, Where worlds and systems march along, Responsive to the master drum, In time with great creation's song-Oh, in that solemn hour we come. We come to soothe your buffened hearts,

We come when night, with sable train,

Your joys and sorrows all to share-To brush away the tear which starts. And place a gleam of gladness there. Each day and hour, each time and place, Where'er your footsteps chance to roam, We seek some holy thought to trace, And on the wings of love we come.

We come beside the couch of pain, With healing balm-with fragrant flowers; We come where sin and wee remain, To tell of virtue's starry bowers. The prison cell, the palace hall, Allure us from our blissful home, Laden with happiness for all— Forevermore we come, we come,

Correspondence.

Allow me a small space in your columns to give a brief summary of experiences and observations of the progress of the New Gospel, where I safely ensconced in my Green Mountain home, to enjoy a brief respite from public life and labor, until the first of August. Wearled by the arduous press of hands, and was at intervals assist- tate, which will, I trust, give me new energy to ed by the invisible power. Intimation was here proclaim the "glad tidings of great joy" to the given that no music was needed from mortal famishing multitudes that are constantly thronghands; when a clear, childish voice, different from ing my pathway, clamoring, like Gothe, for 'light, more light," to dispel the Cimerian dark-

tremity of Vermont, I have spoken within a few months to good audiences, and answered the best I could the increasing demand for circles during the week. Everywhere the good cause seems prospering, and the increasing opposition of the skeptical and religious world, is one of the best evidences that betoken its growth in power and numbers. Every phase of mediumship shows advancement, and the vitality of the cause seems only increased by the frequent cries of "diabolism!" "humbug!" "dead!" "gone up!" "destroyed!" "exposed!" &c., with which modern playing a tune with several bells at the same time, Pharisees try to solace themselves in their dis-

> A few weeks since I witnessed the physical manifestations of the Allen boy, at the house of Mr. Myron Brewster-an excellent healer of Hyde Park, Vt. They were very interesting, and to me, perfectly satisfactory, and while I looked at the honest face of the child, I thought how cruel many have been, to suspect him of deception. How unkind to the angels, who "through babes and sucklings" are striving to give positive and tangible evidences of immortality by using such unsophisticated instruments, incapable of practicing the arts of legerdemain, thus to deny the evidences, and accuse their naive agents of fraud! and accuse their naive agents of fraud!

> and accuse their naive agents of fraud!
>
> The opposition to spirit photographing seems to have lulled since the decision against Mumler, of Boston, but while the people have been thinking it was all fraud, the spirit-world has been still at work, as appears from a photograph of Mr. C. Brailey, of Troy, Vt., taken some time in May last, by the artist, King, of Winter street, Boston, which on examination was found to contain two or three extra faces, one of which strongly resembles that of a sen of Mr. B. who passed to the or three extra faces, one of which strongly resembles that of a son of Mr. B., who passed to the spirit-world some three years ago. This was wholly unexpected—as Mr. B. was not previously convinced of the power of spirits thus to represent convinced of the power of spirits thus to represent themselves on the camera obscura—and had forgotten that this spirit son had promised some two years ago, through a medium, that if Mr. B. would go to Boston and sit for a picture, he thought he could give his own—a promise now fulfilled to the satisfaction of all the friends.
>
> Thus do the evidences continue to come, convincing thousands in defiance of all opposition, and overwhelming the most stolid skepticism with a flood of stubborn facts that are irresistible in their sway.

I have recently spoken in Stowe, Morrisville and Hyde Park, in each of which places there are a few brave, earnest souls, striving with commendable zeal to advance the cause. At Eden Mills, where our honored Sister Works three years ago broke the ground and scattered the years ago broke the ground and scattered the first seeds of the Tree of Life, the work goes bravely on, under the supervision of Bro. Sabin Scott, aided by Brothers White, Brown, and many others there, and from adjoining towns. Sister Adams has been rejuvenated in her old age, and commissioned to "lay hands on the sick" by the Middle Royar, also pray others are being pre-Higher Power; also many others are being pre-pared as speakers and healers, among whom are Sisters Carpenter, Ambler and Goodwin, and

pared as speakers and healers, among whom are sisters Carpenter, Ambler and Goodwin, and Bro. Wm. Dodge.

Obeying the summons of Bro. Scott, about twelve hundred of the descendants of the heroes of '76 assembled at a pleasant grove in Eden, July 4th, to commemorate the valorous deeds of those who, ninety years before, declared to the world that this should forever be a land of civil and religious liberty, and to plight their vows to maintain inviolable those sacred rights for which their forefathers fought and bled. The people convened as a picnic party, and the usual accompaniments of such pleasant gatherings—free, so-cial intercourse, mirth, music, viands and speaking as the spirits gave utterance—all contributed to make it a memorable and happy occasion. Bro. C. Crane presided; Mrs. A. P. Brown and the writer officiated as speakers; Eddie Crane gave a fine recitation of the poem, "Face the Sunshine;" the Brass Band discoursed patriotic airs; Mr. Leavitt and Miss Brailey, concert singers from Craftsbury, sung sweet and appropriate songs, adding much to the enjoyment of sil. All the exercises passed off with eclat, and at the close, the large andlence dispersed, feeling grateful to the people of Eden, who, under the auspicious leadership of Bro. Scott and family, had prepared so bounteous a repast for body and soul.

To the many friends in all sections, who have

so generously sustained her in the labor of love to which the Angelic Host have called her, as well as thousands of others, the humble writer sends greeting, and hopes with recuperated energies to engage again with all carnest workers in the good cause now moving so triumphantly forward, elevating and blessing humanity.

Yours for progress, Sarah A. Horton, Brandon, Vt., July 10, 1866.

A Worker for Children.

I now address you from this beautiful city of Syracuse, where the buildings are mostly small and painted white, interspersed with shade trees and shrubbery, presenting at this season of the year picturesque scenery, with which the eye is satisfied and the sense of smell delighted, as the aroma of delicious roses perfumes the air, wasting a benign influence to my spirit while I sit writing in the pleasant home of our friend, Mary A. Clute, whose inspirations have heretofore graced your columns.

The Dress Reform Convention attracted me hither from the metropolis of brick and stone almost minus vegetation, where dozens of children begged for only a flower as we were returning from our pienic excursion with hands full, gathered from Nature's garden. · We could not supply all their wants, but could not refrain from telling them that they should have plenty of flowers in the summer-land, which was like Greek to them. as their inquiring looks denoted. There are some true-hearted Spiritualists here,

who would be glad to have a Lyceum, and be willing to labor in the cause of reform diligently, while others stand back and cry "Wolves! wolvest" or conjure up some frightful apparition in the form of a bug-bear, like the much-to-bedreaded spectre under the insignia of "free-love," so that nothing but the power and soothing influ-

ence of Divine Love can cement them together into unity of purpose in any one direction.

Through our influence, guided, as we trust we are, by invisible celestial beings, an interest was so far awakened as to get thirty dollars subscribed toward the paraphernalia for a Lyceum, but until the spirit of brotherly love and concord shall predentiate over the lower and concord shall predentiate over the lower and concord shall predentiate over the lower and concord shall predominate over the lower and more selfish propen-sities—when each can behold in his fellowman a germ or portion of divinity, which will unfold into beautiful angelhood in the spheres—I must leave

them to plod along as heretofore.

Sometimes a brilliant star graces their platform for an hour, and then recedes, leaving them a parently as much in the dark as they were before. There is much talent here, and mediums whose souls are almost bursting with love and inspira-tion. And what I would recommend to such sotion. And what I would recommend to such so-cieties is this: to come together and form into a grand Progressive Lyceum, including those whose ages may range from four to seventy-five or a hun-dred years (for we are all children in an embryotic state, commencing an existence on a terrestrial plane, to be continued ever.) This done, let each and all give a full and free expression of thought and soul. This soul-blending—soul communion— will do more to enhance the beautiful philosophy which angels labor to inculcate, than all the flow-ery speeches which can be made by those who have been lauded to the skies by the press and have been lauded to the skies by the press and people.
These Lyceums are about the only organization

that Spiritualists need. An organization of Spiritualists without a Lyceum is like an empty house, or one without children—cheerless and desolate. or one without children—cheerless and desolate. But let the joyous, ringing laugh of childhood beheard, as they come bounding with pattering feet into our presence, and the heart is made glad with the sunshine of their love and innocence. Blest cherubs fresh from the Father's hand! who would not love them? who would turn from them coldly, or ever speak to them unkindly? Oh let me love and labor for these blest immortals—angels yet to be—by establishing Lyceums wherever Spiritualists may desire or angel influences dictate. ists may desire or angel influences dictate.

I expect to attend the Three River Point annual

grove meeting; meanwhile may be addressed,
MRS. F. A. Lagan,
Syracuse, N. Y.

A Word from Tennessee.

I have just written to my various friends in Texas to subscribe for the BANNER OF LIGHT, as I think it is the most useful and interesting paper published in the United States. Reading its well-filled columns, and meditating upon the sublime thoughts called forth, lifts my soul almost to the pinnacle of happiness.

I have from childhood always been a Spiritualist, though raised in a Methodist family; but I could never reconcile their doctrines with my idea of justice or common sense. I sincerely hope that creedists will gradually grow less, until the Parsons shall have no one to listen to their false teachings, including the story about Mother Eve's raid on the Lord's favorite appleatree, thereby causing the eternal damnation of the human race. except such as have full faith in and unhesitatingly believe all that is contained in the Bible.

May the BANNER flud its way into every family in the land, and open all eyes to such folly J. O. R. and nonsense.

Memphis, Tenn., July, 1866.

Who Was It?

Some two years ago the following lines came into my mind, with the impression that they were from a soldier. I have often, since then, felt-impressed to send them to the BANNER, but have hitherto neglected to do so. If you think best you can publish them; perhaps they may bring comfort to some seeker for truth:

Far, far away in the Onondaga valley,
Where the white rose is blooming all alone, Where the winds and the waves are with Time keeping tally, And the blue-blossomed myrtle creeps over the stone That marketh the place where my Sally is sleeping, 'T was there, at the close of the day, I was weeping, As my car caught the sound of the war-stirring drum, Crying, "Come to the rescue, Patriots, come!"

Here the influence ceased to control, but left the impression that under circumstances like the above he had enlisted, had fallen, and thus sought to let his friends know that he still LIVED. LOIS WAISBROOKER.

To the Spiritualists of Pennsylvania.

Having received the appointment of agent of the Pennsylvania State Society of Spiritualists. all societies and communities where my services may be required to lecture on the spiritual philosophy, hold grove meetings, &c., are requested to address me at an early date, in care of H. T. Child, M. D., 634 Race street, Philadelphia, Pa. 1 hope there will be no delay in making arrangements for meetings, or any backwardness in writing. I have entered the field, now give me work, My success depends upon your sympathy and cooperation. Let me have calls from all parts of the State. J. G. Frsh. Agent of Penn. State Society of Spiritualists.

Carversville, Penn., July 18, 1866;

Information Wanted.

The Spiritualists of Lawrence would like to secure Miss Washburn to lecture for our Society, if she is in the lecturing-field. She visited our town in 1861, and her old friends would be glad to welcome her once more. Not knowing her address, we send this to the BANNER, in hopes she will see it, and write to us immediately. She shall be amply paid for her services. If we cannot succeed in getting her, we would be glad to obtain the services of any other good, reliable medium. Adress, E. B. Sawyer, President of the Society, Lawrence, Kansas.

L. D. MARSH, Sec'y Lawrence, Kansas, July 15, 1806.

Banner of Aight.

BOSTON, SATURDAY, AUGUST 4, 1866.

OFFICE 158 WASHINGTON STREET.

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

PUBLISHERS AND PROPRIETORS. C. H. CROWELL.

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

LUTHER COLBY, · · · · EDITOR. All letters and communications intended for the Edito-all Department of this paper, should be addressed to the ditor.

Bririt Alian is based on the cardinal fact of spirit-communion and indux; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man: It alms, 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 aprirtual world. It is thus eathelic and progressive, leading to the true religion as at one with the highest philosophy.—(London Spiritual Magazine.

No Ambition.

What usually chokes the breath out of one's spiritual aspirations is a petty, personal ambition; oftentimes unknown to the loser by it, because he has never deliberately taught himself to look into the springs of his action and life. It is a great thing for a man when he has learned to become humble. So simple a lesson is one of the very hardest studied. The perverseness of our selfish ambitions, centering on self alone, keeps out of view those profound beauties in life and experience, and that eminent richness of the character, which are found coupled with humility.

We are inclined to dwell on this topic from time to time, because we are convinced that anything like ambition stands directly in the way of our common work of spreading the great truths of the Religion of Spiritualism. Wherever and whenever it has been observed that persons laboring in this noble cause have turned aside from the contemplation of the high objects aimed at in order to contemplate themselves, the cause has uffered temporarily and they have been losers themselves. It is in this as in all other matters: singleness of purpose works the miracle. And no one can be sincerely that, who, in directing his efforts at one thing, keeps his thoughts mainly employed about his own importance and his own good. Insensibly to himself he loses in that way all the real importance he could ever hope to have, while the most of the good he gets out of it proceeds from his signal disappointment and discomfiture.

Then, too, ambition-which we are using rather as a generic word, to include all imaginable forms of vanity, conceit, selfishness, and what not-ambition, we say, is the deliberate proposal by the tempters for a man to pillage and steal so much from the glory of what is to be done, for the sake of adding by that very amount to his own. This is outright theft and treachery. It is but a divided mind that sets itself to perform service of a noble character, with secret intent to abstract a certain portion of the results of that service for private and personal gratification. Not all, if indeed many do, think of the matter in this light. Yet nothing is clearer, after all. When we have anything to perform, particularly if it is of a high character and extended in its probable results. we have no business to entertain thoughts about ourselves in that connection; we are instruments. and as instruments we ought to consent to serve And the closer we hold down to our place, the more efficient grows our service, the greater the influx of power with self-forgetting, and the more the glory resulting to the cause and of course to

Where ambition crowds in, inspiration goes out. The two refuse to breathe the same atmosphere, Belf and others are, in this respect, without alliance. Power resides in us all upon very few and simple conditions; when we seek to set up business on our own account, we lose by it. Emerson happily expresses it in one of his earlier essays, in which he remarks that if we permit the whole volume of the divine current to flow through our being unobstructed, we work with and by divine power itself, and nothing impedes or hinders; but if we dig a narrow channel, turn off a part of the stream into that, and set it to turning a private wheel on our own account, we shall lose to a certainty the grand momentum and divine rush of the main stream, and so part with the highest power from which we could really derive benefit. The illustration is a fit one for cases that are far too numerous about us.

People are skeptical on a subject that strikes them as new, and doubtless the large majority of them would be on this; but not until they have individually experimented on it, persistently and with steadfastness, may they discover that the principle by which this law operates is as deep as nature itself, and hence cannot be broken or evaded except at our own cost. It is not such an entire impossibility to be single and humble, even in the greatest entanglements of overyday affairs. The application of the law tells there just as well as anywhere else. How few men live asthis law would have them! How many are weak and cripples, because they lack just the power which a due observance of this law would give than! What wonders might not be wrought by obedience and submission!

Colored School in Louisiana.

We mentioned a few weeks since that Dr. P. B. Randolph-who has been engaged teaching in the colored schools in Louisiana during the past two or three years, under the auspices of the Freedmen's Bureau, and until its functions were suspended there-was coming North to raise funds to enable him to continue his noble and philauthropic work. He arrived at New York on the 15th of July, and at once proceeded to Washington for an interview with the President, in which he was successful, judging from a telegram from that city, dated the 23d, which says: "Doctor P. B. Bandolph, an intelligent colored gentleman who has been residing for two or three years in Louisiana, engaged in establishing schools for the education of his race, is here with a proposition to found in New Orleans a normal school for the education of colored teachers for colored schools. He had, yesterday, an interview of two hours indength with President Johnson, who desired to asceptain the exact condition of the colored people in Louisiana, and who gave his written indersement of the proposition to establish a normal school for their benefit. While Dr. Randolph dues not approve of the 'policy,' he speaks in high terms of the President's kindness, and of the interest which he manifested in the welfare of the colored people." Dr. R. has put his whole soul into this work, and we hope the generous public will sustain him. He will be in this city in a few days, and can be addressed care of this office. He is ready to give public lectures in aid of this object, or receive donations to any amount. The Dector is an elegment speaker.

An Artesian Well Company.

Three individuals in Chicago-Messrs. Geo. A. Shufeldt, Jr., A. F. Croskey, and Abraham James -have organized an association by the above clear spring water from below the prairie soil, near Chicago, which may be turned to invaluable account in several enumerated ways-and, secondarily, to secure the erection of a Temple on the spot, that shall be consecrated to the glorious truths of the New Philosophy. The whole matter has from the first been under direct spirit guidance, one of the three individuals above named-Mr. James-being a powerful medium through whom they have given their wonderful manifes-

This party were instructed by the intelligences above where to begin the work of boring, and how to proceed. They went down seven hundred feet below the surface with their machinery, when they reached a stream of the purest and sweetest water, which, in forcing its way out, furnishes a applied to the turning of a gigantic overshot wheel, by which more than a single manufactory may easily be supplied with power. The water, ready flowed into meadow ponds which, by winter freezing, already produce forty thousand tons of ice, and may as easily make five times that

Upon this native power, thus derived by the guidance and encouragement of spirit power, it is proposed to rest the future establishment of factories, mills, and an immense business in ice, so as to call close about the Temple promised for that locality a collection of dwellings, which shall shelter a community acknowledging the power and purity of the religion so fitly illustrated by the gushing element evoked from the bosom of the earth. We do not propose to enter into the details of the plan, so far as it concerns speculative ends mainly; such as turning the newly found power and resources to the highest possible account. But it belongs to us to say of means thus derived, that as their slumbering-place was originally pointed out by the spirits, so they will be employed through the same agencies for purnoses of the highest order.

The gentlemen named have sent a circular over the country, offering to divide this property, upon which now exist improvements valued at more than a quarter of a million of dollars, into five thousand shares of one hundred dollars each, to be paid in ten and twenty per cent instalments, for the purpose of working it to the speediest advantage. They show what it is worth, what can be done with it, and what returns are certain to be made from the investments. The paper business proposed to be derived from it would be immense, as no paper is made nearer than Ohio. except brown wrapping, which is made hundreds of miles away. Ice is already manufactured and stored there, and the quantity may be greatly increased. A tannery is also on the place.

The plan is to begin moderately with the projected additions and improvements, and increase them as fast as results allow. A large concourse of people visit this-to them-great wonder yearly, from whom an income of thousands of dollars is derived annually. The land comprises forty acres in all, within three miles and a half of the very centre of Chicago, that wonder of wonders among growing cities. There are now two wells, flowing a million and a half gallons of water daily. So that, aside from the profits of the project, or rather they being auxiliary, the noblest of human temples may be raised on this spot chosen by the higher intelligences, and the power, and truth, and blessedness of the spiritual faith may here be honored with a not unworthy monument for men to mark and be impressed with to their real salvation.

All communications on this most interesting subject should be addressed to A. F. Croskey & Co., No. 70 Washington street, Chicago.

Our Glorious Cause.

A correspondent, writing to the RELIGIO-PHIL-OSOPHICAL JOURNAL, SAYS:

"Spiritualism on the Pacific Coast declares most positively the glory of its great mission. Its advocates are awake to its loftiest possibilities, The grand work of human redemption is now begun in good earnest, and stands before us to-day a living, substantial, incontrovertible fact."

Truly spoken. Yes, indeed, the grand work of human redemption is now begun in earnest, and will steadily advance, until all peoples upon the face of the earth are disenthralled from religious bigotry and intolerance. The inspired teachers of to-day are performing a mighty work. The names of Judge Edmonds, Professor Hare, Judge Tallmadge, Andrew Jackson Davis, Professor S. B. Brittan, Lizzie Doten, Mrs. J. H. Conant, Emma Hardinge, and a host of other equally efficient coworkers in our glorious cause, will live, and be blessed in the coming centuries, when those theologians contemporaneous with them will have

sunk into oblivion. Spiritualism is a living, substantial, incontro vertible fact! It has sunk deep into the hearts of its disciples, because it is based upon the immutable foundation of TRUTH. They know that the abyss, which Old Theology has for so many years taught its votaries was impassable, has been bridged, and from "over the river" return our loved ones, bearing to us the "glad tidings" that they STILL LIVE, and are waiting to welcome and guide us across, when our time comes to lay the earthly casket by. This knowledge the human soul has been yearning for for centuries; and, in answer to the soul's prayer, the good Father has opened wide the gates of Heaven, to enable his children to enter in, with a full knowledge of the life beyond. What was but dimly understood in the past, is fully comprehended now Everything is in its time and place. Nature makes no mistakes. The people of the nineteenth century are indeed blessed. The darkness of the past has given birth to the light of the present, and its benignant rays are permeating with the speed of lightning the remotest corners of the earth. THE LIGHT OF SPIRITUALISM WILL CONTINUE TO SHINE, notwithstanding the puny efforts of Old Theology to dim its lustre, until the down-trodden of earth's children are all gathered under the broad banner of UNIVERSAL FREEDOM!

One of the Sufferers.

At the recent fire in Portland, among the sufferers was Mrs. M. E. Chick, the clairvoyant physician. The flames swept over her premises so suddenly that she had not time to save scarcely anything. We understand she has removed to Providence, R. I., where she intends to continue her sittings for clairvoyant treatment, at the Roger Williams House, No. 2 North Main street, We are assured that she is a reliable medium and an excellent clairvoyant, who has been successful in most cases of disease.

A Mass Convention.

We invite attention to the Call, in another column of the BANNER, for a Mass Convention, to be held in Corry, Penn., on the 17th, 18th and 19th of August.

Conflicting Views on the Indians.

We print with this a communication from a person whose oppoitunities for observing whereof he writes are as good as could be desired, on the subname, for the purpose, primarily, of procuring ject of the Indians and their treatment at our hands. The writer rather assumes, as the reader will see, that he represents "the white man's side." This is an appeal to feeling more than to fact, or perhaps to prejudice instead of to reason. What we have all along insisted on is, that, however just may have been the original intentions of Government toward the Indians, it nevertheless stands responsible for their being cheated and destroyed by a race of agents whose general work has been not much less than robbery. So that if the Indian lies and cheats and gets drunk, how can we say on our (the white man's) side that we did not teach him all these things? Government has suffered men to grow rich by following the very practices which are now condemned in the Indian. But more than this, the manner of crowding back the red man in the first place is indehead power of one hundred feet, capable of being fensible. The Creeks were driven from Georgia. Alabama and Mississippi were cleared of them by threats. To be sure, they were offered a nominal choice; but it was like Napoleon's ballotingfurthermore, instead of running to waste, is al- they were allowed to choose but one way. And between being crowded and driven away, being wronged and cheated and made drunkards, it is no wonder that they do not manifest the virtues of the saints of civilization, or that they do show the fruits of their unhappy contact with a more powerful race.

> INDIANS AGAIN.-The BANNER of May 12th is INDIANS AGAIN.—100 BANNER Of May 12th is just received. Your leader, "Killing Indians," reminds me that you of the East little understand the relation of the whites to the Indians west of the Rocky Mountains. You say, "It is now too late to present the fact that we are all of us occupying lands which were once theirs, from which they were driven in as sublessee and the same and the same and the same activities." they were driven in as ruthless a manner as civil-ized man ever was by barbarian." But the emi-grant naturally inquires by what right the Indian wns or claims the land. pancy or use, for in the whole region between the Rocky and Sierra Nevada ranges the Indians have never cultivated a rood of land nor planted a tree or seed. They have killed rabbits, and dug roots that grew spontaneously, but does that give hem a right to keep off others, who may wish to cultivate the land? Such occupancy is not recognized in case of a white man.

> But, you say, we are unnecessarily cruel to the Indians. But hear the white man in excuse, if not justification of his course. In every instance the emigrant has desired to cultivate friendly relations with the Indians. Suppose an emigrantor a company of emigrants to reach and locate in some valley in the fall, after a journey across the Plains. They build houses, and put up hay for the winter. They will probably see no Indians, yet have to keep continual watch over their stock to prevent its being stolen. Perhaps some mornng they find their night-watch killed and man-gled, and the stock driven off. Still they hope to subdue the Indians by kindness. They wait for an opportunity to do them favors, and prove the of reiterated assertion that "an Indian never for-gets a favor." Winter gives them an opportunity, Starvation is upon the Indians, and they come around the habitations of the whites, begging for muck-a-muck." They are fed and clothed. They build their "vick-i-ups" (brush houses), and live on the bounty of the whites. The settlers fancy their Indian troubles are at an end. But in the spring, the Indians, emboldened by familiarity, not only steal their stock, but attack their herds-men, and perhaps their dwellings, and among their assailants they recognize their pensioners of the winter previous. They call on the government for protection. Troops are sent, and a military post established. Detachments are sent in various directions to protect settlers and emi-grants passing further west. They have orders not to harm friendly or unresisting Indians, and every one they see says, "Me good Indians, and every one they see says," Me good Indian." Yet stock is stolen, and families are murdered all around them with horrid barbarity. Orders are then issued to collect the good Indians and keep them in the vicinity of the forts, where they are fed and clothed at the expense of the Government. But soon the officers find that the depredators

> wear the clothes furnished by the Government, and use guns stolen from the soldiers. Now this is a sketch of the origin of Indian difficulties in almost every locality throughout this whole country. I have read much in Eastern papers about the whites being the first aggressors, and about "cruelty to Indians," but I have been an observer of these things for nearly fifteen years, and in every case that I have witnessed, the whites have sincerely endeavored to maintain most every case all efforts in that direction have been failures, and the settler learns or becomes convinced that his only safe course is to allow no Indian within gunshot of him. I do not say that this is the proper course, but do think its adoption, under the circumstances, does not prove us "sinners above all" others. At present the policy of the Government is to collect the Indians on reservations, where annuities are distributed, and where farmers, mechanics and schools are estab-lished for their henefit. All Indians outside the reservations are considered enemies, and treated

accordingly.

I do not think this reservation system will civilize or permanently benefit the Indian. But what better can be done? What shall we do with the Indian? That is a question which has troubled wiser heads than nine, yet in a future article I may try to answer it. Yours truly,

WM. J. YOUNG. Boise City, I. T.

Von Vieck and Confreres.

The modus operandi of this bogus individual is so well known to Spiritualists, that they are very seldom if ever duped by his pretensions. But his impudence is superior to his judgment, and he thereby often makes sad mistakes. One of our lecturers, for instance, was not long since invited to hold a public discussion with him. She declined. He repeated his request, in the course of conversation, adding:

"You had better, Mrs. ---, for we can make omething by it."

"I cannot narrow my Spiritualism down to dollars and cents," was the lady's very appropriate reply.

"But," responded Von Vieck, "we must get a living."

"I can get a living honestly, thank God!" was the sharp rejoinder, which had the effect to silence this man, who, according to his own admission, is unprincipled enough to go about the country, lecturing against Spiritualism solely to "get a living." His falsehoods, however, about Spiritualists and Spiritualism, can do no harm-not the least—as the community generally possess intelligence enough to give very little heed to his

The Cholera.

The pestilence is in New York in strong force, exciting the serious apprehensions of the people. We have had two cases here in Boston, both known to have been brought direct from New York, and both of them fatal. We have no idea as yet that it is going to become a subject of wide alarm, either here or in the metropolis; it is pretty clearly proved that it goes over its pre-destined route by contagious influences mainly, if not altogether, the discharges of the victim forming the actual polson whose malignant effects are so much dreaded. Then, of course, the atmospheric condition of different localities favors the propagation of the pestilence greatly. An infected quarter is a convenient seed bed for its reproduction and rapid spread. All these things we have been duly warned of. Too much care cannot be had to keep the dreaded visitor away from us, and still it may get in by a back way, after all.

The Clerical Whipping Case.

This case of child-murder, in regard to which we posted our renders not long since, still continues to be ventilated by the public press, in consequence of its enormity. An exchange says:-

A private letter gives some details of the case of child-murder in Medina, N. Y., (already reported,) in which a clergyman named Joel Lindsley whipped his little boy to death because he would not say his prayers. The jury, after examining the corpse, said "they never saw such a sight be-fore, and asked Joel what he whipped the child with. He said a shingle, sometimes with the flat side and then with the edge; but, oh, such a sight! his little fingers were all in strings, the nails gone and the bones broken, his legs all a jelly, and the bottom of his feet blistered, and pieces of flesh gone out of them, his shoulders and neck and the aides of his head all black. They looked round and found a tub full of bloody clothes to soak; and the verdict was murder."

The Commonwealth newspaper remarks: There is something in the nature of his (Lindsley's) crime which makes it more revolting than any other that has been committed for many years. To whip a child for two hours, even "without the intention of killing it," is a fiendish cruelty; but to whip it because it would not say its prayers, is a brutality for which language has no expression sufficiently severe. It is questionable, even with some very devout people, wheth er it is proper to teach children at cannot comprehend the nature of God; but it is no question whatever that prayers which a forced from children, or any one else, cannot ceptable to him who knows the motive of the t. Children worship God in their innocent joy and delight over every flower and every blade of grass, and pray intuitively better thus than most rrown people who kneel in church every Sunday What would have been gained, either for God's glory or any man's salvation, if the little boy in question, before being quite beaten to death, had yielded and promised once more to repeat words learned by rote, and addressed to a Being whose infiniteness was as far beyond his conception as above that of his inhuman father's? As it was, the child resisted, with, we are almost tempted to a rare strength of mind, until the breath left his little body.

Mrs. Cora Daniels in the West.

This able lecturer is attracting the attention of all classes in the West wherever she speaks. On the 12th inst. she lectured before the citizens of Davenport, Iowa, and was listened to (we are informed by the Gazette) with deep interest throughout, although the weather was oppressively warm. The editor remarks:

"As an initial movement, Mr. James Thompson suggested from the platform that the meeting should select a Committee of three to propose subject for the lecture. This was done, and subsequently a folded paper was handed to Mr. T. who read as follows: 'The future of the United States of America, territorially and politically considered. Mrs. Daniels then advanced to the considered. Mrs. Daniels then advanced to the table, announced the text exactly as written without referring to the paper, with the exception of using the word 'historically' instead of 'terri-Then followed a sublime invocation Upon commencing her remarks upon the subject proper, she laid hold of it fairly and strongly pursued the train of thought logically, and made use of the most unexceptionable language. There was no effort or strain, no redundancy, no repeti tion. The discourse was singularly elevated in its tone, and throughout the whole was not char

cterized by a single jar. Whatever diversity of opinion there may be as to the source of inspiration in this remarkable lecture, it is certainly very striking and very sin gular that she can produce extemporaneously upon any topic, a discourse so appropriate as to enchain the undivided attention of an audience, and leave no impression of having failed. There so apt in giving expression to their thoughts as so and in giving expression to their thoughts as to challenge admiration; but we certainly know of no one who has the reputation of doing things of this kind so successfully as the gifted lady whom we had the pleasure of listening tolon Thursday evening.'

Beecher vs. Old Theology.

Henry Ward Beccher is a worse thorn in the side of Old Theology, if possible, than Spiritualism. He gives a broadside now-and-then that rakes their old hulk fore and aft, and causes a terrible fluttering among the crew. The last shot, we extract from a sermon recently preached by him in Plymouth Church. Speaking of Christ, Mr. B. remarked:

"He taught the common people, not in rabbinical phrase, but in the vernacular. You will take notice that a minister who joins himself to a sect, and avows that it is his purpose to exalt that sect, is permitted by that sect to speak in any way he pleases, and as far as he pleases, so that all the benefit inures to it. But let a man refuse to belong to any sect, let him claim brotherhood with all sects so far as they are Christ's, and let him teach in any other way than that of the catechism and the pulpit; let him preach the great truths of religion so that the common people shall hear him gladly, and what is the impression that is produced but this: that the man is seeking vulgar applause and popularity, or else that he is going out of the way, and is a dangerous man? The established sects do not like to have the Gospel preached to man except in the language that they are accustomed to use."

The Little Bouquet.

The July number of this little gem for children is received by us. It is an excellent number, and the improvement is quite perceptible. The publishers are striving to make it worthy of the large patronage it should receive. The Religio-Philosophical Journal thus speaks of it:

We trust that all who have seen the LITTLE BOUQUET are impressed with its quality and its usefulness if put into the hands of children. We proposed to issue such a paper as was needed for the times. We think we have succeeded fairly, and the spontaneous testimony daily received confirms us in the thought. But to meet the demand, it should improve from month to month, and that is our desire. To this end we request all who love children and can contribute short essays stories and items of interest, to do so. We are very thankful to those who have thus far so kindly aided us, and hope to merit their continued favors. We hear some objections to the price of the LITTLE BOUQUET. We can only say, it can-not now be published for less than \$1.00 a year and live; if that seems too much, let all take hold and increase the subscription list by several thousand, and we can then make it a more fre

We will do our part, and only ask our friends to aid us in so laudable an undertaking as this is everywhere admitted to be."

Personal.

MRS. Susie A. Hutchinson has been chosen as one of the delegates to the National Convention of Spiritualists, to represent the Independent Society of Charlestown.

Cora L. V. Daniels is lecturing in Chicago, Ill. Rev. David A. Wasson has resigned the pastorate of the twenty-eighth Congregational church in this city, the place formerly occupied by Theo-

The Rev. Dr. F. D. Huntington, the popular pastor of an aristocratic society in this city, has been elected Bishop of Maine, by the Episcopal Convention of clergymen, it is

Rev. Chas. F. Barnard has resigned the charge of the Warren Street Chapel in this city.

William Lloyd Garrison is unable to use a pen from the effects of a fall on the les last winter and has suspended work on his history of the anti-slavery cause, in consequence,

Elder Jacob Knapp, the revivalist is announced

Severe Illness of J. M. Peebles,

We regret to learn that our worthy brother and co-laborer, J. M. Peebles, is confined to his bed by fever. He has overtaxed his physical energies of late, in the too laborious task of lecturing and writing. During his recent tour to Illinois and Michigan he spoke nearly every Sunday and week evenings, till he became so weak he barely had strength enough left to reach his home in Battle Creek, where he now is. We carnestly pray that, through the soul-sympathy and careful nursing of his most excellent wife, he will be able to master the disease, and come up from his sick bed freshly inspired, so that with renewed vigor he can again enter upon his laborious duties, forhe is too valuable a worker to be spared from the ranks at this important epoch in the world's spiritual growth.

Our readers must excuse, for a time, any deficiency in our." Western Department," occasioned by Bro. Peebles's illness; and his correspondents will understand why he apparently neglects them.

A Notable Remedy.

All persons are at times deficient in nervous energy, and some suffer from chronic debility of this character. The lungs, nervous, and blood systems are intimately related each with the other. A wasting of either one of these it is possible to repair. Winchester's "Hypophosphites" are a form of remedy, strictly scientific in their combination, that take hold at once on tubercular disease in every stage, and arrest even what is so fearfully known as "galloping consump-

tion." The name of the specific remedy for consumption and nervous debility, as well as for all disorders of the lungs, nervous, and blood systems. is "Winchester's Genuine Preparation," put up in seven and sixteen ounce bottles, at one and two dollars each. It is claimed that the action of the Hypophosphites is twofold—"increasing the principle which constitutes nervous energy," and furnishing "the most powerful bloodgenerating agents known." Physicians both in and out of the form recommend with confidence the "Hypophosphites" for patients to whose case they are adapted, and their use has been greatly promoted by clairvoyants. We commend them ourselves, from personal knowledge, to unhesitating general use.

New Music.

We have received from Oliver Ditson & Co., the following new musical compositions: "Running Brook Schottisch," composed for the plane by T. Bricher; "Mocking Bird Waltz," by C. H. Oakes, for piano; "Bekind to darling sister Nell," song and chorus, words by W. E. Baker, music by H. P. Danks; "Far from home," a ballad, by F. Wilmarth; "Paddy Blake's Echo," a comic song, by S. Lover; "I Love the little rippling stream," song and chorus by L. V. H. Crosby; Invitation Lancers," a quadrille by Augustus Mente; "Etta Moore," a ballad, by F. Wilmarth. From Horace Waters, 481 Broadway, New York: Our Lamented Hero," Gen. Scott's Funeral March, by Mrs. E. A. Parkhurst; "Looking Forward," words by F. L. Keeler, music by E. A. Parkhurst; "Non ha gioga in tal momento," arranged for the plane by Wm. F. Muller, from the Opera of Crispinde la Comare.

The Struggle in Europe.

The war continues to rage in continental Europe. The armistice was a failure. The Prussians have won another victory over the Austrians. The wants of some of the crowned heads of Europe are great. They would murder half their people in order to aggrandize themselves. Prussia desires to be, and according to the present aspect of affairs will be master of Germany ere long; Italy is bound to have Venice and Rome; France hopes to absorb Belgium; and Russia will pounce upon and take Constantinople, probably, should the war on the continent become general. Yet it may be possible, through the blood and slaughter and devastation which must ensue, that the flag of LIBERTY will be unfurled, that the down-trodden masses will assert their rights, and that Eurone will become republican in our day and generation.

Exposure of a Medium.

We have received from Wilmington, Del., a communication, written by a Spiritualist, exposing the alleged shortcomings of a certain medium. In the postscript to an accompanying explanatory note, the writer particularly desires that we withhold his name, because he fears the ridicule that would be heaped upon him, did we print it, "for being thus humbugged by such a scamp." When a "scamp" imposes upon us, we have no fear of ridicule by warning our friends against such a party; but surely it would be most unjust in us to publish the medium alluded to, without the facts in the case being attested by some competent and reliable persons, over their own proper signatures.

Woman Speaking for Woman.

A writer of considerable prominence in the literary world, in a note to us, alludes to the works of Mrs. Farnham thus: "' Woman and Her Era' has caused woman to ponder deeply on her future course; to fall in grateful adoration before the presence of the revealed divinity within herself; to feel humbly exalted and gloriously invested with her Godlike mission of free, divine, artistic motherhood. And in the 'Ideal Attained,' how many doubting souls have gathered strengthhow many beautiful and lofty purposes have arisen in the awakened soul! Blessed be the hand that penned these everlasting commandments of purity and love!"

The Newton "Haunted House" Affair.

In our next paper we shall give some further interesting developments in regard to the mysterious manifestations which recently took place in the family of a merchant of this city, residing in Newton; to which we alluded in our last issue.

Our worthy brother, J. G. Fish, as will be seen by a brief letter from him in another column, has become the agent of the Pennsylvania State Society of Spiritualists. A better or more efficient person for that situation could not well have been found.... He is talented, energetic, and an eloquent speaker. Massachusetts Spiritualists should also have an active worker, as well as able speaker, as agent, to canvass every town in the Commonwealth, to inaugurate meetings where there are none, and to make himself generally useful in this field of labor. It is time the lukewarm were aroused, and took hold of the mighty work before them with a zeal that shall convince the skeptical world that they are in earnest. What is the reason our State Organization does not appoint an agent (or agents) in the place of Mr. Todd, who vacated the situation three months ago? Is it the intention of the officers of that Convention to let the matter drop? . There is missionary work as recently married to a wealthy lady of western enough for four lecturers, and it should be equal-New York, obtained with the control of your lecturers, and it should be equal-ly divided between the female, and male speaks.

Miss Julia J. Hubbard, a Young transportable or the former will be found equal to the task or, will lecture in North Uxbridge, Aug. 19th, 1911. New Publications.

NEW PHYSIOGNOMY; OR SIGNS OF CHARACTER. By Samuel R. Wells, 'Hlustrated.' New York: Fowler & Wells. Boston: Lee & Shepard.

We have had this strikingly handsome volume

by us for some time, recurring again and again to its

statements of the subtle, yet perfectly potent laws

by which character is read in the features and

face of man. The illustrations, which are indeed

profuse and most finely executed, set off the sug-

each by itself, a legible and impressive sermon to

the thoughtful mind on a subject which all such

minds cannot fail to be interested in. To the

study which has culminated in this thorough, if

not exhaustive, exposition of a science whose

claims on his attention no intelligent person can

successfully deny, Mr. Wells has given years;

and those years have been well and richly spent,

by possessing him with the mastery of laws that

make themselves more or less legible to every one

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who addicts himself to the habit of observation. The work is scientifically divided, the several topics that are related to physiognomical expression being treated in due order and sequence. After stating concisely the peculiarities of previous theories and systems, the author enters at once upon a discourse of the structures of the hinman body, of the laws that rule in our physical of the human face. Here the details are carefully treated. The chin and jaws, the mouth, the nose, the eyes, the cheeks and complexion, the forehead, the neck and ears, the hair and beard are each and all discussed in relation to their real interpretation of character. And then follow exmost suggestive in matter, on the signs of character in action, walk, and voice; on the physiognomy of insanity; on idlocy; on the effects of climate; on ethnology, or types of mankind; and on national types. The general essays which succeed to the explanation and illustration of these several divisions of his subject are in the most interesting style of treatment. They will be read and re-read by those who were previously con-

The publication of a work of this kind, scientific in its method and popular in its matter, cannot but be of the first use to those who have eyes to see and minds to understand what is about them. It will prove a valuable auxiliary to all who desire to live with their perceptions awake, or, as it is sometimes expressed, with their wits about | does not manifest such utter ignorance as at presthem. Mr. Wells has produced a highly attractive and a truly valuable work, with which he lished in this paper, it will be time enough for us has reason to be satisfied. It is a handsome and to reply to its mendacious insinuations. an enduring monument to the industrious pursuit of the special study of his life. We need not add another word to commend it to the thoughtful attention of all persons who realize the truth of our living in communities where characters of a bewildering variety are to be met with continually.

tent to pass through the world of men and wo-

men without making even an observation such as

this book everywhere so vividly suggests.

Dr. Andrew Stone, of the Troy (N. Y.) Lung and Hygienic Institute, and a prominent believer in and nowerful advocate of the truths of Spiritualism, publishes (with portrait of himself) a thick and handsome pamphlet, showing what wonderful cures are effected by the newly-discovered system of electro-vital remedies and treatment, of which he is the acknowledged master. He furnishes an original description, which embodies the views of the new and progressive philosophy, of the curability of consumption, catarrh, bronchitis, and asthma, by the inhalation of cool medicated vapors. Dr. Stone has achieved a wide success and much enduring renown at the head of his famous Institute, for which all progressive people will be glad to be assured of once more. His present pamphlet is really a handbook on the best modes of treating the diseases described at home, and an exposition of his system at the Institute. It is illustrated, and will be read with satisfaction and profit. We have long known Dr. Stone as one of the advancing men of this advancing age; and in the specialty of medicine, or rather and about 40,000,000 Mahometan subjects. If the curative specialty, to which he has for so many years devoted himself, he is surpassed by no man in the land. The dedication of his work to the memory of his "departed wife" is worthy

THE LADY'S FRIEND for August, edited by Mrs. Henry Peterson, has an attractive collection of fashion-plates and engravings, besides a full variety of tales, essays, and poems from popular writers. It is a magazine in great favor with the ladies of the United States. For sale by A. Williams & Co.

THE HERALD OF HEALTH begins a new volume with the present month with an enlargement of sixteen additional pages. It contains lively and practical articles on physical culture, and likewise offers to its hosts of readers articles from such writers as Horace Greeley, Rev. O. B. Frothingham, Theodore Tilton, and others. The motto of this valuable publication is-A higher type of manhood, physically, morally, and intellectually. Miller, Wood & Co., 15 Laight street, New York.

HARPER'S MONTHLY for August is received at Williams's. It contains many interesting articles. One is on Curious Homes, and treats of spiders, moths, auts, sticklebacks, and what-is-its of all descriptions, and is illustrated. The Englishman Moens's three months in the hands of Italian brigands is a thrilling story. Abbott contributes an illustrated paper on the heroes of the war. There are two political essays; one on Carlyle at Edinburgh. With editorial remarks of high and pleasant seasoning.

THE GALAXY for August 1st is better yet. It is at improving Magazine. The several contributions are eminently magazinelsh. Trollope's "Clawrings" are continued, We have an essay on "Issays and Essay Writing," by Theodore Clareice. There is an appreciative paper on the naturillat, Charles Waterton. Dr. Parsons furnishes "The Story of Ulysses," a translation from Dante Richard Grant White contributes an article on the "Gateways of the Central Park," and we suspect the "Nebulte," as editor of the Galaxy. It is a fine number of a growing magazine,

THE ATLANTIC MONTHLY for August contains some pleasant stories, more passages from Hawthorns, a continuation of Mrs. Stowe's "Chimney Corner a fresh instalment of "Griffith Gaunt," a paper of London reminiscences by John Neal, a paper of the Amazon Valley by Agassiz, and some pleatant verses. It is not a great number, yet is a wihlly good one.

A. William & Co. have a neat manual for the national gamlof Base Ball. It is the "author-Ized" edition. A sage not to direct to higgine a local real no higgine a local real no higgine a

.We have in had an Address before the Peace Convention, held in this city last March, by Alfred H. Love, of Philadelphia, It impressively urges on all persol, the cultivation of the princi | your enemies, and lovingly toward all.

ple of non-resistance. The sketch of the writer's experience as a drafted man under the conscription law, will show how a consistent and courageous professor of a principle may carry himself through the most trying circumstances without once striking his colors.

Henry C. Wright has just put forth a Declaration of Radical Peace Principles, in which he asserts that it is better to die than to kill. It is a gestive text even more suggestively, and form, strong appeal for the principles of peace.

Picnics.

To ABINGTON. - In another column will be found the programme of Dr. Gardner's Grand Spiritual Picnic at Island Grove, Abington, Wednesday, Aug. 8th. The fare is only 80 cents, while all other picule parties to the grove charge \$1,00. The Doctor invites "all well-behaved people, whether Spiritualists or not," and warrants a good time.

To CONCORD.-The Picnic of the Independent Society of Spiritualists of Charlestown takes place at Walden Pond Grove, Concord, on Thursday, Aug. 2d. Fare, \$1,00; children, 75 cents. Cars leave the Fitchburg Depot at 81 and 11 o'clock, touching at Charlestown, Prospect-Street Station in Somerville, Porter's and Waltham. Among the system, of temperaments, of sex, of the forms of other entertainments, a fish chowder will be faces, of phrenology, and thence of an auatomy served for dinner. Parties can carry their provisions if they choose. Tickets can be had only of the Committee, who will be stationed at the depots and in the cars.

AT ASHLAND-The Spiritualists of Ashland and vicinity will hold a picnic on Wednesday, Aug. 1, planatory chapters, full of philosophic spirit and in a grove near the house of Mr. Eli Belknap, in the southwesterly part of the town. They will assemble in the grove at ten A. M. Among the speakers are Henry C. Wright, Lizzie F. Belknap, and others. If the weather should prove stormy, it will be held on the first fair day. All are cordially invited to attend.

Grove Meeting in North Uxbridge.

A Mass Grove Meeting will be held in a grove near North Uxbridge village, on Sunday, August 12th, morning and afternoon. Speakers, Dr. P. Clark of Boston, and Dr. U. Clark of Malden.

ALL SORTS OF PARAGRAPHS.

When "The Wizard" learns decency in its expressions toward its contemporaries, and ent in regard to the spiritual manifestations pub-

The editor of the San Jose (Cal.) Mercury is a gentleman of liberal sentiments, and fearless in his expression of them. He defends the friends of Spiritualism there against the attacks of all shades of bigotry, whether emanating from the editorium or the pulpit, for which we cordially thank him, in behalf of the Spiritualists of America.

WARREN CHASE has an earnest and sympathetic soul. Everything that he writes seems to come right out of his noble heart-heg pardon-lis head, we mean. Read his quaint letter-"Turn and Return"-in our last. Though brief, don't it speak volumes? And what a worker, too, in the good cause, Warren is! God bless the veteran!

The devices of mankind are often set aside by spirit-power, in a manner not very agreeable to the parties most deeply interested. Designing men are in fact made to themselves undo what they have been years endeavoring to accomplish, solely because their motives were evil, or selfish, and if fully carried out, would have done injury. The law of compensation and retributive justice belongs to Nature-in the mental as well as the physical-and cannot be infringed upon with impunity.

Queen Victoria has 150,000,000 heathen universal suffrage was established in her dominions, some great moral reforms, beneficial to the poorer classes of humanity, would doubtless be

As the cholera, with its train of kindred diseases, is already upon us, and the annual sickly season with its fevers and agues and other minsmatic diseases, is fast approaching, we would call the attention of the friends and patrons of Mrs. Spence's Positive and Negative Powders, to Prof. Spence's new advertisement in another column.

The Austrians admit a loss of 3700 men in the battle of Custoza, which shows that the Italians fought well.

Maine's hay crop will be a fine one, thanks to recent rains, and also to the hottest kind of sun-

The starting of newspapers is an expensive and risky business. About \$70,000 has already been sunk upon the Olicago Republican.

A DEAR Kiss .- One Dr. Hale, of Rock county, Miss., has been compelled to pay \$780,86 damages for kissing the wife of a Mr. Havens of the same county.

The times portend anything but harmony. There are individuals in this country who are organizing antagonisms, which sooner or later will crop out in a war of words so bitter that anarchy and bloodshed will be the result, unless our wisest and truest men, by timely efforts, bring to bear all their talents to avert the storm, whose muttering thunder, although as yet but slight, is already heard in the distance.

Those dissatisfied mortals who are continually growling at their ill-luck-and there are a very large class of such-had better carefully peruse

the following paragraph, and remember it: "Would you have good luck? Then get up early and mind your own business when up—not your neighbor's; spend less than you earn; keep out of debt; wait on yourself, for shirking is essentially theft; treat other people as you would be treated; display liberality of soul and charity of opinion; feed the poor; then, and not 'till then, you may properly consider your life a success And when you read such hints as the above, do not say it means somebody else-but take it home to yourself.

We learn from Mr. James Chesley, that Dr. P. D. Bunnell, a powerful healing medium, is at Concord, N. H., where he is astonishing the people by performing cures simply by laying on of hands. I make a grant and the good for at new

The Greatest of Sewing Machines-The Prussian Needle-Gun .. But it has made tearing work with the Austrian army. This is a common or the

A sentimenta old bachelor says a woman's heart is the "sweetest" thing in the world; in fact, a perfect honeycomb-full of sells.

Carry yourself respectfully toward your supe riors, friendly toward your equals, condescend ingly toward your inferiors, generously toward | manded by such a connection. Respectfully,

Dr. J. K. Balley, writing from Quincy, Ill., A Capital Inducement to Subscribe for speaks in the warmest terms of praise of Mrs. Cora L. V. Daniels's lectures, delivered there recently. He adds :- "Mrs. Daniels ever increases the interest in reform, wherever she labors. May she continue her noble work. If all were as earnest, industrious, and practical, each would accomplish a much needed work of usefulness, though in ever so humble a sphere. Practical, earmest perseverance is the crying need of the cause. Encouragement to the pioneers is also demanded."

RADISHES.—This crispy, rosy root, of which most people are very fond, but which many find to be indigestible, may be eaten by the most dellcate, if the centre leaves of the plant be eaten with the root. These should not be removed, as Nature has provided them with a fluid that, when taken into the stomach, acts as gastric juice on

INVALIDS' SUMMER RESORT .- "Long suffering invalids" who would know where to find a home and the right kind of treatment for every class of disease, will read Dr. Clark's new notice on the by Emma Hardinge; "Blossoms of Our Spring," fifth page of the Banner. His friends and patients by Hudson and Emma Tuttle; "Whatever Is, is will be glad to learn that he is now succeeding beyond all precedent, and his Home has an established and increasing popularity.

The operation of cutting the Koh-i-noor diamond, the largest in the world, occupied thirtyeight days, of twelve hours per day, without intermission. Some parts of the stone were so hard that in six hours time, with the wheel revolving 2400 times per minute, scarcely any progress was

A grain of prudence is worth a pound of craft.

A writer wishes it made known to the community, more particularly to laborers, stage-drivers, cartmen, &c., that if they will put a cabbage leaf or any green leaves in the crown of their hat, to cover the head, there is not the least danger of being injured by the sun.

The sum of \$172,500 has thus far been subscribed for the new Memorial hall at Harvard College.

The consumption of tea in the United States is set down at 30,000,000 pounds annually.

Lord Bacon beautifully said: "If a man be gracious to strangers, it shows he is a citizen of the world, and that his heart is no island cut off from other lauds, but a continent that joins them."

BORN AGAIN.-Entered the spirit-world, from North Dana, Mass., March 28th, Mr. Gilbert Warden, aged 59 years and 10 months. He was a firm and consistent Spiritualist. He was for many years a constant reader of the BANNER.

Prof. Hodgkinson has shown that strains, however feeble, if long applied, produced some permanent elongation or contraction in bars of iron.

Efforts are making to establish a Swedenborgian thelogical school at Waltham. Professor Peters, of the Hamilton College Ob-

servatory, has discovered the eighty-seventh aste-A young lady in California broke her neck

while resisting the attempt of a young man to kiss her. This shows the great danger of resistance under such circumstances, and should serve as an awful warning.

A big snake entered a gentleman's house in Tarne and swallowed a leg of mutton. What a mutton-head!

A writer in Good Words, in an article entitled Quaker Philosophy," among other things shows what the Quakers of England have been doing for the freedmen in this country. From the year 1863 up to June, 1865, they had raised for this purnose not far from \$78,000, and the enterprise is still going forward. The money thus raised is forwarded to different associations in this country.

An editor's trials are legion until he gets used to them, and then he is one of the happiest of mortals-provided, he has a paying subscription

Faith and diligence constitute the sacred a chemy that converts earth's ores into jewels.

The talent of success is nothing more than doing what you can do well, and doing well what-ever you do without a thought of fame.—Ez.

If some of our authors would oftener hear this in mind, they would make better and more readable books than at present.

Self-confidence is the first requisite to great undertakings; yet he who forms his opinion of himself, without knowing the powers of other men, is very liable to error.

RICHTER SAYS, "'tis the horse and not the vehicle that wearies." But we are sure we have seen a wagon-tire.

Character cannot be essentially injured, except by one's own acts.

by a lady about to cross the channel in an oak case with carved legs."

nort Railroad Depot at 9 and 111 o'clock A. M. for the Grove. Fare: Adults, from Boston and return 80 cents:

Children with their parents, 40 cents. For sale at the Depot.

Excursionists from all way stations between Boston and South Braintree, and between Plymouth and Hanson, will take the regular trains to the Grove and return for one fare.

Good music for dancing will be in attendance. Refreshments in abundance may be obtained on the grounds. No exhibitions allowed except specially authorized by the proprietors of the H. F. GARDNER, Manager. Boston, Mass., July 26, 1866.

A Card from Dr. Willis.

I regret the necessity that compels me so soon to announce to the public my withdrawal from the Quincy Healing Institute; but business affairs of a personal nature outside of my profession suddenly pressing upon me, render it imposat present to fulfill the duties de-such a connection. Respectfully, "FireD. L. H. Willis, M. D. Druggists generally."

Address, PROF. PAYTON SPENCE, M. D., BOX 3547, For onle also at the Banner of Light Office, Mo. 158 Washington St., Beston, Mass., and by Aug. 4. sible for me at present to fulfill the duties de-

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 Urlah Clark; "History of the Chicago Artesian Well," by George A. Shufeldt, Jr.; or "A B C of Life," by A. B. Child, M. D.

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

For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph; "The Wildfire Club," Right," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNER, the editor, and Mrs. J. H. Conant!

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

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

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

Send only Post-Office Orders or National Currency.

Business Matters.

There is no excuse for those who drag their weary and disordered bodies into our company, when a few doses of AYER'S SARSAPARILLA would cleanse their murky blood and restore their health and vigor. Ye muddy victims of bilious disease, have some regard for your neighbors, if not for yourselves.

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

Special Notices.

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

Notice to Subscribers.—Your attention is called to the plan we have adopted of placing figures at the end of each of your names, as printed on the paper or wrapper. These figures stand as an index, showing the exact time when your subscription expires; i.e., the time for which you have paid. When these figures correspond with the number of the volume and the number of the paper itself, then know that the time for which you paid has expired. The adoption of this method rouders it unnecessary for us to send receipts. Those who desire the paper continued, should renew their subscriptions at least three weeks before the receipt-figures correspond with those at the left and right of the date.

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

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

MIRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

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

64, 65, 66, 67, 68, 69, 70, 72 and 74 Washington street, New York.

LITCHFIELD'S DIPTHERIA VANQUISHER.

(Used with Litchfield's External Application.) WARRANTED TO CURE

DIPTHERIA AND ALL THROAT TROUBLES. Litchfield's External Application, Warranted to cure RHEUMATIC AND SCIATIC LAME NESS, and all LAMENESS, where there is no fracture

Price of each of the above \$1,00 per Bottle. G. A. LITCHFIELD & CO., Proprietors, Winchenden, Mass GEO. C. GOODWIN & Co., M. S. BURR & Co., Boston; JOHN F. HENRY & Co., Waterbury, Vt., General Agents. Sold by Medicine Dealers generally. 6m-June 2.

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 in advance,

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

MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

by one's own acts.

At a naval court-martial, recently held in Brooklyn, the following dialogue is said to have taken place between one of the witnesses and the Court:

"Are you a Catholic?" asked the Court:

"No, sir." "Are you a Protestant?" "No, sir." "What are you, then?" "Captain of the foretop."

A man in Iowa has patented a plow with a glass mold-board. He claims that it will scour in any kind of soil, and runs lighter than any other plow.

POSITIVE AND REGATIVE POWDERS.

The magle control of the Positive and Regative Powders over disease of all kinds, is wonderful beyond all precedent.

THE POBITIVE POWDERS CURE Neuralign, Headsche, Earache, Toothache, Rheumatism, Hould, colic, Palms of all kinds; Cholera, Diarrhea, How et Compliant, Bysentery, Nausea and Vomiting, Bysensial, Iddication, Flatulence, Wormst Suppressed Mentalian, Indiameters and Derangements; Cramps, Fits, liydophobla, Lockjaw, St. Vitus' Dance; Intermittent Fever, Billious Fever, Yellow Fever, the moula, Pleurisy; all Indiammations, acute or chronic, such and inflammation of the Loungs. Kidneys, Womb, Bindder, Stomach, Prostate Gland, Catarrib, Consumption, Illerial Powders over disease of all kinds, is wonderful beyond all precedent.

THE POBITIVE AND REGATIVE POWDERS CURE Neurosciples and the Court:

The magle control of the Positive and Regative Powders of all kinds, is wonderful beyond all precedent.

THE POBITIVE AND REGATIVE POWDERS CURE Neurosciples and the Court:

THE POBITIVE AND REGATIVE POWDERS CURE Neurosciples and the Courts of all kinds; Evolution, Indian, Indiamontal Powders, Indian, Indian, Indiamontal Powders, Indian, Indiamontal Powders, Palmenton, Palm

An English lady advertises "A plano for sale by a lady about to cross the channel in an oak case with carved legs."

Excursion into the Country—Second Grand Union Picnic.

The Spiritualists of Boston and vicinity will hold their Second Grand Union Picnic for 1866, at Island Grove, Abington, on Wednesday, Aug. 8th. Special trains will leave the Old Colony and Newport Railroad Depot at 9 and 111 oclock A. M. tive Powders are

THE GREATEST FAMILY MEDICINE OF THE AGE!

THE AGE!
In the cure of Chills and Fever, and of all other kinds of
Fever, the Positive and Negative Pawders know no such
thing as fall. In view, therefore, of the approaching sickly
season, we say to the people of the West, and the South, and
particularly of the great valley of the Mississippi, and of all
other sections of the United States that are annually securged
by the Chills and Fever, and other Fevers, in the summer and autumn, "be prepared in time; keep the Positive
and Negative Powders always on hand, ready for any
emergency."

emergency."
To AGENTS, male and female, we give the Sole Agency of entire counties, and large and liberal profits.
PHYNICIANN of all solvoids of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, comblemity, to the entire Medical Profession, "Try the Powders."
Printed terms to Agents, Physicians and Druggists, sent free.

free. 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 and us a brief description of their disease when they send for the Powders.

tion of their disease when they send for the Fowders.

Matied, postprid, on receipt of price.

PRIOF, \$1 a box, \$5 for six, \$5 for twelve.

Rums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be repistered.

Money mailed to us as directed, is at our risk.

OFFICE, 31; \$7. Marks Plack, New York.

Address, PROF, PAYTON SPENCE, M. D., Box 5817,
New York City.

RURAL HOME-CURE FOR LONG-SUFFERING INVALIDS.

DATIENTS who have tried medicines and physicians in vain, and are in suspense as to what to do, should come at once to my Rural Home-Cure, Maiden, Mass., but a few minutes' ride by steam or borse-cars from Boston. The Home is pleasant, finely located, Cool, gulet, siry, roomy, healthful, and harmonic. Tabl supplied with fresh fruits and vegetables reason of the place. Fatients furnished board, treatment, and everything netded to guarantee cures, without Mapholoms. Terms equitable and satisfactory. Come at once, or send for a Circular with terms and testimonials of numerous wonderful cures.

Dit. URIAH CLARK, MALDEN, MASS.

Aug. 4.—2ws

IMPORTANT TO INVALIDS!

HYPOPHOSPHITES.

CONSUMPTION.

crofula, Asthma, Bronchitis, Dyspepsia, Paralysis, Neuralgia, Loss of Appetite, Chiorosis, Want of Biood, Marasmus, Wasting, Liver Complaints, Rickets,
Wenkness in Children, Debility of Nursing and Preg-nancy, Difficult Teeth-

affection of the organs of respiration? Is any member of your family, or any near and dear friends threatened with, or slowly

CONSUMPTION!

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which act with PROMPTNESS and CERTAINTY in every stage of pulmonary disease, even of the acute kind, called "Galloping Consumption," and also with INVARIABLE EFFICACY in all derangements of the Blood and Nervous

tal Energy and re-invigorating all the Functional Processes of Life. Their anodyne effect is remarkable—tending to produce THE MOST REFRESHING AND RENOVATING SLEEP. They should be used promptly in every case of LOSS OF NER-VOUS FORCE, from whatever cause, as the EASIEST. MOST DIRECT, AND MOST APPROPRIATE REMEDY

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W. LOWNERD, M. D., Chioleville, Ph.

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k CO., Boston, and at the Sole Depot in the United States, by the Manufacturers, J. WINCHESTER & CO.,

MEADVILLE, CRAWFORD CO., PENN., July 20, 1966.

MR. EDITOR—DEAR Shi: I wish to make effected on me, through your paper, for I can't answer all ietters I receive to know the truth of the certificate I gave him, I was troubled with female complaints from the time I was fourteen years old until I was twenty one, a large part of the time unable to slt up, and kiven up by physicians as dying with Consumption. As soon as the Doctor operated on me I commenced to improve, and am to robust health at the present time, and increased in weight fifty pounds.

Aug. 4.—1w*

MISS ANNIE TIER.

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July 21.

The Children's Progressive Lyceum.

Message Department.

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

Mrs. J. H. Conaut, 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 leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not announce their names.

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

The Circle Boom.

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

Donations solicited.

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

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

MESSAGES TO BE PUBLISHED IN OUR NEXT.

MEGNAULS TO BE FUBLISHED IN OUR NEXT.

Monday, April 23.—Invocation; Questions and Answers;
Harrison Hook, to Joe Hook, formerly a slave of his; Edward
W. Green, to friends; Charles McCarty, to his wife Catharine,
in the Newhart port Mills; "Belle Wide-Awake," to a gentleman in Cleveland, O.

Tasaday, April 24.—Invocation; Answer to a Charge made
against the two Spiritual Organs; Questions and Answers;
Lilian Castro, to her father, Richard Castro; Lieut. Edward
Grey, to his mother, sister, and uncle; Henry J. Jennings,
to his father, in Montgomery, Ala.

Invocation.

Oh God, thy perfectness beams in upon our consciousness in unclouded glory this day, and suns, systems, worlds, and atoms are thy psalmists, who do perpetually sing thy praises. The birds of the air, the beasts of the field, the fish of the sea, the early spring-flowers in the vales and woodlands, have all joined in the grand chorus of praise; while the soul, that most perfect of all thy creations, is silent under its weight of conscious sorrow; for, beholding thy glory, there is ever a void unfilled, ever a thirst unquenched, ever a shroud being woven for the dead bodies of unrealized hopes. Yet these are but steps in the grand staircase of Eternal Progress, over which the soul must pass, or be forever excluded from the Court of Wisdom. Therefore we receive revcrently and thankfully all thy gifts of life, whether they be of joy or sorrow; whether they come through darkness or light; whether they are crowned with thorns or flowers, for thy kingdom is from everlasting to everlasting; is all wisdom, all love, all perfectness, all life forever. April 17. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, we are now ready to answer your inquiries, if you have such to offer.

CHAIRMAN.-I have none to-day.

SPIRIT .- If the audience have any to propound that would be read with interest by the public, we are now ready to hear them.

QUES.—How do the teachings of Emanuel Swedenborg differ from the teachings of modern Spiritualism?

Ans,-The fundamental idea from which the teachings of Emanuel Swedenborg were born, accords well with modern Spiritualism. He believed in the communion of departed, or unclothed spirits. Modern Spiritualism teaches this. This was the life of all his teachings. He endeavored, through that one leading point, to prove to his followers there was a life after death; and in this way he portrayed that life according to the development of his own organic being. Also by the organic life of those by whom he was surrounded. t of that heaven, and also of that hell To him there was a local hell in the hereafter. But this by no means proves that such a locality exists, except in the mind of ignorance. Hell is anywhere where suffering is; it matters not where that is. Emanuel Swedenborg was one of those sensitive persons, largely intuitive. He drank in the truth that was floating in the air, as the sponge drinks in the water. The truths that exist in different ages are adapted to the wants of those ages. The truths that Emanuel Swedenborg taught were adapted to the age he lived in. The truths that modern Spiritualism teaches are adapted to the wants of the people of this age.

Q .- Will you define the difference between sleep and stupor?

A .- Sleep is a suspension of the conscious action of the soul upon its external organism. Stupor is the same. We see no dividing line between them. Whatever produces this suspension of conscious soul-action, may be called sleep. You may call it stupor, if you will. They are but different terms signifying the same meaning. April 17.

Thomas Kinley.

"If a man die, shall he live again?" This question was never satisfactorily answered to my mind until I became a conscious intelligence beyond the tomb.

At three different times during my mortal existence I made very great efforts to receive some established Christian faith, but as soon as I began to question concerning the hereafter, as soon as I demanded proof of that hereafter, so soon I began to feel that there was something that could not be supplied. I began to feel that if religion was good, it was good only for this life. It carried us only to the boundaries of death, and there dropped us.

So I cannot in truth say that I was ever a believer in any particular religious faith. I had a hope in God. I hoped that I should live after death; and I hoped, also, that I should find favor with the Powers in control, so that I might enjoy happiness or heaven.

But I did not know concerning it-no one can know this until they have passed through death -did not know that we could pursue happiness, each in our own direction, just as we pursue it here. That was what I wanted; but no one could supply the want, so I died of the out Church-I died without, so they said, a hope in Christ. But I had a hope.

Not three days before I died, I was told that I was dying without hope in Christ; that I must expect I should meet with condemnation here

Well I said, I don't know about that. I have tried to do the best I could, and if my God hath created me, is not he also able to wash out all my sins? If he is not, then surely you are not. Salvation, I believe, if it comes at all, must come from the Powers ruling all life, and not from any priest, any bishop, or any person holding office in the Church. No; salvation must come direct from the Great Author of Life itself.

least to those friends who were themselves in the Church, and blind worshipers of a still blinder philosophy.

But a man has died, and he lives again. That is proved to me; and more than that: I know I am now just as well capable of seeking for happiness, and finding it, as ever I was, I know I am in the grasp of an All-Wise and Perfect Intel: ligence; and I have come back to so declare, and to call the attention of my friends to this new Philosophy-no, not new, old Philosophy, called Spiritualism. I invite them to come and see for themselves. I invite them to see what glorious truths it contains.

I am sure I shall always go on through eterniy; that I shall never die; that I shall only suffer just so much as I need to suffer, no more. If I do what is not in accordance with the laws of harmony, then I shall suffer, and ought to. But if I do that which is in strict accordance with the laws of harmony, I shall be happy wherever I may be.

I have come some ways to speak to my friends. I may not be able to reach them; may not succeed in that direction; but if I do n't, I shall at all events wash my own hands.

Thomas Kinley, of Manchester, Eng. And I want to distinctly inform those who stood by me going without a hope, that I had a hope, but I had no knowledge of an existence beyond the tomb. Now I have it, and so far as I can transmit it to you, I will, if you give me the opportunity. [How old were you?] Seventy-three. April 17.-

Joseph Calrow.

I am here, sir, to redeem a little promise, made a few months before I came to try the realities of this life. For my own part, I never believed I not believe it would be possible. And I was to redeem it, if I found the way open.

Among the boys who went out in the 61st New York, there were many who believed that spirits could return, come back and talk, and I chanced to be frequently thrown in very close communion with them. So one afternoon, about sunset, just before going into action-we were expecting to go into action the next day; we did not, however, for some days thereafter, but we were expecting to go-the boys were speculating upon which way the battle would turn, and what was to "turn up," as we termed it, in the next world.

The boys who believed they could come back were very sure they were going to be all right; let it turn which way it would, they should have no fears, for they felt they should live beyond death, and could return. But I did n't so understand it. I thought perhaps it might be true, but their ideas were clothed in so much mystery that I couldn't see through them.

Well, it was proposed by one of the company that whoever went first should come back, if they could, making communication to those who were left. And as a proof of our identity, we were to tell who stole the horse. Well, the lot seems to have fallen upon me, the Jonah of the club. I'm back here to-day to redeem my promise, and also to own up to the stealing of the horse, if stealing it may be called. I got a fair chance to take the horse from reheldom, so I thought I'd do it. We had some little misunderstanding about it, and some half-dozen of us were put under guard for a short time, but it was never clearly known who stole it, until since my death. I believe they've ascertained who stole the horse. But we were bound that whoever of our number should go first, should return and tell about the horse. If they stole it, they were to own up to it; if not,

they were to tell who did steal it. Well, I believe that I've redeemed that unpleasant part of the promise, and all I've got to say is, if there's anything more to pay in the way

of owning up, I'm ready to do it, I'm not at all well posted in this returning business, but I was bound to come, anyway, and if I make a bad piece of work of it, you must attribute the had been nested in the tem things, before death, had returned, they would have made a better piece of work of it than I have. They must take the will for the deed. I

have done the best I could. I suppose you never knew one Joseph Calrow. did you? [No.] Well, the old saying is, "the best of friends were strangers once." Who knows but you and I may be the best of friends yet?

Well, I'm here. I hailed from Company I, 61st New York. Farewell, Major. April 17.

Adelia Gaskins.

I'm so anxious to come back to those I've left, that I have overcome all that was in the way, and am here, earnestly praying that they may answer my call.

Adelia Gaskins was the name that was mine. I am from Virginia. I do not doubt that your mind may be carried there in dark visions; but the Virginians were not all to blame. Many of them would have much rather had peace than

I was born in Vermont; but in early life moved first to Pennsylvania, then to Virginia. I have left two children, and oh I am so anxious to go to them; I'd give the world, if I had it to give, for the power to go there as I come here.

Nearly all the male portion of my friends were in the army. And hearing as I did of the sickness of my husband, his brother and other friends, I started to their relief. I suppose after watching and anxiety, and all that which is ever near such scenes of woo, I became prostrated with what they called a nervous fever and died. But oh I've come back; I've heard that one of our colored people, one who was a slave in my family, is here. [In Boston?] Yes; and that is what first attracted me to this place, was her own sensitive powers. I believe she is one of these persons to whom we can come; but she does not know it. It was through her, through the attraction I felt for her, that I learned the way here. And I want now, if possible, to open communication with those who remain. Oh I want them to know I can come. It seems to me as if there is no other heaven for me. I cannot be happy without it. If I can succeed in coming to my friends, if my friends do receive what I here give, oh let them invite me home. And let them also return thanks to you for the kind way you've furnished us, as I do.

It is going on three years now, since I was here this way. [Since you passed on.] Yes sir. [What April 17. was your age?] Thirty-five.

Edward Lawrence.

How do you do, Mr. White man? I'm all right, [You seem to be familiar with my name.] Yes, eir; I am familiar with your name. I learned it from some of the boys that have been here. [You have quite the advantage of me.] Yes, sir; that's what we all have. We can come round when you do n't know it.

My name is Lawrence-Edward Lawrence.

how old we were when we died, and nobody wishes to tell what aint true. However, I've been in the spirit-land about six months; got pretty well acquainted there. I'm here, sir, to tell the folks how to get along there, and all about it, as well as

I'm from from Cincinnati. This is away down East, I take it. [This is Boston.] Well, that's down East, aint it? [Yes, to you.] Well, if you'll just be kind enough to say to the folks that I come, I'll be obliged. I feel so queer, I don't hardly know what to do. [You can't think, can you?] Yes, I can think well enough. There's no trouble about that. Oh I only feel just as I would if I was dressed up-was before a lot of ladies dressed up in women's clothes, that's all. [Never mind that.] I once put on my sister's clothes and went into the room where the folks were. I got so shamed, my face got so red, that they knew me before I could carry out my plans. The folks all knew me. I'm just so here; thought I should n't be; thought I would n't be. Somehow or other, I feel ashamed here.

Another thing: just please to tell my father that I'm going to drive my own team on the other side. I'm happy, and I shall get along well, and there aint no chance of getting into bad company here. My mother used to think I would, when I was near the change, and thought I was | if she didn't use the check-rein upon me. There's no need of it in the spirit-land. I reckon, on the whole, it's best I'come, for there's no knowing what I might have come to. I reckon I know what I've come to-come to some sort of a good place where I'm going to tie up; aint going to

I wan't sick long, and I didn't get very weak, but I had a confounded hard time of it while I was sick. [What was the matter?] . Well, I don't know; some kind of an awful sore throat and should be called upon to redeem it, because I did fever. I reckon it was diptheria. They didn't say that to me. I only think that was it, that 's.

> It aint any use to cry about your folks that are dead. They're alive: I am: and that's what I thought when I was dead and saw them crying. I thought if they only knew where I was, they would n't cry much. [Where were you?] Oh I was there, fishing round for something.

> I'd like to tell my father that if I have a pony in the spirit-land there's no danger of my breaking my neck, because we have necks there what's proof against breaking; that's so, Mister. He said f he got me a pony, the first thing he should hear of, would be that I'd broken my neck. So I just thought I'd tell him of that, remind him of that, and let him know I'm going to drive my own team on the other side. [What do you do?] Do? Most anything. Well, I've been fixing things to come; been getting acquainted. And as for the schools, every place you go to is a school; because if you want to know anything, there's always plenty ready to tell you.

> So I'm well enough off; just say so, and I'll be obliged to you. If ever I get rich, I'll pay you. [Did you have any sisters?] Yes, one, older than I. [is your mother living?] Yes, sir; father's living, and I'm living, too. So we're all living. What street did your parents live on?] Vine. [Are they there now?] I do n't know; suppose so. Well, good-by, this time. Much obliged to you.

Circle closed by Frederick Grey.

April 17.

Invocation.

Infinite Jehovab, our Father and our God. while the glory of this spring day blesses the vaternal senses of thy children, so may the springtime of holy thoughts, of divine resolutions, bless their inner lives, causing the bright buds and blossoms of good deeds, of kind words, of pure thoughts, to spring up in the garden of their souls. and find an expression through all their walks in human life; making that human life fairer than the fabled Eden of ancient days, wherein abideth not the tempter or the tempting; where the Spirit of Truth, whose attributes are mercy and it to my greenness. I presume if any one of the love, shall dwell and reign forever, even forever.

Questions and Answers.

CONTROLLING SPIRIT.—The audience are at liberty to propound such questions as would be read by the public with interest. Ques.-Can healing mediums operate benefi-

cially upon animals? Ans.-Certainly; why not? Animals live by

virtue of magnetic and electric life, therefore are susceptible to the healing influence of mediums, as are animals of a higher order, called human. Q.-Was the Apostle Paul a Christian?

A .- A Christian? That depends upon how you would define Christianity, or a Christ life. He so determined. Others have determined otherwise. For our own part, we believe that he possessed quite as much Christianity, or quite as much of the Christ spirit as most professors do

Q.—Is it right to liang a man for murder? A .- In our opinion it is not right. It is but trying to overcome evil with evil, and that, in our opinion, was never done. The lesser good, or that you call evil, can only be overcome by greater good, not by corresponding or lesser good. These judicial murders are but murders, and nothing else, and what makes the sin doubly heinous. is, that they are committed coolly, deliberately. Month after month is spent in deliberating upon the very best means of murder. And yet society sanctions it to-day. But in the future she will not sanction it, thanks be to the Great Spirit of

Q.-How does the present condition of the country appear to you from a spiritual stand-

: A .- Very much as Mount Vesuvius appeared before its eruption. There is an internal struggle between right and wrong; and, believe us, it will not long be kept beneath the surface. In our opinion you are on the threshold of another political crisis. It must come; you cannot escape

it. It is one of the storms that must come to clear the political atmosphere. That atmosphere is full of death; full of all kinds of evil. It must be purified, cleansed. Nothing but commotion, warfare, can ever do it. As a thunder-storm clears the atmosphere, so these political storms clear your political life. Q.-In what manner can healing mediums op-

erate upon animals—by the laying on of hands? A .- Yes. Deal with them as you would with the higher orders, with the exception of that which appeals to intelligence. They have not that intelligence that belongs to the human, therefore cannot be appealed to. But so far as the giving of electric and magnetic forces are concerned, they

can receive just as well as these human animals can receive. April 10. Elizabeth Woods.

Elizabeth Woods, of New Bedford, Massachusetts. I have no parents to come to in this way. I have no brothers, no sisters, but I have friends; friends who are unhappy; who have no distinct Well, I know it was a source of much unhappilism in my thirteenth year—was, and what was, knowledge of what is to come after death. Two ness to my friends because I died as I did; at is with us. That is, you know, we have to tell of those friends said to me when I was sick, 'Liz-

back, do come to us and tell us what you can." true, I should be very unhappy, and not perand not one of them was ready to condemn, but all ready to bless and to help.

So I found this spirit-world not what I had supposed, but very much like the earth world; and the occupations of individuals inhabiting the spirit-world correspond very nearly with what you see exhibited in earth-life. There are those those who are never at peace or rest, unless they are hunting up some one to do good to, who have mother were here.] She aint here; no, she's in They say that that piece of ignorance belongs to my clothes given away, too, for my teacher says carried to the spirit-world.

the spirit-world you can be what you desire to be, and there is no hindrance, except that which exists in yourself; and as you progress in wisdom, you have power to overcome that. So you're gloriously free; not bound to poverty, nor to any particular faith; you're only bound to answer the rules of your own being. It is true there are those there who have passed from earth-life, in bitterness of spirit toward some of their fellow creatures, and they are revengeful, and desire to do those who they fancy have terribly wronged are right on the earth, and never go away from the earth. Because they do not occupy the space that belongs to you, you cannot see them; but they are with you. So when you send your criminals, as you suppose, to the spirit-world, you only deprive them of their bodies and keep them with you, freed, so they can do all the harm they

There is nothing to fear after death, and the passing through the change is only hard because you fear it. Why, I've suffered more, many, many times during fits of sickness, than I suffered passing through death. I feared to die because I feared the hereafter. But the suffering is only in the fear. I want you all to remember this: not to fear death, but know there is a home beyond the tomb, where you can live out all the highest aspirations of your being; where it matters not what you have been. There is the fairest of all chances of your becoming what you want to.

My friends will expect this message. I lived on earth twenty years; was in my twenty-first year when I passed on. April 19.

Colonel Thomas McCaster.

I gladly avail myself of the very beautiful method you have so kindly furnished us, in returning to speak with those we have left. I did not even know that spirits could return. I had no real, fixed faith in a hereafter, even, but it is knowledge to me now.

I wish to make a few statements concerning my own manner of departure from the earth. My friends are under the impression that I was murdered, against the rules of war, which is a mistake; a very great mistake. I was shot according to the rules of war, and died as a soldier should die. I have been pained to know that my friends have suffered, because they have supposed that I died a lingering death, and was very roughly used.

Now if you will be kind enough to say that Colonel Thomas McCaster visited your scance room, declaring that he died according to the rules of war, that he did n't suffer much, finds himself in a condition to return and speak to them; and more than that, is very anxious to speak with them, as he comes speaking at this place, he will be under great obligations to you.

My friends-the most part of them-those to most wish to mak Texas-Galveston.

I am satisfied with the way of living in the spirit-world. It is beautiful beyond conception. Instead of being cast out as waifs upon an unknown ocean, we are cared for so lovingly, so beautifully, there is no chance for complaint. Everything our souls desire is furnished us-even this glorious method of return, by which we can communicate with those who are dear to us. April 19.

John Conners.

John Conners, sir, from Cambridgeport. I've been something of a long while in making me way back here, but thanks be to the God who rules, I am back here at last. I am from the 35th Massachusetts, sir; lost me life, like the other one did, in battle, but not on the same side, however. Now, sir, it so happened in the army that I heard about these things; about the power to come back, you know. But I had no faith in it. Oh, I thought it was one of the snares of the divil to get folks into. But I see through it now plain enough, although I could n't when I was here. And now just what I want is to help revolutionize me own people, me own countrymen, for oh, they have chains around them that are stronger than the chains of Queen Vic; yes, they have, and I want to show them how to get free from their chains; want them to know about these things. Oh, I want them to come right where I am, and see whether we are the persons we really pretend to be, and not stand about seven miles off, as a certain regiment that went out from this State

zie, if there is any hereafter, and you can come | Cambridgeport?]: Yes, air; in what is called Dublin. It's not the old Duhlin of the Green Isle, by I said, "If I can come, I will," but I didn't think any means, but it's the Dublin of Cambridgeport. I should be able to; for I thought if religion was I could go there and be your pilot just as well as not. [Could you?] Oh yes, sir, I could do that, mitted to come back. But I have found the best but it's agin the rules to take the medium from of friends in the spirit-world, and I have found this room, I anderstand, so I'm not going to ask all the relatives that I knew that had passed on, anything of that sort. I'll only ask that they il come to me. Good-by, sir. God bless you for all you do for me. April 19.

Ida Taylor.

Ida Taylor, was nine years old. I'm from Hoboken, and I've been dead since September. But now I've come home to make a visit, a little one. who love the arts and sciences, and there are [Can't you speak a little louder?] I can, only I was afraid, that's all. [Speak just as if your need of their aid; and so on, through all the great Hoboken. She aint here where I can speak. throng, they are busy. But I do n't find any who [Speak as if she were.] Well, I want her to come feel that they have any right to condemn others. where I can, like that soldier did. And I want earth, and there let it remain. It has never been that it's a shame they should not be doing somebody some good. I want 'em to be given away, You will excuse me that I speak of this thing, so they'll do somebody some good. And I want because I know my friends are so disturbed. In my mother to know I'm going to school, and I like, and I've got over being homesick. So they said I could come home on a little visit, to talk a little. I was feeling bad because my mother was n't with me.

I don't know who you are. Who be you? [My name is White.] Well, if I go to her, I'll tell her I've been to see Mr. White; shall I? [Yes.] And will I tell her to come to see you? [If you like.] Would you like to see her? [I should,] What makes me say that is because she said, when father was away and was sick, if she could only them, injury. But these persons throng the earth, know, if she could only see those who were taking care of him in his last hours, those he was giving his last words to, as she thought, she should be reconciled. And I thought perhaps your knowing about me, if she could see you and talk with you, she might be reconciled. She aint now. She's feeling bad all the time. Well, I'll go. Good-April 19. night.

Circle closed by William Berry.

MESSAGES GIVEN AT OUR CIRCLE.

Thursday, July 12.—Invocation; Questions and Answers Harriet Hubbard, to Mrs. Amy Hubbard, of Ph.Jadelphia, Pa.; Ephraim Wingate, to Sarah Jane, his wife; Georgianna Gold smith, to her mother, in New York City.

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THE WISH OF TO-DAY.

BY J. G. WHITTIER.

I ask not for gold to gild With mocking shine a weary frame; The yearning of the mind is stilled— I ask not now for fame.

A rose-cloud, dimly seen above, Melting in heaven's blue depths away— Oh! sweet fond dream of human love For thee I may not pray. But, bowed in lowliness of mind.

I make my lumble wishes known— I only ask a will resigned, Oh, Father, to thine own! To-day, beneath thy chastening eye, I crave alone for pence and rest, Submissive in thy hand to lie,

And feel that it is best. A marvel seems the universe, A miracle our life and death; A mystery which I cannot pierce,

Around, above, beneath. In vain I task my aching brain, In vain the sage's thought I scan; I only feel how w How poor and blind is man.

And now my spirit sighs for home, And longs for light whereby to see, And, like a weary child, would come, Oh, Father, unto Thee!

Though oft like letters traced on sand. My weak resolves have passed away, In mercy lend thy helping hand, . Unto my prayer to-day.

Spiritualism in Ravena, O.

Reading in your columns from week to week of the spread of Spiritualism in different parts of the country, I thought it might not be uninteresting to your many readers to hear something from Ravena, O., a place situated about thirty five miles from Cleveland, on the Cleveland and Pittsburgh Railroad, the county seat of Portage Co., and a strictly Orthodox town. There are four churches here: Presbyterian, Methodist, Disciples (or Campbellites), and Roman Catholic. And here I would like to say a word to some of the old pioneers in the spiritual ranks who used, in other days, to greet us with their presence, and feed us with their inspirational utterances:—we would like to welcome you here again. Ravena, I think, is a fine field for labor. We want something that will wake up the people. The good seed sown here years ago by Joel Tiffany and Warren Chase, Lockwood, Mrs. Warner, Belle Scougall, and many others whose name are familiar as "household words," took root and grew in many hearts; and, although surrounded by opposition, with many antagonisms to encounter, they have stood firm and unwavering, watching the signs of the times, and feeling the force that are brought to bear on the advocates of Old Theology, undermining the old, rotten structures, old pioneers in the spiritual ranks who used, in

to be, and not stand about seven miles off, as a certain regiment that went out from this State did, waiting for the enemy to come up to them. I hope they won't take any offence if they see this. Yes, sir, they planted their guns so their fire would drive right against the side of the mountain, and not do a divil of a bit of harm to anything else. Oh yes, them were some of the cowards, though there's note in a while a gang, that 's a little cowardly. So I don't want my folks-to show themselves cowards, but let the Church go where it belongs, and let us come before the Church, and give us the chance to talk to them. That's it, that's the way. We'll abide by the Church in all other things, but, in this. If the Church interferes, we'll, put her under our feet; for if we don't, there's no knowing but to-morrow she may get her feet upon your nock and trample you down.

To'my wite Julia I'd come; I'd like, just the first of all, to come to her. Now what's the way. We'll she way, we'll she way, we'll she way to come to her. Now what's the way, while a medium, so I can come; and if don't make mesself known, then I'll go back and learn me legson over again. Now you seek, sir, I' am no oraw'r at' all. I am hiero tellifig the truth, without regard to me language. I'm tellifig the truth, without regard to me language. I'm tellifig the truth, without regard to me language. I'm tellifig the truth, without regard to me language. I'm tellifig the truth, without regard to me language. I'm tellifig me story just as it comes into me, head. You can't be other than yourself. Well, the way to come to her. Now what's the way? which he her her began to me to her. Show what's the way? which he her her began to he had not be a shown to find you a medium, so I can come; and if you we make messel known, then I'll go back and learn me legson over again. Now you seek, sir, I'm in orraw's "all. I am hiero tellifig the truth, without regard to me language. I'm tellifig me story just as it comes into me, head of prove the heart of the same and

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o talk a her was u? [My tell her s.] And ou like.] What when faıld only e taking as giving bould be knowing vith you, v. She's Goodpril 19.

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Third National Convention. To the Spiritualists and Reformers of the World:

At the SECOND NATIONAL CONVENTION OF SPIRITUALISTS, held in Philadelphia, by adjournment from the 17th to the 21st of October, 1865, it

ment from the 17th to the 21st of October, 1865, it was

Resolved, That this Convention and its successors be, and hereby are declared to be, a Fermanent National Organization of Repiritualists, and that the officers of this Convention hold their respective offices until the next Annual Convention, and their successors are elected:

Resolved, That the delegates and substitutes, except such as voluntarily withdraw their names, are hereby declared members of the National Organization of Spiritualists, whose terms of office, as delegates, shall expire when their successors, or other delegates, shall be elected by their respective incal organizations, but whose membership of the National Organization shall not cease until their names are voluntarily withdrawn, provided that membership, without annual appointment by local organization, shall not entitle members to vote, or take part in the business of Annual Conventions;

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

Resolved, That in appointments and records as delegates from local organizations, shall be derected or the National Organization of Spiritualists; and all such delegates shall be thereby constituted and remain members until their names are voluntarily withdrawn.

Resolved, That until otherwise ordered, each local organization of Spiritualists, or Progressive Reformers, shall be entitled to two delegates in the National Organization, and an additional one for each fractional fifty over the first fifty members.

bers. Or the time the second of the Mational Organization hereby instituted, in any wise, at any time, or in any manner, in the least degree to assume the power to prescribe creeds, articles, or declarations of failth for Spitualists, or otherwise interfering with individual rights, or the rights of local organizations, by resolutions, or otherwise, are forever prohibited.

In pursuance of the above, the undersigned of-ficers of said Convention, as the Executive Com-mittee, have received the following invitation, to wit: "At a meeting of the Providence Congrega-tion of Spiritualists, held at Pratt's Hall, the foltion of Spiritualists, held at Pratts Hall, the fol-lowing resolutions were unanimously adopted: Resolved, That the National Convention of Spiritualists be invited to hold their next session in the city of Providence, in the month of August next; Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragainsett Bay. And we tender to the Convention the free use of our hall, a fratornal greeting, and kind hospitality. (Signed)

(signed)

And, on conferring with each other, we have decided to call the Third National Convention, to meet on Tuesday, Aug. 21st, a 11 a. M., and continue in session until the following Sunday, at the above-mentioned hall, in the city of Providence, State of Rhode Island. And we therefore invite "each local organization of Spiritualists or Progressive Reformers," to send "two delegates and an additional one for each fractional fifty over the first fifty members," to attend and participate in the business which may come before said Convention.

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M. B. DYOTT, Treasurer.
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Vice-President for Missachusetts.
H. S. BROWN, M. D.,
Vice-President for Wisconsin.
MIS, M. B. HANDALL, M. D.,
Vice-President for Vernnont.

Connecticut Convention.

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

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

A. G. DOUBLEDAY,
J. C. HOOPER,

H. M. KELLY,
DR. T. G. SWIFT,

J. C. HOOPER, A. C. SMALL A. U. SMALL, S. R. MURDOCK, NORMAN MELONY, C. H. Robinson, N. HULL DR. C. HALL, A. GEER. L. H. JEWETT. Mrs. L. Emery, ESTHER M. DANIELS, MRS. J. HOOKER, MRS. P. MAV. E. CARPENTER, A. Tufts,

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

Willimantic, Conn., July 1, 1866, Spiritual Meeting.

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

mountain to worship on that occasion. mountain to worship on that occasion.

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

Grove Meeting in McLean, N. Y. The Spiritualists and friends of progress of

McLean and vicinity will hold their second Annual Grove Meeting in the village of McLean, N., Y., on Sunday, Aug. 5th, forengon and afternoon. Leo Miller will address the great throng that is expected to be present.

Grove Meeting in Canastota, N. Y. The Spiritualists and liberal minds of Canastota and vicinity will hold their second Annual Grove Meeting in the village of Canastota, N. Y., on Sunday, Aug. 12th, forencon and afternoon. Leo Miller will address the gathering.

Obitnaries.

NOTICE TO OBITUARY 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.

South Boston, July 17th, transplanted from the earthly to the heavenly garden, the spirit of a little twin bud, to blossom and never fade away, little Willie, son of Edward and Augusta Hutchinson, aged 2% months.

Chelsea, July 17th, called home with the angels, to join her loved sister and mother, Adelino Malvina Peterson, aged 15 Vesus 5 months and 17 days. years 5 months and 17 days.

years 5 months and 17 days.

Only four short months have passed since I was called to address the father, family and friends on the occasion of the departure to spirit-life for a younger and only slater; now the angels have taken home this pure, happy child, to be of the number that will watch over the father till he meets them, again. During her sicaness (which was consumption.) she was more auxious to be gone, and told her father that she was more auxious to be gone, and told her father that she saw around her the spirit of her sister and others that called her away. May the father and his family, and all the relatives and acquaintances, as they remember little Adding, he strengthened in the helic chart though sine has left them in form, sine is with them in spirit.

Romersitet*, Mais, May 1; 1966.

In Bridgewater, Vt., on the att of Luky Man Adding.

In Bridgewater, Vt., on the 8th of July, little Otto, only son of Edward and Roza Willis, passed to spirit-life, after twenty months soldum in their midde. He joins a little angel-sister, Ids; leaving the bereaved parents hereft of the mortal presence of their only children. Bridgewater, Vt., July 20, 1886. At. S. Townsen.

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Go and whisper to the children of earth, and tell them that what they term the fleeting vision, is but the soul's reality.—

First A. B. CHILD, M D.

Go and whisper to the children of earth, and tell them that what they term the fleeting vision, is but the soul's reality.—

First A. B. CHILD, M D.

Go and whisper to the children and hand that scatters them to uncrowned brows. He gives, from "Love's bright bower, bads that have daily opened fragrant to his soul. Let them fall gently on the brow of many forms that come to angel-gardens, gathering Hope's bright wreaths. Even from suppil-echoes, even from angel-pens, there come imperfect breathings, that call for Charlty's soft mantle to rest thereon. They have been whitspered in love, they have been breathed from happy homes, where earth's children shall abide. To each and all, Love whispers, "Come," and the hads thou hast gathered from the "Lily-Wreath," bear with thee on the breath of pure affection; and brighter, softer garlands shall crown thee, undying, to deck thy brow forever.

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J. M. PEEBLES......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;

The Grave of Frances Wright in Spring Grove.

Tread lightly-tread lightly-this city of marble, of symbols and shining shafts, is consecrated to the repose of mortal forms that once walked in our midst, prized for matronly affection, or manly moral worth, and still cherished immortal in the memory chambers of the soul. It is the Cincinnati "Spring Grove" Cemetery, said to be the finest west of the Alleghanies. It is a very Eden, as now seen in the flush and fragrance of June's roses. The Afighans call their cemeteries the "cities of the silent." The Moravian brethren's burial places are haunts of rural loveliness, which they beautifully designate as "Fields of peace." The ancient Germans interred in groves, and adorned the same with laurel, ivy, evergreen plants and flowers, and resorted thither for evening promenades. The academy of Plato was situated in Ceramicus, a public cemetery, dotted with groves of cedars and cypresses, gardens and gymnasiums, and musical on festal days with Plato's voice of eloquence and musicians chanting sapplic songs and odes. When Allan Cunningham was offered by Chantrey a place in his own new elaborate mansoleum, Allan answered like a man and a poet, "No, no, I'll not be built over when I'm dead; I'll lie where the wind shall blow and the daisy grow upon my grave.' His wish was granted; he was laid in the lap of his mother earth, under a simple sod; and, according to a brother poet's prayer:

"The evening sun Shines sweetly on his grave."

The choice and general arrangement of these "Spring Grove" grounds, are in the highest degree felicitous. All the surroundings are singularly suggestive of those trains of thought that belong to the place of graves-places above all others that should be tastefully and beautifully decorated by the skilled hand of art. Those who tread these winding walks in early morning time, may not only hear the singing of birds and cooing of doves, but see fountains streaming, swans swimming, evergreens waving, ivys twining, flowers blooming, dewdrops glistening, and cloverblossoms sweetening with delicious fragrance the passing zephyrs.

Near the centre of this city of the "dead," is the grave of Frances Wright. The crushed grass shows it the Mecca of many a footfall. Reformers are best appreciated after their voices are hushed by the death-angel. "Damned to-day, to-morrow adored;" and yet, the truth ever comes uppermost. Above this grave is an elegantly polished marble obelisk, with a bas-relief portrait of the ascended engraved thereon. This is the inscription:

"FRANCES WRIGHT, Born in

Dundee, Scotland, Sept. 1795; passed to Spirit-life from Cincinnati, Dec., 1852.

I have wedded the cause of human improve on it my fortune, my reputation, and my life. Human kind is but one family; the education of its youth should be equal and universal."

These thrilling words sound the key-note of her great womanly nature. To human improvements, the brotherhood of human kind, the equality of the sexes, and the coual and universal education of the young, she consecrated her labors with a self-forgetfulness and moral heroism worthy of all praise. Upon these principles she says, "I stake my fortune, my reputation and my life!" Blessed woman! thy memory shall freshen and brighten as the present years roll along in emn grandeur, into the fathomless and more appreciative future. The monument was erected by her daughter, Frances Sylvia D'Arusmont, for which a common humanity is grateful. Her life was one of strange vicissitudes, vexations, privations, and trials. Her husband being unworthy, she obtained a divorce from him. It is terrible. this chaining by law a living, progressive spirit-

ual woman, to a dead, masculine corpse. She was called "Infidel," and yet those sectarists that mouthed the word, were not worthy to "unloose her shoe latchets." The same spirit convicted Jesus of blasphemy, and Socrates of implety to the Gods. She says, "Almost in my very infancy, the clumsy reasonings and bad feelings of religionists caused me to examine religion." Examining it as taught by the priesthood, she rejected its creedal dogmas. Any woman of her intellectual power must; neither reason, science, nor genuine genius, can harmonize with church theologies. They befit only babes and whining crones. Frances Wright was loyal to God, to nature, to science and the highest interests of humanity. Blessed memories will ever cluster around her name. Heaven give us more such sisters.

Are Animals Endowed with Reason?

Reason is of God-reasonings are of men. Pure reason, with reference to the absolute, is applicable to the Infinite only; while reasonings, implying systems and methods, both true and false, refer to men and the lower kingdoms. Professor Agassiz, in a scientific lecture, said, "It is a favorite saying that men are governed by the reason and animals by instinct; but I believe that is all wrong. There is no distinction of kind between the two, but only of degree." It has sometimes amused us to hear metaphysicians of no little pretension discourse upon "instinct," defining its qualities and versatile powers as manifest in the animal kingdom. The more they explained the deeper seemed the mystery. Let us look back toward the primitive fountain of Causation. God. the incarnate life-principle of the universe, interpermeates all existences, all entities, and is the source from which all the processes of finite reasonings emanate. He likewise acts, not only in the human, animal and vegetable, but even in the mineral kingdom. The reason-principle is there -on all planes a motive-power. The instincts of brutes and the reasonings of men, then, are evidently the same, or similar methods acting upon different planes and through different organizations. It is just as clear to us that animals reason, as that men do; activities differing in intensity, and increasing from lowest to highest. The senses are reporters to consciousness-to the percentive and reflective faculties. Each sensation, to be felt, must produce a reaction. Animals sec, hear, feel, smell, taste as do we; therefore the reaction must necessarily be the same. Our perceptions influence our actions through the brainoperations of the mind; and in animals the same influences are clearly to be seen. Animals gratify their appetites, and so do we, only that the diff ference here is against us, for they frequently exercise the most wisdom, especially in reference to

the procreative relations. Animals, talso, have memory; and in the case of elephants, and species lower down the scale, it is wonderful. They also trace the connection between cause and effect, implying logical processes that can only be termed reasonings. Again, they can be trained and educated, showing their capabilities to trace the connection between causes and their legitimate effects. Finally, as intelligence only responds to intelligence, symapthy to sympathy, wisdom to wisdom, so only mind can communicate with mind; and if animals had no minds, and did not indulge in reasonings, there could be no intelligent intercourse between them and us. We think every sentient existence reasons upon its plane of life, the process and result corresponding to the organization and frequency and intensity of the action. True, the animal's thoughts, desires, and reasonings, so far as we can determine, are bounded by this life, and probably because they lack the spiritual top-brain organs. They are approximates in this direction-imperfect structures; while man is the perfect, and physically the refined resultant of all the lower kingdoms. He stands upon the very apex of earth's organic pyramid, glorying in the divine insertion of the moral and spiritual brain departments, thus completing the arch, with the key-stone placed therein as the seal of indestructibility and individualized immortality.

The Uses of Prayer.

Admitting the correctness of the New Testament record, it is quite clear that Jesus never engaged in vocal public prayer. He certainly commended "secret" prayer, and doubtless practiced his own commands. When "little children were brought unto him that he might put his hands on them and pray," the Scripture says, "he laid his hands on them and departed thence." No account of a vocal prayer; and yet he probably looked heavenward, called on angel presences, and laid his hands on them, imparting to them magnetic and spiritual emanations from himself and angel bands. The breath of angels, the down-descending magnetic afflatus from the spiritual heavens, is the true baptism, as the soul's divinest aspirations constitute true prayer! Such prayers may be "uttered or unexpressed." We would prescribe no rules, offer no suggestions even. It is recorded in Luke, that "When he ceased praying, his disciples said, Lord, teach us to pray, as John taught his disciples." It is very evident that he had been praying mentally, for had its continually indulged in vocal prayer, and attended "Eight o'clock prayer meetings," there would have been no necessity for the disciples desiring to be taught to pray. It is also said in Luke, that Jesus continned "All night in prayer to God"-that we ought "Always to pray;" and Paul enjoins that men " Pray without ceasing;" all of which can yet prayer, as aspiration, as a putting out of the blessings, and as upwelling desires for the fellowship of and communion with the good, the true vited. and the Divine everywhere, is beautiful and spiritualizing. These aspirations, these deep, silent soul-prayers, do not change God, affect infinite laws, or deepen toward us the love of the angels, The change is in us, for we gradually become like what we aspire to, by the law of assimilation. Moreover, prayer throws us into passive, receptive states of mind, conditions quite necessary for spiritual impressions and aspirations. By thinking of and calling upon those spirits that have us in "emarge," we negatively affect their spheres, and arrest their attention in our behalf. When eur prayers are answered, it is through the mediation of ministering angels.

Note from a Lecturer.

Ever welcome to the hearts and homes of the Western people is the blessed Banner, freighted with intelligence from the seen and unseen; also the R. P. JOURNAL, which is carnestly presenting its gospel of spiritual progress side by side for the wider spread of Truth, Science and Christianity.

Our cause is well represented by the weekly issues of Boston and Chicago. They have merited the success of the past, and must be sustained in the future, through the growing interest and in-creasing numbers on the side of "freedom and light," philosophy and religion combined. With such weapons we cannot but grow fearless and strong to demonstrate the facts of immortality, practicalize the moral value of the "angel teachings" in a daily life of virtue, justice and

True individualization, mental and moral worth -the grand aim of Spiritualism—when more fully recognized and expressed in our midst, will move with greater power on to victory over error, and nawer to the music of the "soul's progressive march."

ALCINDA WILHELM, M. D. march.'

Canton, Ill.

Delegates Elected-Connecticut Matters.

At a regular meeting of the Willimantic Spiritual Association, the following named persons were chosen as delegates to the National Convention, to be held in August in Providence, R. I.: Wm. P. Gates, of Windham, Mr. and Mrs. Maxon Clark, of Willimantic, Mr. and Mrs. Monroe W. W. PERRY, President. Kingsley. H. N. BILL, Corresponding Secretary.

Allow us in this connection to refresh the memories of the friends of spiritual progress, concernng the recent call for a State Convention to convene in Willimantic on the 4th of August next. We sincerely hope that the call will be responded to by a full delegation from all parts of the State. Remember the time-the 4th of August, at eleven o'clock A. M. Any speakers that can attend this Convention, will please immediately notify the Corresponding Secretary of their intention.

A word further concerning Spritualism and its earnest friends in this vicinity. We have convincing proof of the sure-though perhaps slowadvance of our beautiful philosophy around us. Many of our avowed and loud-mouthed enemies have ceased to openly denounce Spiritualism, but on the contrary, as they become acquainted with it, learn to respect it, though reluctantly, owing to their long cherished and musty old dogmas.

A new cause of alarm exists here in the form of n "Children's Progressive Lyceum." We have just organized one, and it is progressing finely, under the care of Mr. Remus Robinson, who is eminently qualified for the task. We are greatly indebted to friend A. E. Carpenter, of Putnam, for aid in inaugurating this enterprise; which promises so gloriously for the future of humanity. Thanks to A. J. Davis, for the beautiful visions which have given to the world this institution. Well may Old Theology take alarm at this newborn infant, which has come with glad tidings of great joy. This new saviour is not compelled to fly into Egypt for safety, but can defy the rage and late of all the Herods combined. A few earnest, hard working Spiritualists, have accomplished the noble work of establishing the " Children's Progressive Lyceum" in Willimantic. Let them not stay, their hands, but labor on, and the fruits of their toil will live to' bless not only themselves, but many others. H. N. B. Willimantic, Conn., July 23, 1806.

"I can't" never crossed the Alps nor raised an

acre of corn!

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From our Washington Correspondent. Yesterday (Sunday, 22d,) the Spiritualists of Washington inaugurated a Summer season of meetings, in a grove a short distance out of the city limits, on Fourteenth street. The heat for

some weeks has been oppressive, and all were

glad to get away for awhile. Rev. J. B. Ferguson, of Tennessee, was the principal speaker, followed by Bro. Morgan, who made a very interesting speech, giving his ideas of inspiration, relating his personal experience. closing with singing an original poem written by himself.

A fine company was in attendance, about one half the number being colored, who furnished the music. The colored people are natural musicians, and the simple refrains given by them seemed to be the echo of nature, and werein sym-

pathy with the whole audience. Bro. Ferguson's remarks were impromtuhe based his text on the chorus, which was, "Don't stay away "-and were more particularly made to the colored people, giving a simple elucidation of our faith. Miss Kennard recited very finely an extract from Daniel Webster on the Union, which was well received. The President of our Association, Hon. Mr. Smith, favored us with a fine original poem, which I hope will be published.

The officers of the society were empowered to select delegates to attend the National Convention; and, after a vote of thanks to the generous proprietor for the free use of the grounds, the meet-

ing adjourned. I could but compare in my mind the difference of our place of meeting with the religious sectarians. We had God's free temple, with the open sky, fresh air, and living trees for shade, while they were sweltering in man-made temples, breathing the vitiated air of a room which had been feeted by being closed from worldly contamination during six days allotted to man. And so, also, the belief of the creedist differed about as much as the place of meeting. Theirs was cramped, unpleasant, forced and unnatural; ours free, beautiful-like the forest we were gathered

After the meeting adjourned the outer man's wants were attended to, a liberal supply of refreshments having been provided by the thoughtful ladies; and as in olden time, the baskets were unladen and the multitude fed; but I do not think the baskets were more than filled with the gathered fragments after the hunger was appeased.

The meeting partook more of a social gathering than anything else. Everthing was orderly, and each inwardly resolved to be present next Sunday. Such was the success of this our first meeting, that we feel assured the meetings will be continued, and would recommend to our friends have no reference to vocal public prayers. And in other places to go and do likewise. Next Sunday we expect our old favorite, Maj. T. Gales soul's feelers, as sweet gratitude for favors and Forster, will be the principal speaker; and as Dr. P. B. Randolph is in the city, he will also be in-A. HORTON.

Washington, D. C., July 23, 1866.

Mass Convention.

The Corry Association of Friends of Progress feeling that Universal Unity, upon the basis of Nature, Reason and the principles of the Spiritual Philosophy, as opposed to ropula materialism and supernaturalism, is both desirable and ulti-mately inevitable, has ordered the undersigned to issue this call for a Mass Convention of all persons friendly or otherwise to universal progress and the new reformation, to most in the Academy of Music, in the city of Corry, Erie Co., Pa., on the 17th, 18th and 19th days of August, 1866, and can-didly endeavor to aid in the discovery of Truth, and its practical application to the needs of the

Friends expecting to aid us pecuniarily, are desired to become guests of the Association during their stay. A number of speakers and reformers have already indicated their intention to be present, among whom are Selden J. Finney, Giles B. Stebbins, J. M. Peebles, Mrs. Frances Brown,

James G. Clark. Journals favorable please publish. W. H. JOHNSTON, Com. L. J. TIBBALS, H. LANG, OLIVE H. FRASER, Sec'y.

Grove Meeting.

The Spiritualists of Ridgebury, Bradford Co., The Spiritualists of Ridgebury, Bradford Co., Penn., will hold their Sixth Annual Grove Meeting, Aug. 19th, in E. R. Beckwith's Grove, three miles south of Wellsburgh Depot. Speakers engaged:—Mr. Lyman C. Howe, trance speaker, of Clear Creek, N. Y.; Mrs. Wm. Palmer, trance speaker, Big Flats, N. Y.; Mrs. Wilcox, Seely Creek, N. Y., and others. Come one, come all, and let us have a good time.

C. WEST. E. R. BECKWITH, L. PALMER, A. H. Voorhies, I. W. Thompson, Committee. I. CARLEY, P. MILLER, GEO. W. MEAD, Cor. Secretary.

Social Gatherings.

The Spiritualists and Friends of Progress of Boone Co., Ill., will meet at Belvidere the first Saturday and Sunday, the 8th and 9th, of Sept. A social dance and basket picnic will be held the first day, and those who come are requested to bring well filled baskets; to commence at 10 The friends will extend their hospitalities to

those who come. Mrs. Alcinda Wilhelm and Miss S. A. Nutt are engaged, and other good speakers expected. Per order of the Committee. expected.

BPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet every Nunday, at 2½ P. M., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 74 P. M. Hall 23. Evening meeting will commence at 74 p. m.

CHARLESTOWN.—The First Society of Spiritualists hold
meetings every Sunday in Washington Hall, at 2M and 7M
o'clock p. M., under the supervision of A. H. Richardson. The
public are invited. The Children's Lyceum meets at 10 A. M.
A. H. Richardson. Conductor; Mrs. M. J. Mayo. Guardian.
THE INDEPREDENT SOCIETY OF SPIRITUALISTS. Charlestown, hold meetings every Sunday afternoon and evening, at
Mechanics' Hall, corner of Chelsea street and City square.
Seats free. Children's Lyceum meets every Sunday at 10M
A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian. CHELSEA.—The Associated Spiritualists of Chelsea have iscontinued their meetings until Sept. 2d. Miss Lizzie Doton will address them each Sunday during the month, and Mis. M. Macomber Wood for the month of October. The Children's Progressive Lyceum has also adjourned until September. J. S. Bodge, Cor. Sec y.

Progressive Lyceum has also adjourned until September. J. S. Bodge, Cor. Sec'y.

The Bisle Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, Cheisea, at 3 and 7% p. M. Mrs. M. A. Ricker, regular speaker. The public are invited, Seats free. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Leastreet Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:—J. Madison Allyn during August; S. J. Finney during September, October and November.

HAVERHILL, MASS.—The Spiritualists and liberal minds of

Havenula, Mass.—The Spiritualists and liberal minds of Hall. Children's Progressive Lyceum meets at 19 o'clock a. M. PLTHOUTH, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forencon at 11 o'clock. TAURTON, MASS.—Meeting will be resumed in September, in Concert Hall, and be continued regularly thereafter every Sunday. Mrs. N. J. Willis will speak during September.

MARLBORO', Mass.—Spiritualists hold meetings in Forest Hall every other Sunday at 15 p. m. Mrs. Yeaw, speaker. Hall every other Bunday at 13 r. M. Mrs. Yeaw, speaker.
Wordester, Mass.—Meetings are held in Horticultural Hall
every Bunday afternoon and evening. Children's Progressive
Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller,
Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged:
Mrs. Susie A. Hutchingon during September; F. L. H. Willis
during October; Dr. W. K. Elpley, Nov. 4; Mrs. Anna M. Middlebrook, Nov. II, 18, 18 and Dec. 2.

HANSON Mass. Solidaria and Mass. Scholars.

diebrook, Nov. II, 18, 25 and Dec. 2.

HARROM, MARS.—Spiritual meetings are held in the Universalist Church, Hanson, every other Sundist. Conference the other Sundays. Mediums and normal speakers wishing to make engagements will please address, John Puffer, South Hanover, Mars. Speakers engaged:—Mrs. Frances T. Young, Aug. 5 and 19; Mrs. C. Fannje Allyn, Sept. 2.

FOLKON, Mars. Meeting in Thomas Hell. Progressive FOREORO', Mass.—Meetings in Town Hall. Progressive Lycaum meets every Sunday as 11 a. M. (1972)

PROVIDENCE, R. I. — Meetings are held in Pratt's Hall, Wey-bosset street, Sundays, afternoons at 3 and evenings at 7K

meatings every sunday in Journal.

Scald free.

THE SOCIETY OF PROGRESSIVE SPIRITUALISTS hold meetings every Sunday, morning and evening, in Ebuilt Hall No. 85 West 33d street, near Broadway. The Children's Progressive Lyceum meets at the same hall every Sunday afternoon at 13 o'clock—Dp. D. B. Marks, Conductor. Speakers wishing to make engagements to lecture in Ebbitt Hall should address P. E. Farnaworth, Sec'y, P. O. box 5619, New York.

W. W. Schildman meetings are held one WILLIAMSBURO, N. Y. — Spiritual meetings are held one evening each wiek, in Continental Hall. Mrs. Emina F. Jay Bullene is the speaker for the present. All are invited free.

Naw Yong City.—The Pirst Society of Spiritalists hold meetings every Sunday in Dodworth's Hall, 506 Broadway.

o'clock. Progressive Lyceum meets every Stinday forehooh, at 10% o'clock.

Monnisanta, N. Y.—First Society of Progressive Spiritunists—Assembly Hooms, corner Washington avenue and Fifth street. Services at 3% P. M.

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

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 103 A. M. and 73 P. M. Children's Lyceum at 23 P. M. Henry Rosseau, Conductor; Mrs. Louisa Keith, Guardian.

PHILADELPHIA, PA.—Meetings are held at Sansom street Hall every Sunday at 10½ and 1½ r. m. Children's Lyceum regular Sunday seasion at 2½ o'clock. M. B. Dyott, Conductor: Mrs. Bailenger, Guardian.
Meetings are also held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10 A.M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hosea Ailen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10] ... M. and 7 p. M., at Ellis Hall, Belleview Avenue. BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga states at the Busual hours of worship. Mrs. F. O. Hyzer will speak till furthernoles.

CRICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10½ A. M. and 7½ P. M.

street. Hours of meeting 10½ A. M. and 7½ P. M.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every
Sunday in the hall. Children's Progressive Lyceum every
Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.
QUINCY, ILL.—The association of Spiritualists and Friends
of Progress hold meetings every Sunday, at 2½ P. M., in hall
No. 130 Main street, third floor.

Sr. Louis, Mo.—The Children's Progressive Lyceum holds
regular assions every Sunday afternoon at 2½ P. M., in Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary
Blood, Guardian.

Washington, D. C.—The Spiritualists of Washington hald

WASHINGTON, D. C.—The Spiritualists of Washington hold egular meetings every Sunday, at 11 A. M. and 72 P. M., in Juion League Hall.

Union League iiali.

CINGINNATI, 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 Eim 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 every Sunday, at 10 A. M. and 7 P. M. Children's Progressive syccum regular Sunday assion at 1 o'clock P. M. Mr. J. A. lewett, Conductor; Mrs. D. A. Eddy, Guardian. TOLEDO, O.—Mectings Sundays, at 10} A. M. and 8 P. M. Mirs. Nellie L. Wiltsie speams during August.

SAN FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessle streets, San Francisco, every Sunday, at 11 a. M. and 7 y. P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 y. W.

iame naii at 2 r. m. - Rachampto, Cal...—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock a. m. Children's Lyceum meets at 2 r. m. H. Bowman, Conductor; Mrs. Bow-man, Leador of Groups.

LECTURESS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER OF LIGHT.

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

N. FRANK WHITH will speak in Seymour. Conn., during August. Applications for week evenings must be made in advance, and will be promptly answered. Address as above. Austen E. Simmons will speak in Woodstock, Vt., on the first and fifth Sundays, in Bridgewater on the second Sunday, and in Braintree on the third Sunday of every month during the coming year.

WARREN CHASE will lecture in Windsor, Conn., Aug. 12 and 19; will attend the National Convention in Providence, and speak in Chicago, Ill., during October; in Davenport, Iowa, Juring November; in Rock Island, Ill., during December. He will receive aubscriptions for the Banner of Light. JRAAC P. GREENLEAF Will lecture in Glenburn, Me., Aug.

MRS. M. MACOMBER WOOD will speak in Willimantic, Conn... Aug. 5 and 12: in. Stafford, Sopt. 8, 16, 23 and 30; in Chelsea. Mass., during October: in Quincy during November. Ad-dress, 11 Dewey street, Worcester, Mass. DR. JAMES COOPER will speak at the Grove Meeting at Little Mountain, Geauga Co., O., Aug. 11 and 12. He will have a supply of books, and take subscriptions for the Banner of Light, Religio-Philosophical Journal, and Little Bouquet.

J. MADISON ALLYN, trance and inspirational speaker, will lecture in Lowell, Mass, during August; in Rutland, Vt., Sept. 2, 9, 16 and 23; in Middle Granville, N. Y., Sept. 30. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light. Address, Woodstock, Vt., care of Thomas Middleton.

C. FANNIR ALLYN Will speak in Andover, Vt., Aug. 5 and 19; in Weston, Aug. 12; in Bridgewater and Woodstock, Aug. 26; in Hanson, Mass. Sept. 2. Address as per appointments. LEO MILLER will speak in McLean, N. Y. (grove meeting). ug. 5: in Canastota (grove meeting), Aug. 12. Address as

Aug. 5; in Canastota (grove meeting), Aug. 12. Address as above for evening meetings.

Miss Sarah A. Nutt will speak in Aurora, Ill., during August; in Helvidere during September; in Eigin during October; in Belvid, Wis., during November. Address as above, or Aurora, Kane Co., Ill.

Aurora, Kane Co., III.

MRS. MARY J. WILCOXSON will lecture in Northwestern
Pennsylvania and Western New York till after the Mass Convention in Corry. Address, care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J.

MES. FRANCES T. YOUNG, trance speaking medium, will ecture in llauson, Mass., Aug. 5 and 19. Address, care Banter of Light.

MES. SARAH HELEK MATTHEWS will speak in Gloucester Mass., during October. Address, East Westmoreland, N. H. J. T. Dow will speak in Hebron, Ill., Sept. 2: in Janesville Wis., Sept. 16. Permanent address, Cooksville, Rock Co., Wis E. S. WHEELER. inspirational speaker, will lecture in Quincy, Aug. 19 and 26. Address this office. Mrs. S. A. Horron will speak in Ludlow, Vt., Aug. 5 and 12: In Ferrisburg, Aug. 26. Address, Brandon, Vt.

M. HENEY HOUGHTON will lecture in West Paris, Me., and vicinity, during August. Will speak Sundays and week evenings. Address as above, or box 95, Foxboro', Mass. MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

ALCINDA WILHELM, M. D., inspirational speaker, is engaged to lecture in lilinois until the fall. Address, care of E. Nye, Esq., box 50, Monmouth, Warren Co., Ill. Esq., box 50, monmouth, warren Co., 111.

MES. SUSIE A. HUTCHIMSON will speak in Stafford, Conn.,
Aug. 5 and 12: in Willimantic, Conn., Aug. 19 and 26; In Worcester, Mass., during September. Address as above.

MRS. M. A. C. BROWN will speak in North Dana, Mass, every other Sunday until further notice. Address, Ware, Ms MRS. E. M. WOLCOTT is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Jampshire, or New York. Address, Danby, Vt.

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. O. P. Kellogo, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday of every month. MISS LIZZIE DOTEN WILL not make any other engagements o lecture until further notice. Adoress, Pavilion, 57 Tre-

DE. L. K. COONLEY will answer calls to lecture. Will re-ceive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vinciand, N. J. A. T. Foss will answer calls to lecture. Address, Manchester, N. II.

F. L. H. WILLIS, M. D., care Banner of Light, Boston. MRS. Sophia L. Chappell will receive calls to lecture in New England until further notice. Address, 54 Hudson street,

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. Dr. W. K. RIPLEY, Foxboro', Mass.

MISS SUSIE M. JOHNSON, Houlton, Me., care C. E. Gilman MRS. N.J. WILLIS, trance speaker, Boston, Mass.
MRS. SARAH A. BYENES, 87 Spring st., East Cambridge, Ms.
MRS. REBECCA P. ADAMS will receive calls as trance speaker
in any of the New England Bitates. Address, 114 Fulton street,
care of John L. Watkins, New York City.

J. S. LOVELABD will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyce-ums. Address, Hamburg, Conn. M. C. BENT, inspirational speaker, Cavendish, Conn. MRS. E. K. LADD, trance lecturer, 179 Court atreet, Boston. J. M. PREBLES, box 1402, Cincinnati, O. MRS. N. K. ANDROSS, trance speaker, Delton, Wis.

MRS. LAURA DE FORCE GORDON'S address is Cache Creek, Colorado Territory.

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

F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6225, Chicago, 111.

GEORGE STEARES, ESQ., having announced bis readiness to enter the lecturing field and serve the cause of llumanity and the Angel World in the capacity of a normal speaker on such subjects of human interest as are now uppermost in progressive minds, it is hoped that Spiritualists and Reformatory Societies will endeavor to secure his services at once. Address, Exeter Mills, Mo.

Exeter Mills, Mc.

MEE. MARY A. MITCHELL, impirational speaker, will answer calls to lecture upon spiritualism. Sundays and week'day evenings, in Illinois, Wisconsin and Missouri during the summer, fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of hox 221, Chicago, Ill. meetings when gented. Addressed at Lowell, Chicago, Ill.
Lois Walsshoomen can be addressed at Lowell, Mass., care
of Cutter & Walter, during July. Will receive calls to lecture
in New England during August and September.

Mrs. Strain A. Willis, transe speaker, Lawrence, Mass., P.
G. box 478.

O. box 412.

Mus. H. T. Symanus may be addressed at Detroit Misbacter of H. S. F. Lewis. Will hable engagements to lecture for the summer and fall in Onlo and Michigan.

Miss Lottie Small, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Me. Dr. P. B. Randolevi, lecturer, box 1714, New Orleans, La. SELAH VAN SICKLE, Lansing, Mich.

RE 1075 O'Clock.

PUTNAM, COMM.—Meetings are held at Contral Hall every Sunday afternoon at 114 o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter, 10 VKE AND FOXOROYT, Mr.—The Spiritualists hold regular meetings every Sudday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation. New York City. The Plant School of Spiritualists hold. DR. E. B. HOLDEN, No/Clarendon, Vt. Mis. Enna F. JAY BULLENE, 181 West 17th st., New York. Mas. Annua H. Colby, trance speaker, Mohmouth, 14. Mas. A. P. Brown, St. Johnsbury Centre, Vt. Mus. H. T. LROMARD, trades speaker, New Ipswich, N. H.

B. M. LAWRESCE, M. D., will snawer calls to lecture. Address 16 Marshall street, Boston, Mass.

JONATHAR Whilelle, Jr., Inspirational and trance speaker.

Address, Mystic, Conn. E. V. WILSON may be addressed during the summer at Meno-kaune, Oconto Co., Wis., for engagements next fall and winter

J. G. Pisn, Carveraville, Pa., "Excelsior Normal Institute." W. A. D. HUME will lecture on Spiritualism and all progress, we subjects. Address, WEST SIDE P. O., Cleveland, O. MISS BRLER SUOUGALL, inspirational speaker, Rockford, Ill.

DR. JAMES MORRISON, lecturer, Mcflepry, 111. MRS. AWAM M. MIDDLEBEOGN will lecture Sundays and week-evenings. Audress as above, orbox 718, Bridgeport, Ct. Miss Eliza Howe Fulles, traffic includin, will make engagements to lecture for the summer and fall. Apply mearly as convenient. Address, Ladrange, Me.

MRS. CLARA A. FIELD will answer calls to lecture. Address, Newbort, Mc.

rices, Newport, Me.

GEORGE F. KITTRIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Add-dress, Grand Rapids, box 692. IRA II. Cuntis speaks upon questions of government. Address, Hartford, Conn.

MES. D. D. A. GALLION will answer calls to lecture, under spirit control, upon diseases and their causes, and other sub-jects. Address Dr. J. Gallion, Healing Institute, Keokuk, Iowa. Moses Hull, Milwaukee, Wis. MR. & MRs. H. M. MILLER, Elmira, N. Y., care W. B. Hatch.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. N. S. GREENLEAF, Lowell, Mass.

H. B. STORER, 8 Harrison place, Brooklyn, N. Y. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture. DR. H. E. EMERY, lecturer, South Coventry, Conn.

CHARLES A. ANDRUS, trance speaker, Grand Rapids, Mich. are of Dr. George F. Fenn. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. DR. G. W. MORBILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. J. H. RAKDALL, inspirational speaker, will lecture on Rpir-itualism and Physical Manifestations. Upper Lisie, N. Y. Mrs. Ahna M. L. Potts, M. D., lecturer, Adrian, Mich.

Addie L. Ballou, inspirational speaker, Mankato, Minn. Lydia Ann Pransall, inspirational speaker, Disco, Mich. B. T. Munn will lecture on Spiritualism within a reason-able distance. Address, Skaneateles, N. Y. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

DEAN CLARK, inspirational speaker, will answer calls to ecture. Address, Brandon, Vt. MRS. F. O. HYZER, 60 South 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 eve-lings, and also attend funerals. Address, Putham, Conn. S. J. Firner, Ann Arbor, Mich. MES. H. F. M. BROWN, P. O. drawer 5815, Chicago, Il. Miss Martha S. Sturrevant, trance speaker, 56 Elliot treet, Boston.

MRS. M. S. TOWNSBND, Bridgewater, Vt. A. B. Whiting, Albion, Mich.

J. H. W. TOOHEY, 42 Cambridge street, Boston. MRS. JENNETT J. CLARE, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fan Haven, Conn. HENRY C. WRIGHT will answer calls to lecture. Address

L. JUDD PARDEE, Chicago, Ill , care R. P. Journal, box 6325. J. WM. VAN NAMEE, Monroe, Mich. C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.

DR. WM. FITZGIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila J. W. SEAVER, inspirational speaker. Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. EMMA HARDINGE. Persons destring 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. Gil-bert Wilkinson, 205 Cheetham Hill, Manchester, England.

MRS. MARY L. FERNCH, inspirational and trance medium, will answer calls to lecture, attend circles or fanerals. Free Circles Sunday evenings. Address, Eilery attect, Washing ton Village, South Boston. MRS. FANNIE DAVIS SMITH, Milford, Mass. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170.

MBS. C. M. Stows will answercalle to lecture in the Pacific States and Territories. Address, San José, Cal. THOMAS COOK, Huntaville, Ind., lecturer on organization. GRO. W. ATWOOD, trance speaker, Wey mouth Landing, Ms. A. A. POND, inspirational speaker, North West, Ohio. JULIA J. HUBBARD, trance speaker, care Banner of Light.

DR. L. P. GRIGGS, Evansville, Wis. LYMAN C. HOWE, trance speaker, Clear Creck, N. Y. REV. ADIN BALLOU, Hopedale, Mass. MES. E. DELAMAN, INSULT SPERKET, OHINCY Mass. A. P. BOWMAN, Inspirational speaker, Richmond, Iowa.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank treet, Cleveland, O. J. D. HARCALL, M. D., will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.
DR. J. T. Anos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.
JUDGE A. G. W. CAETER, Cincinnati, O.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. WARREN WOOLSON, trance speaker, Hastings, N. Y. ELIJAH WOODWORTH, inspirational speaker, Lealie, Mich. DR. E. C. DUNN, lecturer and healer, Ruckford, 111,

CHARLES S. MARSH, semi-trance speaker. Address, Wone-woc, Juneau Co., Wis. MRS. ANNA E. Hill. inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y. W. F. Jamisson, inspirational speaker, care Journal, P. O drawer 6525, Chicago, Ill.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to iccture.

Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to iccture and attend funerals. G. W. Rick, trance speaking medium, Brodhead, Wis. MRS. M. E. B. SAWTER, Baldwinsville, Mass.

JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn. MRS. E. A. BLISS, Springfield, Mass. LORING MOODY, Malden, Mass. HUDSON TUTTLE, Berlin Heights, O.

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