

# BANNER LIGHT.



VOL. XXI.

{ \$5.00 PER YEAR, }  
In Advance.

BOSTON, SATURDAY, JUNE 22, 1867.

{ SINGLE COPIES, }  
Eight Cents.

NO. 14.

## WHAT OUR WOMEN CAN DO.

MOONLIGHT READINGS OF "THE MAN IN THE MOON."

BY EMMA HARDING.

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

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

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

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

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

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

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

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

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

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

### PAGE I.—THE INDEX.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BY R. T. HALLOCK, M. D.

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

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

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

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

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

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

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

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

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

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

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

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

New York, June 2, 1867.

## THE PHILOSOPHY OF THINKING.

BY N. SAWYER.

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

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

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

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

CRITICISM UPON A LETTER FROM  
JUDGE EDMONDS.

BY DEAN CLARK.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## ARE THERE EVIL SPIRITS?

MISREPRESENTATIONS CORRECTED—THE TRUE QUESTION STATED.

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

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

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

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

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

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

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

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

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

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

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

Chicago, May 31, 1867.

J. S. LOVELAND.

## SPIRITUAL AFFINITY.

BY VALERIE.

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

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

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

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

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

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

## Children's Department.

BY MRS. LOVE M. WILLIS.

Address care of Dr. F. L. H. Willis, Post-office box 38, Station D, New York City.

"We think not that we daily see  
About our hearth, angels that are to be,  
Or may be they will, and we hope  
Their souls and ours to meet in happy air."  
[Lionel Hunt.]

[Original.]

## BOUQUETS OF FLOWERS.

Apple Blossoms.

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

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

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

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

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

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

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

"Where is your home?" "I stays 'round. My mother's got fits, and lives at the poor house, but I runs away."

"Do you wish you had a home?" "I'd like the fire and the cake, but I don't want the licking, when I gets that I runs away. That's what I runs from now."

"And where are you going?" "Oh most anywhere."

"Will you stay here?" "If I can have another cake and you don't thrash me."

Aunt Margery laughed, and put on her tea-kettle and busied herself about her supper. She prepared a bath, and soon had the little one in it, and wrapping her in her own dressing-gown, and encasing her little feet in her own stockings, she gave her the promised cake and a plenty of bread and milk. The little face looked wan and pale, and the eyes heavy and dull, so Aunt Margery soon fitted up a little bed beside her own, and put the little one to it.

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

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

"What did you do it for? She has the small pox."

That dreaded word paled Aunt Margery's face a little, but she said calmly:

"Our place is retired; no one need be exposed. I will take good care of her, and you need not come in to see her, only speak to me from the road what I must do."

"But you will send her to the authorities and have her taken care of?"

"No indeed," said Aunt Margery, calmly and firmly. "It was no mistake her coming here; it was meant that I should take care of her."

"But you will perhaps take the disease."

"If I do I shall not die. I feel that, and to suffer a little is not much."

"But who will take care of you?"

"That remains to be told."

In vain the good doctor urged; Aunt Margery was firm, and he left her with a stronger faith in the good of the human heart than he had had for many a day.

And little Molly's fever raged, and in her delirium she fancied all the terrors of her story, but playful life was coming. "She dreamed she was to be whipped, to be tied up, to go without her



# Banner of Light.

BOSTON, SATURDAY, JUNE 22, 1867.

OFFICE 158 WASHINGTON STREET,  
ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.  
WILLIAM WHITE. CHARLES H. CROWELL.

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

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

Spiritualism is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous disincarnation in the life of man, through a careful study of facts, and a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religiousness at one with the highest philosophy.—*London Spiritual Magazine*.

## Spiritualism at the Anniversaries.

The late Anniversaries furnished excellent opportunities for bringing forward into influential prominence the salient doctrines and beliefs of Spiritualists, and it gave us most sincere joy that the occasion did not go by unimproved. When men of the stamp and calibre of Robert Dale Owen, Andrew Jackson Davis and others present the claims of our heaven-descended philosophy to the assembled people who are waiting to listen, it may be taken for granted that an abiding impression will be made on all who listen with candor and a desire to simply know the truth. Thousands testified with a new and deep satisfaction to the new birth of the soul which was experienced by them on hearing the faith propounded from the platform, during Anniversary Week. It was a Godsend to us all that we were not compelled, for the hundredth and thousandth time, to lament that, while all the creeds and denominations, all the organizations and societies, met and revived feelings that are a vital part of their faith, we Spiritualists were obliged to feel as if we had no cause and no philosophy, and were like men and women without a purpose in the world.

We happen to know that the influence of our meetings during that particular week was excellent. The same purist journals that once derided the cause of anti-slavery, but are now among its noisiest champions, did not forget their natural instincts in this case so far as to name the meetings of Spiritualists even with respect; and in that we see the certain sign of the increase which is yet to give to Spiritualism the supremacy. The same symptoms unerringly point the way to the same results. We take the present occasion, then, after the lapse of two weeks from the meetings themselves, to urge upon the Spiritualists of the United States to appear in strong forces at the return of these Anniversaries, that our noble cause may present itself side by side with those which it is bound in good time to supersede.

## The End in Mexico.

The fact is well established now, after so long waiting, that Maximilian has been captured with his entire army of foreign levies, and been compelled to give up his sword to Escobedo, his conqueror. He did it with genuine military pride, as if, too, he could not forget that he had imperial blood flowing in his veins. He said in brave and manly words to his conqueror, "If any are to be shot, I ask for myself that I shall be the first one led out to execution." His defence of Queretaro was obstinate, and the siege ended at last only by the betrayal of his army through the avarice and treachery of one of his own generals. In his parting proclamation to his troops, he takes occasion to remind them that they owe their unfortunate condition to treachery, and not to lack of courage on their own part. He speaks plainly and straight to the point.

The faithlessness of Napoleon, Emperor of the French, he does not hesitate to denounce in terms of most haughty contempt. Indeed, we have met with rare instances, in modern history, of such round and unqualified denunciations of one imperial ruler by another. His blood he trusts will be avenged by some other descendant of the great Charlemagne, in which category he of course classes himself. And he prays that no future attempt to resurrect Mexico from her present condition may be undertaken, unless the people show unmistakably that they are prepared for the saviour who shall offer to approach them. At last he gives up his sword to Escobedo, whom he reminds that he would have deprived of his own but for the treachery which betrayed him into Liberal hands. Thus does Mexico become relieved of foreign interference, and her restless population now have an opportunity to go forward and establish order and tranquility without delay or fear of interference.

## Emma Hardinge.

This noble-souled worker in the cause of Spiritualism and the elevation of the human family, made us a call last week while on a brief visit to this city, in company with her mother. She has just returned from a lecturing tour west, as far as St. Louis, and assures us that the spread of Spiritualism among all classes of society—the high and the low, the rich and the poor—is unprecedented. With her good mother she will sail for England the latter part of July, having already engaged passage. While there, she will prepare her contemplated work on Spiritualism—a work that is destined to be very popular, coming from one so peculiarly fitted for the task.

Mrs. Hardinge is lecturing in Worcester during this month, much to the gratification of the people, as appears from the following paragraph in the Daily Spy. It says: "She had spoken only a few minutes when her auditors sat spell-bound by the witchery of her eloquence, affluence with beauties of thought and expression, and forgot her appearance and all things present as she led them into that spirit-world which she described so eloquently."

## Physical Manifestations.

Laura V. Ellis, "the wonderful child medium," will hold public sances for Physical Manifestations at Fraternity Hall, in this city, every evening during the week, commencing on Monday, June 17th. We consider her a perfectly reliable medium, and cordially invite the public, and all seekers after truth, to witness the remarkable manifestations given in her presence, as we believe, through spirit agency.

## Meetings in Charlestown.

The City Hall was crowded on Sunday, June 9th, for J. M. Peabody to speak in, Washington Hall not being large enough to contain the numbers who wished to hear him. There was a very full attendance, and the eloquent speaker gave general satisfaction. He will speak in the same hall next Sunday.

## A Kind Providence.

We like to speak of such magnificent crops as are now promised to the country. The harvest has already begun in the South, where the sickle has been put in; and such a yield of wheat is to be garnered from the broad fields of that section as will gladden the heart of man. The crop of winter wheat at the West is expected to be beyond precedent. The lateness of the spring has in a very great degree prevented the sowing of winter grain, but machinery and a prolonged autumn may yet compensate for all that, and furnish the usual complement to the supply of that which is gathered in July. Corn is backward, and it has been got in late; the untoward weather has materially retarded the planting of that; but there is time yet for corn to do itself ample justice, and to turn out its yield of a thousand million bushels, for pork and beef.

For fruit, the story this year is altogether in our favor. Peaches are bending down ten thousand trees in the immense orchards of Delaware and New Jersey. Strawberries are reddening fields and hillsides from Illinois to the Atlantic. There is promised a superabundance of this delicious fruit, and it will very soon now be at the door, and at reasonable prices. Let all who can, then, take their fill this year of peaches and strawberries—these two fruits over all others. It will be the best mode of providing for the sanitary needs as well as the palate; and the effects will be felt long afterwards. As a people, we consume far too little fruit. It should be of common use where too often it is regarded as a luxury. If the crops come in, then, according to promise, business of all kinds must inevitably receive a stimulus from the short demand which will set in; and the country can, if it will, enter upon a larger and grander career than anything which is on record of it, or of any other nation, in the days of the past.

## St. Louis Book and News Company.

It gives us much pleasure to learn that this company is in a very prosperous condition. Many important changes have been made in the establishment since it passed into the hands of the present proprietors. It has been enlarged, renovated, and improved in various ways. The old stock has been disposed of, and its place supplied by new works, periodicals, etc. Mr. W. J. Gilbert, President of the company, is a gentleman who has had thorough experience in the publishing business. Mr. P. Farrell represents the interests of the American News Company, and Mr. J. R. Walsh, of the Western News Company, is associated with the firm. Both gentlemen have full knowledge of the business, while the authorities associated with them are young men of energetic business habits. All the publications of the Eastern houses may be found there. All the leading daily papers of the East and West are kept on the counters, as well as the most prominent of the weeklies, the BANNER OF LIGHT included, of course.

The Daily Despatch informs us that it is the intention of the company to establish a large number of news agencies throughout the western country, similar to those that may be found in every village and railroad station in New England. We hope the enterprising spirit they have displayed will be liberally rewarded, and we advise all who are interested in books, newspapers and periodicals, to call and examine their immense stock and see the improvements they have inaugurated in their establishment.

## Spiritualist Social Party.

The Buffalo Express of May 23, gives an account of a spiritual social gathering in that place. The library room of the Mechanics' Institute was the scene of a very pleasant and enjoyable affair Monday evening, on the occasion of the social party of the Children's Lyceum, under the direction of the Spiritualists of that city. The hall was tastefully decorated with innumerable flags bearing inscriptions, and was occupied by a large audience, including about one hundred and twenty-five children, who entered into the evening's amusement with the greatest zest. The exercises consisted of singing, declamation, recitations, readings, and an address. Following the exercises came a bountiful feast which had been provided by the friends of the school, and which was partaken of by the children with the utmost gusto. Mouths, hands and pockets alike were crammed full of cakes, candies and fruits, and the elders themselves were not backward in demolishing the numerous fragments of the feast. The evening closed with an exhibition of the magic lantern by Major Candee, and a song by the children.

## Mrs. Gordon in Colorado.

The Central City Daily Times, of May 24th, contains nearly a column and a half on the subject of Spiritualism, brought out by listening to a lecture by Mrs. Laura De Force Gordon. It says: "Lawrence Hall was filled last evening with a great deal of apparent intelligence, respectability and a sprinkling of beauty, to hear Mrs. Laura De Force Gordon on Spiritualism and kindred subjects. The audience seemed to be interested all through, both in the speaker and the subject, so much so that she was to lecture again, we would not wonder to see even Washington Hall crowded on the occasion."

Though the editor is no believer in Spiritualism, he does not appear to be badly creed-bound. He says: "To us this whole thing is about as clear as mud, and as nonsensical as some of the other 'isms' of the day, including part of the sacred as well as secular philosophy of the schools and churches." He pays the lecturer a high compliment, closing with this Western style of eloquence: "She understands her business, and the genus homo, to a charm." As soon as the Indian troubles are settled, Mrs. Gordon will start for California overland.

## Children's Lyceum Exhibition.

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

We have witnessed the exercises of this Lyceum for several Sundays with no common degree of pleasure. It is truly in a flourishing condition, well conducted and officered. Dr. A. H. Richardson, the conductor, says that among the chief causes of their success is the promptness and faithfulness of the leaders. Their forthcoming exhibition will be a splendid affair. Count on our presence that evening.

## Somerset, Ky.

A correspondent informs us that there are quite a number of Spiritualists in Somerset, Ky., and many others who are anxious to know something about the Spiritual Philosophy. He wants some lecturer to pay them a visit. The Morning Herald published there is discussing the subject of Spiritualism, pro and con, and much interest is manifest.

The reader's attention is called to the important message on our sixth page purporting to have been given by the spirit of Sir John Franklin through the instrumentality of a reliable medium.

## New Publications.

WEBSTER'S ILLUSTRATED UNABRIDGED DICTIONARY is conceded to be the great publication of the century. The very task of conceiving the plan of so stupendous a work, in all its countless and nameless details, is one which may not be measured by any ordinary phrase. As for the supervision of its execution, which must have demanded an amount of painstaking and care not easily impressed into the service of any work of art or usefulness, the most patient and attentive reader will fall short of a just estimate of its immense laboriousness and conscientious persistency, and stand almost appalled at the sight of a literary movement, erected at such a cost of genius, perseverance, and devotion. So much at least for the mechanical portion of the work; and yet, even that part could not be touched without a full and ready command of the resources which education and training alone are competent to supply.

The illustrations of this new edition of Webster appear to be almost without end; and what is more, they are of a character to compare, in point of accuracy and faithfulness, with those of any work at all akin in its scope and character. They are, in fact, perfect wonders, both for their artistic beauty and their faithful representations. Few know, but those who have tried it, how much wider and more familiar is their acquaintance with a definition, after its real, tangible meaning and limitations have been set forth to them in pictorial attractiveness. What goes in at the eye by this way, makes a clear, distinct and enduring impression. Seeing what pictures have done for definitions, we are ready to admit that a dictionary without them would be as imperfect, if not as practically worthless, as a treatise on geography without the supplementary aid of maps.

It gives us, as to a certain degree the guides and directors of the popular mind, unqualified satisfaction to add our own voluntary testimony to the educating power of Webster's Quarto. It is of itself an academy of learning. It is a treasury of information, a thesaurus of facts, an arsenal of apt quotations, a constant reminder of wide and various reading and patient and profound studies. Each of its departments is a sort of college for the learner to resort to; and if he makes the most of his opportunities, he is reasonably certain of very large and permanent results. Former attempts at dictionary-making were based on a comparatively narrow theory; they had but few objects in view, and those few the more direct and familiar. Webster embraces a wide range of knowledge, and delves in every known mine of learning; it is limited by no conditions save those which are placed on knowledge itself; in comparison with its predecessors, it is as the University to the College and High School. No more masterly tribute has been paid to the genius of man, to his increasing knowledge, his developing faculties, and his genuine intellectual and social progress, than is to be found in this great work—this *opus magnum* of the immortal Noah Webster. Careful editing and constant revising will keep it always abreast with the age, so that there will be no need of another's undertaking the life-long task which will stand a perpetual monument to his fame and memory. It would take a college of encyclopedists hereafter to accomplish what Webster did alone.

THE COLLEGE, THE MARKET, AND THE COURT; or, Woman's Relation to Education, Labor and Law. By Caroline H. Hall, author of "Historical Studies," "Sunshine," &c. Boston: Lee & Shepard.

The title of this sumptuously handsomely volume pretty definitely conveys to the mind of the reader the aim and character of the book. It enters upon a broad and thorough discussion of woman's relation to each of the fields above specified. Each department embraces an amount and variety of information, quotations, reminiscences and allusions, all illustrative of her argument, that make the reading as attractive as a romance, while likewise provoking thought and suggesting elevated sentiments. A wide range of literary reading is impressed into the service of the gifted author, who employs such valuable resources to the utmost advantage.

The contents of the book are divided after this manner: "The College" is discussed from the view, 1st, of "The Christian Demand and the Public Opinion," 2d, "How Public Opinion is Made," 3d, "The Meaning of the Lives that have Modified Public Opinion." "The Market" is discussed from the view, 1st, of "Death or Dishonor," 2d, "Verify your Credentials"—that is, show your merit by your work; and 3d, "The Opening of the Gates." "The Court" discusses the "Oriental Estimate and the French Law," the "English Common Law," and the "United States Law"—to which are added "some thoughts on human rights." At the close, or forming a sort of Appendix to the whole argument and its discussion, is a sketch of what has been accomplished for and by woman during the past ten years; a chapter whose racy record condenses an amount of information of the first value to such as are taking the interest which they ought in this important subject.

Mrs. Hall makes her statements with clearness and force, reasons calmly and comprehensively, cherishes the best possible sentiments toward those who still hold out against the truth which she presents so eloquently, makes her page fairly brilliant with the quotations and references, the reminiscences and allusions, the anecdotes and suggestions which run so readily from her pen point. While we concede to her effort the merit which every true reformer would be glad to have acknowledged, we are ready to enhance its value, if possible, by adding that her spirit is so broad and catholic, so elevated and sympathetic, as to make her arguments tenfold more effective than they otherwise could be, and to attract the attention which many others would only repel. We cannot but believe that this most thoughtful work, so timely and eloquent, will wield an increasing influence among tens of thousands of interested readers, and bring home to it at last the full sheaves of its ripe and rich reward.

A WOMAN'S SECRET. By Mrs. Caroline Fairfield Curbin. Chicago: Central Publishing House. For sale in Boston by Lee & Shepard.

This work of fiction is written in the interest of woman, and comes from the hand of one who feels deeply, and knows how to express herself strongly, for the cause to which she has devoted her talents. She seeks, in fact, to set forth in a new manner the ideas of the relative positions of the sexes, of the status and work of woman, and the nature and office of love; believing that it is required for the benefit of the present generation. She remarks, with much pithiness, in her preface, that "the old method of expressing these things, and the old faith concerning them, were wise and good in the old time; but now, as in the days of Christ, new bottles must be fashioned for the new wine of advancing civilization."

The scope of her work does not embrace the statistical department of this great subject; although that is as eloquent in itself as any; nor has she dipped into authorities or arguments very

deeply; she only touches, but with eloquence and point, many themes of engrossing interest, which thus give a greater zest and force to her flowing narrative. She naively confesses that she has merely sought to "get at a few underlying principles as old as the hills, and place them in, possibly, a new light before the reader." We commend both the conception, the purpose, and the facile execution of this impressive story to readers everywhere, convinced that it will work with a powerful influence on every human heart. The story was originally published in the columns of the Spiritual Republic, of Chicago, and attracted large numbers of admiring readers.

SENSE AND NONSENSE is the title of a stout book, coming from the author in Philadelphia, Simon M. Landis, M. D., D. D., (or, "Doctor of Body and Soul.") It purports to be published by the First Progressive Christian Church of Philadelphia. We could not undertake to enumerate or estimate its contents. It seems to us to be full of rams' horns and chain lightning. Good things and indifferent are mixed up like trout and eels. It would give one a three days' headache to read the book straight through from cover to cover. The author says a good many things that ought to be said, and does not hesitate to say more which it will benefit nobody, not even himself, to say. It is an *omnium gatherum*—an ollapodrida—a miscellany—a rag-bag—a heap of sand with gold flakes shining through—a crooked stick—a queer thing. It may be read with perfect safety, however, by inch installments.

THE AMERICAN ODD FELLOW for June, which is the official organ of the extended Order throughout the country, opens with unusual Summer freshness, and holds out to view a list of happily chosen articles in prose and verse. This number contains a paper on "Our Pacific Regions," one on Odd Fellows' Cemeteries, a sketch of Agassiz's famous lecture on "Man and the Monkey," extensive correspondence from the different States of the Union, together with excellent editorials on current topics. The management of this popular and prosperous Magazine could not well be in better or more skillful hands.

NEIGHBORS' WIVES. By J. T. Trowbridge, Boston: Lee & Shepard. This author has many admirers, and his books sell well. The story of "Neighbors' Wives" was written for the Northern Lights, and was one of the principal attractions of that magazine. It gives a lively sketch of New England life; and the author exhibits skill in handling his characters—especially the Yankee. The plot is mainly based on the disagreements of two families—Dane and Apjohn. The book will be read with great interest.

## New Music.

Oliver Ditson & Co., 277 Washington street, Boston, have just issued another fine composition by John P. Ordway, M. D., entitled, "Tell me, darling, that you love me," serenade and chorus, companion to "Twinkling Stars," by the same author, which had an unusual popularity, and a sale of nearly one hundred thousand copies. This new piece will become a like favorite.

The "Fairy Land Polka," for piano, by Laura Hastings Hatch, published by the same firm, is a perfect gem, and so pronounced by all who have had the pleasure of hearing it played. But this is a mere whiff, compared to some grander compositions which this remarkably gifted inspirational composer has already in manuscript, which we trust are long will be given to the public, for they are too good to be kept from the public ear.

The song and chorus, just issued by Ditson & Co., entitled, "With Rosebuds in my Hand; or, Birdie's Spirit Song," is one of the best musical compositions of Dr. Ordway, and, judging from its sale, is fast becoming a favorite. The words were composed in spirit-life by Anna Corn Wilson, and given inspirationally by Lizzie Doten. The music is finely adapted to this singularly beautiful and touching poetic address by a bright and happy spirit to her parents. It is arranged for the choir as well as the single voice, and was sung at the spiritual meetings in Music Hall, in this city, to the admiration of a large audience. The other pieces by Dr. Ordway, adapted to spiritual meetings are being used by a large number of our societies in various parts of the country.

Ditson & Co. have also just issued the following fine pieces: "Flee as a bird," transcribed for the piano by Ch. Grobe; "Beautiful bird, sing on," a song, music by T. H. Howe; "Something telling," a ballad, by Louisa Gray.

## Personal.

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

N. Frank White is speaking in Oswego, N. Y., during this month. Thence he comes East, and speaks during July in Seymour, Conn.

Dr. M. Henry Houghton speaks in Hudson, Mass., during June.

The New Orleans Tribune of May 31st, has the following announcement: "We had the pleasure of a visit from Col. N. W. Daniels, formerly commander of the Second Native Guards, raised under Gen. Butler in this city. The numerous friends of the Colonel in this city will learn of his return among us with the greatest pleasure." We presume Mrs. Cora L. V. Daniels accompanies her husband South, as was her intention the last we heard from her.

Chauncey Barnes has gone to Maine, where he will speak to all who wish to hear him.

Prof. Morse, the inventor of the telegraph, is now residing with his family in Paris, where he is busily engaged upon a history of his great invention.

Mrs. S. L. Chappell will visit New York State during the next few weeks, and will receive calls to lecture. Address her at Prospect, N. Y.

## Milwaukee, Wis.

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

## The Masonic Dedication.

The 24th will be a gala-day in Boston, on the occasion of the dedication of the new Masonic Temple. The masons will be out in full ranks and full regalia. Numerous bands of music will enliven the scene. The President will be present, and the city flooded with our "country cousins."

The Spiritualists of East Auburn, Me., held a meeting on Sunday, June 21, at the homestead of the venerable Jonas Waterman, now nearly ninety years of age. A large number of friends and neighbors were present. Good speeches and tests were given.

## ALL SORTS OF PARAGRAPHS.

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

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

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

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

Friend Wilder, the maple sugar arrived safe.

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

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

There are five thousand Americans in Paris.

When a principle is found in the consciousness and external nature to be universally true, then is found one of the keys, which will aid man in unlocking the mysteries that are within and without him. If such principle discloses harmony and delight, it is fair to infer that creation is correspondingly formed.

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

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

The Swedenborgians have established a theological school at Waltham.

In Aroostook county hay is plenty at eight dollars a ton; a hundred miles away it brings forty-five dollars.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

## THE BELOVED.

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

The widow of the late President Lincoln is going to make Racine, Wis., her permanent home.

ROBBED.—Mrs. Laura Cuppy, while returning from her trip to Grass Valley by the Sacramento boat last night, when at dinner, had her pocket cut by some graceless scamp, and one hundred dollars extracted therefrom. The Captain stopped the boat and the officers searched several suspicious characters on board, but to no purpose. A fellow that would thus sicken the hard earnings of a woman struggling for her own support and that of three children, deserves the severest punishment known to the law.—*San Francisco Daily Examiner*, May 11.





John Jacob Astor

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

**THE ONLY TREATMENT** now known or acknowledged by any Profession to cure this dread disease Specific in the Heart Disease, Throat Affections, Drunkenness, &c.

Diseases of the Blood and Eruptions on the Skin. The remedy made into **Liquid Gas** for Inhalation, will remove Tubercles from the Chest and Lungs. **DR. GARVIN'S FIRST AND ONLY SOLUTION OF TAR**, now new remedy, but an old one dissolved for the first time.

MR. D. W. WOOD, Attorney at Law, 36 Washington St., Boston, Mass., says that "The dread disease **Consumption** was so fastened upon me that my consulting Physician pronounced me case hopeless. A trial of three months of **ELIXIR of Tar and Inhalant** has cured me. I stand a living witness."

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

E. THIPPES, 333 Indiana street, Chicago, Ill., was cured of **Dyspepsia** of twelve years' standing, by the new solution.

A LADY of high standing was cured, in Chicago, of **Utic Hemorrhage**. I am not permitted to give her name.

MRS. E. RAYNS, Windsor, N. Y., was cured of **Throat Disease**, of long standing, by the **Inhaler**.

MR. JULIUS KIMBALL, clerk in Lawyer & Co.'s store yard, Chicago, Ill., was cured of **Heart Disease** and **Kidney Disease** by the **Tar**. W. E. BARRY, 113 1/2 street was cured of **Erysipelas**. MR. J. SECON, in C. S. Sewing Machine Office, says, "My mother died of **monary Consumption**. I contracted it from her, was considered a victim to the disease. My father despaired of my life. I was cured with your valuable **Solution Tar**. It is now five years since, and I have felt no return of the disease."

**DR. E. F. GARVIN** is a graduate of three different Schools of Medicine and Emeritus, Professor of Obstetrics and Diseases of Women and Children; possesses *supers* powers of Diagnosis. *The only man in this country who fearlessly cures Gout and Rheumatism, and the above-named diseases.*

Patients taken by the hand, and medicine furnished. *Dr. E. F. GARVIN, M. D.*  
June 15.-tw 462 6th Avenue, New York

**CHRIST AND THE BLIND MAN.**

**"WHEN** he had thus spoken, he sat on the ground and made clay of the spitte, and he anointed the eyes

Spiritualism fears neither facts nor philosophy. Facts are the spontaneous results of the action of forces; philosophy is the logical deduction of the nature of these forces. Facts are appearing in all ages, whether the forces be constant or changing; the latter is a slow development dependent upon the growth and expansion of the human mind. Two thousand years ago Christ healed the blind man, by means of a mixture of spit and spittle; there was no philosophy at that time to explain the fact; but the absence of that philosophy was no barrier to its occurrence.

Things of nature are ever the same, and are ever producing the same results. During the ages which preceded, and as during those which succeeded the birth of Christ, there has been a constant outcropping of phenomena, similar, but identical with the one to which reference has just been made.

all pointing to underlying forces, waiting, as it were, their opportunity to philosophy somewhere, either in the splendor of the mundane sphere, which shall wield them in a new form and scientific way, for the benefit of the human race. The facts of to-day make plain the mysteries of yesterday. The phenomena of Spiritualism interpret the miracles of Christianity and Judaism. Spiritualism is rapidly developing a philosophy and a science which shall embrace all forms of "being," past as well as present, and reduce to a simple, in-

gible and practical formula the art by which Christ, or a  
ual Intelligence through him, imparted a healing virtue  
even as dead and non-medical an element as a piece of  
Ever since the first dawn of modern Spiritualism, stu-  
facts have occurred, here and there, spontaneously as it  
through the instrumentality of a great variety of medi-  
which point to this conclusion, namely, that it is possible  
impart, not only magnetic, but also *spiritual* healing pow-  
inanimate substances, whether liquid or solid. This doc-

ment of spirit: healing has culminated in the production of a medicinal substance, prepared according to a clear, defined and scientific formula, which is not only a vehicle or carrier of magnetic forces, but also, like the clay in the potter's *jour*, becomes a vehicle or carrier of a spiritual force of power. I refer now to the Positive and Negative Potencies about which I have already said much, and about which I expect to say still more, until the skepticism of the vulgar is broken through their instrumentality, as well as through the combined instrumentality of all spiritual phenomena, and they acknowledge the great fact of spiritual intercourse, to which they all point, and which it is their first object to demonstrate.

I have been slow in making a public explanation of the department of my subject, because of its very magnitude and importance. I take nothing for granted, and I have not accepted the interpretation of the singular, and I can truly appreciate the wonderful power of the Positive and Negative Potencies simply because that interpretation came through the mediumship of Mrs. Spence; but I have patiently waited and waited, and analyzed, until the force of facts has made that interpretation

present it to the public as a truthful interpretation, such to defend it. Such has been the prudent and I imagine the skeptical and cautious way in which I have assumed the responsibility of the external management and public address of the Positive and Negative Powers. Over two years and a half ago, when they were first entrusted to my external management, the same cautious skepticism restrained me from presenting them to the public, and even from admitting that they were of any value whatever, until by private testimony

great variety of diseases, my judgment became convinced that I was intrusted with a valuable scientific formula for forming the Positive and Negative power to a medicinal substance, and as soon as assumed of that fact I made a public announcement to the world, and assumed all the responsibility of its defence.

As hearing directly upon that branch of my subject we now for the first time lay before the public, I will here mention that, at the same time that the formula for the mere scientific preparation of the Positive and Negative Powders, was

to me, through the mediocrity of Mrs. Spence, the intention above referred to was also given me, namely, the Positive and Negative Powders become *celluloses* or *cellulose* *a spiritual healing power*, as well as of Positive and Negative magnetic forces; yet it is only now, after the lapse of more than two years and a half past in the patient and careful observation and collection of facts bearing upon the subject, that I take the responsibility of making a full and earnest statement of my conviction that the Positive and Negative Pow-

Powders do become vehicles or carriers of a *spiritual* power, by the silent and mysterious efficacy of which, diseases and chronic are healed as permanently and as effectually as was the blind man by the mixture of clay and spittle, which Christ anointed his eyes. As part of the evidence which this conviction is based, I refer the reader to the of the "deaf man," as well as other cures, cured by the Affirmative and Negative Powders, which will be found in a column of the BANNER. PAYTON SPEAR

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# Banner of Light.

## WESTERN DEPARTMENT:

J. M. PEEBLES, 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, should be directed to J. M. Peebles, Local Editor, at the West Building, Boston, and long articles intended for publication should be sent directly to the Editor, at the office, Boston. Those who particularly desire their contributions to be published in the Western Department, will please to mark them. Persons writing in this month, will direct to Boston, Mass., care *Banner of Light*.

### Let the poor Indian!

Our Saxon face is mantled with shame and soul-limbed in deepest humiliation at the individual and associate crimes that blot the escutcheon of this great, wicked Christian country called United States of America. Crimes red as blood, vindictive as death, and black as the clinders of Pluto's pit! crimes willful, determined and continuous, too, against the Indian tribes of the West, Northwest and Southwest! Is justice—is philanthropy dead? Is progress a dream, and sympathy a mere historic legend? Our heart aches. Our tears flow. God, angels, American citizens of the better thought and life, tell us what we can—what we ought to do to check this nation from further cheating, swindling, sacking, shooting, slaughtering and murdering, through its officers, superintendents and agents, the three hundred thousand remaining Aborigines of this country? A government is responsible for the agents it employs and pays. In this country the people, with ballot in hand, are the government; accordingly you, readers, directly or indirectly, are responsible for the defrauding and murdering of those red men west of the Mississippi.

Having previously had some little experience with the Indians west of the Father of Waters, and along those far-off California foothills, we took especial pains, while in Washington last winter, to probe this vexed Indian question to the bottom. In company with Colonel Tappan, a gentleman of unquestioned integrity and honor, we called at General Grant's residence and held a long interview with Col. Parker, an Indian, member of Grant's staff and chief of the six nations; conversed also with several Sioux chiefs then in the city, and with W. P. Ross, chief of the Cherokees. Ross, with other educated Indians, called upon us: our boarding-house, giving an extensive account of their stock-raising, fruit-growing, and the probable results of the thirty-two common schools in the Cherokee nation. This intelligent chief further informed us that the Cherokees, Choctaws, Chickasaws, Seminoles and Creeks were rapidly increasing in numbers before the late war; their births far outnumbering the deaths. The testimony of other chiefs and army officers confirmed the fact. This was to us exceedingly satisfactory, because we had been cloyed with selfish talk that the Indian must necessarily perish—perish, by a law of destiny, from the continent, before the strides of an Anglo-Saxon civilization. Destiny! yes, the destiny of sword and cannon! the murderous destiny that "might makes right" the vicious destiny of the "big fish" that devour the little—a destiny that would justify a moneyed chivalry or an African cannibalism! Away with your theories about destiny! They are entitled to hardly a thought in the face of facts and statistics.

### OUR WITNESSES.

Before us lie the reports of the commissioners of Indian affairs of 1863, 1864 and 1865; the reports of Senators Donnell, Foster and Nesmith, appointed in 1865 to visit the Indian country; senatorial debates upon Indian matters; correspondence of the Indian Bureau Department; the reports of military commissions, military telegrams, and certain unpublished testimony that, one of our senators said: "If it were published to the world, would disgrace us in the eyes of all civilized nations."

### THE PROOF.

From these witnesses we can prove that these red forest brethren of ours, naturally proud and noble—the original proprietors of this country, have been forcibly, or fraudulently, driven from lands previously granted; deprived of their annuities; demoralized by poisoned whiskey; deceived by unprincipled traders, and swindled by agents. Hence Senator Sherman, of Ohio, in a discussion upon the Indian Appropriation Bill, said he "regarded the whole system of treaties with the Indians a farce," and Senator Nesmith, of Oregon, charged Indian agents and contractors with being "guilty of the most outrageous and systematic robbery and swindling, sending articles deficient in quantity and quality, and parcels short in numbers; while the woolen goods received through these agents from Government were rotten and utterly useless. He further said: "I have examined invoices of purchases made by the department or its agents in Eastern cities, where the prices charged were from fifty to one hundred per cent. above the market value of good articles. Upon an examination of the goods I have found them, as a general thing, worthless and deficient in quantity. Among them were 'steel spades,' made of sheet iron; 'chopping axes,' which were purely cast iron; 'best brogans,' with paper soles; blankets made of shoddy and glue, which came to shreds the first time they were wet, &c., &c."

The depredations upon these "blankets and goods, miserable as they are with the Indian funds, commence sometimes before and always soon after they get out of the Indian Bureau at Washington, and to such an extent that by the time the goods reach the agent who is to distribute them, there is nothing left, either in quantity or quality, to tempt his cupidity. A law of Congress forbidding "releases of goods to be made except upon the regulations of the Indian agents, is systematically violated, purchases being made and forwarded without the least regard to the agents or their regulations."

This disgraceful and cruel treatment, so general in its character, is the fruitful cause of the Indian wars. The Indians are constantly represented as the aggressors, whereas the facts will show that unless they were the most abject beings on the earth, they could not endure the constant abuse received from our authorities through accredited agents.

We can further show that this Government gives the treaty Indians no protection in property, person or life. Our soldiers take no prisoners. Their hunting-grounds, once guaranteed them by Congress, have been sliced from them by railroad companies and incorporated speculators, the papers signed by chiefs that had first been drugged or made drunk; their villages sacked; their houses burned; their wives ravished; their children killed before their eyes, and their only redress (being outlaws), private revenge.

Thus plundered and imposed upon, thus driven from their homes and the graves of their sainted dead to starve or steal, if caught thieving from their white neighbors, the Department denounces the value of the theft from the annuity of the tribe, so that the guilty party virtually makes a profit from his crime. These Indians obey their educational instincts in fighting for their original domains given them by the Great Spirit. Those mountains and prairies were trodden by their ancestors, and their bones whitened in the valleys—the buffalo, the antelope and deer of the far West are their meat, the running streams

and springs their drink, and they know that following the white man's steps in the wake of what is called civilization, come deceptions and frauds, fire-water and unnameable diseases, starvation and death. In fact, it is patent that bounties have been offered for their scalps in Minnesota, and are offered to-day in Nevada, that their warriors have been shot down like dogs; their old men turned off to freeze and starve; their children murdered or enslaved; their maidens worse than massacred by a licentious soldiery, and the bodies of (to be) mothers mutilated, and their unborn babes scalped! No, no; the honorable Senator did not wish "All the testimony of the Military Commission" published.

### INCENDIARY TONE OF TELEGRAMS.

Gen. Sherman telegraphed to the War Department from St. Louis, Dec. 20, 1866: "We must act with vindictive earnestness against the Sioux, even to their extermination—men, women and children. Nothing less will reach the root of the case." Other telegrams and commands from subordinate officers read, "Punish them to the utmost; give 'no quarters to either men, women, or children;'" "Shoot down the red skins wherever you find them;" "Carry the black flag of assassination, mutilation and extermination into the Indian country." Such words are as foreign to the spirit of a true civilization, saying nothing of Christianity, as is darkness to light. They are commands to murder. They are war-words, the certain harvest of which is bloodshed and butchery.

### SPECIAL WITNESSES.

Gen. Pope, in a report upon his Department, after admitting the benevolent purposes of the Government in appointing superintendents and agents, says:

"These have failed, and will continue to fail, so long as the encroachments of the whites upon the hunting grounds of the red men are permitted, and traders, agents and superintendents fill their pockets with money belonging to these helpless natives. It is stated that more corruption comes to light through the Indian Department at Washington than through any two other sources. He adds, 'To pursue the unwise, expensive, and worse than inefficient system of a combined civil and military management of Indian affairs, which has for years been so fruitful of evil, is unbefitting a humane people.'"

A Washington paper, speaking by authority, contained one morning last winter the following: "The Senate Committee on Indian Affairs will soon submit the evidence taken by the various Commissioners in regard to the condition of the Indians, and the failure of the Government to carry out its treaty stipulations and the heinousness of these things upon the Indian war. This evidence in the Chivington massacre at Sand Creek, in 1864, is of the most disgraceful character, showing it to be unsurpassed by anything in the treatment of the Sepoy or Jamaican rebels, and unless the nation promptly disavows the act, it will in reality bring disgrace upon us." The Governor of Idaho addressed a letter to the Commissioner of Indian Affairs, informing him of the massacre of some sixteen friendly Indians on the 11th of March, fifteen miles above this city, near the mouth of Moore's Creek, by a party of citizens of Idaho county. He concludes by saying, "There were but two grown men; the rest were women and children. The immediate settlers and miners reported against the murders, and their statement I shall send you in a few days, showing that the Indians were defenseless and peaceable. If anything will be certain to bring on a general Indian war it is such acts as these. I have heard the rest of the tribes, and placed them under the protection of the military of this post."

The excitement runs high, and I have all I can do to carry out my instructions against the sentiments evinced toward the poor savages. Things look stormy just now, but when the road to the Indian country becomes passable I shall quiet the troubled waters. In no case that I have examined have I found the red man the aggressor, but undoubtedly the trouble springs from some flagrant outrages of bad white men."

In the trial of Captain John T. Hill of the regular army, held in San Francisco, for taking an Indian child from the breast of its dead mother and ordering it killed, it was proven and stands as a matter of history, that it had been the custom of Indian warfare for one troop to kill Indian children under such circumstances. Major Undergraff, now at the Presidio, informed my counsel that Generals Canby and Sully, of the U. S. Army, had been in the habit of allowing their men to kill Indian prisoners, and even children when their parents had been killed, and there was no convenient way of providing for them; and as the President of the very Court-martial which has just gone through the force of trying me, admitted to my counsel that while in command in Arizona last winter, he ordered his men to kill an Indian child, which they did by shooting it four times, alleging as a reason therefor, that he had no means of either feeding the child or taking it with him."

Mr. Grant, an officer in the First Infantry, California Volunteers, leaving that El Dorado land, in March, 1862, passing along the Southern route by Fort Yuma into Arizona Territory, up the Gila river and through the Indian country to the States, testifies that "Frequently along the route, Indians, their women and frightened little ones, were shot down by the soldiers and accompanying parties for the mere fun of the thing, that foragers would boast of their inhuman conduct, of the scalps they had taken, and of the number of red-skins they had put out of the way. These tribes were all peaceable, and some of them industrious, raising stock, cultivating fields of wheat, and a great variety of fruit. This murderous conduct was passed by except in the case of Major Russell, who under Gen. Canby was cashiered for shooting three Indians without just provocation."

It appeared in evidence of the published reports of Generals Sully and Sully, that entering the Indian solitudes, "they overtook and surrounded an encampment of Indians in a ravine, estimated to number 2000 souls, inclusive of squaws and papooses, with all their property, consisting of camp equipment and ponies and dogs; that he caused one of his regiments to approach within thirty yards of this conglomerate mass of human and animal life, and to fire volley after volley upon them until night; and that during the darkness, all the Indians who were able fled through fear of a renewal of their massacre in the morning, leaving three hundred of their number killed, and a number of women and children lying scattered along their route." A military order was published in St. Paul's Press of October 15th, 1863, offering to independent scouts two hundred dollars for every Indian warrior they could kill; and in a subsequent number of the Press, General Sully advised the settlers in Dakota Territory to keep their arms in readiness, for in my last battle, says he, (more truly a massacre) with the Indians, "I killed all their ponies, so that they must either starve or starve."

The editor of the Visalia Delta, California, gives an account of the Ruby City resolutions, "appointing three men to select twenty-five others to go Indian hunting, and all those who could fit themselves out would receive a nominal sum for what they may find in the Indian country. The scalps are one hundred dollars for each; fifty dollars for every squaw scalp, and twenty-five dollars for every Indian in the shape of an Indian under ten years of age. Each scalp should have the curl of the head, and the man obtaining the reward was required to make oath that the scalp was taken by the company."

We have all of us read probably of Capt. M. Lochlin, of the U. S. Cavalry (California) volunteers, who, after a fruitless attempt to conquer the Indians in the Kern River country, adopted this cunning meanness, sometimes termed military strategy. He sent out inviting in all the chiefs to have a "big peace talk."

"The chiefs met in council; smoked the pipe of peace; stipulated that upon a certain day all the 'braves' were to come in, give up their arms, and henceforth peace should reign in all their borders. Faithful to the appointment, they met the treacherous whites, (?) surrendered their arms, when at a signal given, they were ordered to

'break and run for their lives,' which they did, and all but one, of over forty, were butchered in their tracks, by men who claim superiority of blood, birth and education. If such men belong to a superior race, God help the inferior!"

With these and multitudes of other facts at our command of a similar character—facts absolutely too inhuman to recite—ay, red and dripping with a bloody ferocity unparalleled in what is termed savage life, people often ask, Why these Indian wars? Why do the Indians steal and commit such "wicked depredations"? Put a fire-brand under a powder-mill and then impudently ask why it explodes. "As ye mete," said Jesus, "it shall be measured to you again."

Gen. Hancock with his soldiery is now in and lingering along the borders of the Indian country. These soldiers are drilled to murder. They anxiously await the command. At a council recently held at Fort Larned, Santa Fe, chief of the "Klons," made a peace speech in the presence of Generals Hancock and Smith, Colonel Leavenworth and others. Modestly, plingly touching upon the wrongs of his people, his speech as a whole breathed nothing but forgiveness and peace—a peace that Christians should imitate. Listen to this Indian's peace-words:

"Santani then arose and said: I look upon you and General Smith as my fathers. I want friends, and I say by the sun and the earth I live on, I want to talk straight and tell the truth. All other tribes are my brothers, and I want friends and am doing all I can for peace. If I die first it is all right. All the Indians south of here are my friends. When I first started out (as a warrior) I was a boy; now I am a man, and all I want is peace. I want the Great Father at Washington and all the soldiers and troops to hold on. I don't want the prairies and country to be bloody; but just hold on for awhile. I don't want war at all; I want peace. If there were no troops in this country, and the citizens only lived around here, that would be better. I am doing all I can to keep my men down, and doing the best I can to have peace. Down at the mouth of the little Arkansas, where a treaty was made, Colonel Leavenworth was present, and I was the first man who came in there to make peace with Colonel Leavenworth, and I did it by my word, Little Mountain, the former chief of the tribe, is now dead. He did all he could to make peace, and was talking and talking; but the white man kept doing something bad to him, and he was in so much misery that he died. Now I want to find out what is the reason that Colonel Leavenworth did not give me some annuity goods. All that we have we have bought and paid for. We are all poor men, and I think others have got all the goods; but let them keep them. I want peace, and I don't want to make war on account of our goods."

This Indian question is all the more grave at present from the consideration that the two waves of population between the Pacific and Atlantic coasts are soon to meet. Way stations will dot Western mountains. A railroad will span the extremes, and a peaceable transit through these mountainous regions will be indispensable. The only way to secure such, will be by the exercise of blended justice and kindness—kindness and sympathy; not revenge; love, not hate; mercy, not vindictiveness; integrity, sincerity and peace-words of purity and fraternity, rather than murderous acts of extermination.

William Penn had no difficulty with the Indians. They knew—know their friends. The English government in Canada has never had an Indian war, nor has a life been lost by an Indian massacre. They live in peaceful relations with their white neighbors. Tribes have centered into Indian villages, around which the grass is green, and orchards bud, bloom and bear their fruitage. Our government must give those three hundred thousand Indians the protection of law, must give them a Civil Rights bill, must treat them as men, must give them individual and permanent rights in the soil, must grant them their annuities, and guard them against thieving agents, trafficking vagabonds, and a murderous soldiery, for they are God's children and our brothers. This course pursued, and a continuous peace is secured with our red brothers of the West—brothers originally noble in nature, firm in their friendships, and keen in their perceptions of the principles of natural justice.

Though treated as they have been by the whites, those that tread the shadow-lands of eternity are returning good for evil by descending from their hunting-ground homes in the heavens, with balsms of healing and words of love and cheer. Hours, days, months in the past have we talked with Powhatan, through the organism of our Bro. E. C. Dunn, relative to the past, present and future of the Indians upon this continent. 'Tis only justice to say we have ever found this chief the very soul of simplicity, tenderness, truthfulness, and a genuine magnanimity. Blessings be upon Powhatan, Red Jacket, Tecumseh, Logan, Little Crow, Antelope, and all Indian spirits that are shedding their healing magnetism and peace influences upon the inhabitants of earth.

(Original.)

### I MISS THEE.

BY WILLIE R. D.—D.

Thou art still in my thoughts at evening,  
As I sit here alone so sad;  
Thy bright loving smile has departed,  
That made life's dreary hours so glad;  
But still I know thou art watching  
From that summer-land shore of love,  
And soon I hope to be with thee  
In that bright land of spirits above.

Thou hast gone, and left me in sorrow,  
In sadness I still pine for thee,  
But still in that bright home of spirits,  
I know thou art waiting for me.  
And there through those realms celestial  
With thee 't will be pleasure to roam,  
And live in those Islands of Beauty,  
My loved one's bright, beautiful home!

Titusville, Pa.

### The Desire for Praise.

Justice is innate in the human constitution, and a desire for appreciation, legitimate and normal. But this seeking, twisting, worshipping process to get somebody's silly lips to sound one's praises is pitiable—a sad perversion of approbation. Says Emerson: "Blame is safer than praise. I shun flatterers. I hate to have my friends defend me in the newspapers. As long as all that is said is said against me, I feel quite sure of success." History tells us that when a base, depraved fellow praised an old Grecian philosopher, he looked him in the eye and said: "What vile thing have I done, that you should praise me?"

We never gratify others in this intensified love of approbation. The effect is bad, producing vanity and that swell too common in American life. Those who most thirst for approbation and admiration themselves, generally bestow it very grudgingly upon others equally worthy. They want a shower of applause, but give only a drop. Incessantly selfish, they are more inclined to criticize than commend others. No true soul wants compliment or flattery—only kind, cordial recognition of deserved merit from their fellows. This much is natural. It is staple justice, sweetening duty, a sorry experience, healing many a wounded soul, and making many a lonely dreary life cheerful.

The thud we will encourage, the weak strengthening, the humble and worthy praise, pointing them to the heavenly altitudes attainable through perseverance and exalted life purposes.

### Anniversary in Sturgis.

The Annual June Meeting of the Spiritualists in Sturgis, Mich., and vicinity, will commence on Saturday, the 22d, and continue over Sunday, Bro. F. L. Wadsworth, H. F. M. Brown, A. A. Wheelock and other able speakers will be present with the best words of the day and age to feed the people.

### N. B. Starr, Spirit-Artist.

This good and true worker in the spiritual vineyard is still painting the forms of the glorified and immortalized in demonstration of a future existence. His address this month is Ottawa, Ill., care of W. H. N. Cushman.

### A Card.

I most cheerfully responded to suffering humanity the use of Dr. Freeman's magnetized paper. Its effects on neuritis, rheumatism, neuralgia, and all nervous difficulties, are truly wonderful.

The Doctor is a powerful magnetizer, and destined to do a good work in healing the sick. My wife was entirely cured of the erysipelas with one application; and a neighbor of mine, who was suffering from fever and ague, was entirely cured by two applications of magnetized paper from Dr. Freeman, and I desire to have these facts publicly known. JOHN W. FISHERWOOD, No. 508 Cass street, Milwaukee, Wis.

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Mrs. Mary Wadsworth, Lexington, Mass. 1.00

### LECTUREES' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY EVERY WEEK.

### Arranged Alphabetically.

(To be useful, this list should be reliable. It therefore be no doubt, but that it is a list of appointments, or changes of appointments, whenever they occur. Should any name appear in the list of a party known not to be a lecturer, we desire to be so informed, as this column intended for Lecturers only.)

J. MADISON ALLEN, trance and inspirational speaker, author of the "Lectures on the Science of Printing and Writing," will lecture on Spiritualism, and where desired give week-evening instruction in the new shorthand. Address, care *Banner of Light*, Boston, Mass. J. MADISON ALLEN will speak in Chelsea, Mass., June 23 and 24; in Londonderry, Vt., during July in Dover, Aug. 4 and 11; in Putnam, Conn., Aug. 18 and 25; in Milford, N. H., Sept. 1 and 8; in New York, N. Y., during Nov. 1 and 8. "Send to call to lecture week evenings in vicinity of Sunday engagements. Address as per appointments, or North Middleboro, Mass."

J. H. ALLEN will receive calls to lecture and organize Children's Lyceums. Address, Chicago, Mass.

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

Mrs. J. T. AMOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 201, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and answer calls for the present.

Mrs. ANN BYRNES will speak in Lowell, Mass., during June; in East Boston, July 7 and 14; in Hudson, July 21 and 28; in Lynn during August; in Stamford, Conn., Sept. 1, 8, 15 and 22. Would like to make further engagements for the fall and winter. Address, 47 Spring street, East Cambridge, Mass.

Mrs. A. P. BROWN will lecture in Wadsworth, Vt., June 16 and 23; in Eden Mills, June 30 and July 7. Address, St. Johns of Spiritual Republic.

Mrs. EMMA F. JAY BULLER, 151 West 12th st., New York.

Mrs. E. A. BLISS, 250 North Second street, Troy, N. Y.

Wm. BYRNES will answer calls to lecture in Michigan and New York, and will further notice. Address, box 55, Camden, P. O., Mich.

M. C. BENT, inspirational speaker, Address, Pardecville, Wis. Sundays engaged for the present.

Mrs. ARY N. BURNHAM, inspirational speaker, will answer calls to lecture. Address, Abundant, Mass.

Mrs. M. A. C. BROWN, Ware, Mass.

J. H. BUCKFORD, inspirational speaker, Charlestown, Mass.

REV. ADIN BALLOU, Hopedale, Mass.

A. P. BOWMAN, inspirational speaker, Richmond, Iowa.

DR. K. E. BAILEY, Quincy, Ill., will answer calls to lecture.

ADRIAN L. BALLOU, inspirational speaker, Lansing, Mich.

WARRICK CHASE, 541 Broadway, New York.

DEAN CLARK, inspirational speaker, Address, Camden, Me., till further notice.

Mrs. LAURA CURRY is lecturing in San Francisco, Cal.

Mrs. SOPHIA L. CHAPPELL, inspirational and trance speaker, will answer calls to lecture. Address, 11 South street, Boston, Mass.

Mrs. AUGUSTA A. CURNIER will answer calls to speak in New England through the summer and fall. Address, box 315, Lowell, Mass.

DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass.

ALBERT E. CARPENTER will answer calls to lecture. Also pays particular attention to establishing new Lyceums, and New York those that are already established. Address, Putnam, Conn.

Mrs. JENNETT J. CLARK, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

Mrs. HETTIE CLARK, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals.

P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the *Banner of Light*.

Mrs. MARINETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

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

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

Mrs. EMMA F. CLARK, inspirational speaker. Address, Eagle Harbor, Orleans Co., N. Y.

Mrs. D. CHADWICK, trance speaker, will lecture, hold séances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J.

J. B. CAMPBELL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O.

JUDOK A. G. W. CAMTER, Cincinnati, O.

CHARLES P. CROOKER, inspirational speaker, Fredonia, N. Y.

THOS. COOK, Berlin Heights, O., lecturer on organization.

Mrs. LEMMA H. COLBY, trance speaker, Milford, Ill.

Mrs. ANELIA DOTY will lecture in Bangor, Me., during July. Will also attend funerals. Address, Pavilion, 51 Tremont street, Boston, Mass.

GEORGE DUTTON, M. D., will lecture in New York during June. Address, Rutland, Vt.

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

Mrs. E. DELAMAR, trance speaker, Quincy, Mass.

DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

J. T. DOW, lecturer, Cookeville, Tenn., N. Y.

Mrs. CLARA R. DEVEREAUX, trance speaker, Newport, Me.

DR. MRS. EMERY will receive calls to lecture. Address, South Coventry, Conn.

A. T. FOSS will speak in Springfield, Mass., during June; in Williamstown, Conn., during August; in Stafford Springs during November. Permanent address, Manchester, N. H.

DR. MRS. EMERY will receive calls to lecture. Address, South Coventry, Conn.

Mrs. AUGUSTA FITCH, trance speaker, box 1335, Chicago, Ill.

Mrs. ELIZABETH HOWE FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me.

ISAAC P. GREENE, Kewaukeo, Me.

Mrs. LAURA DE FORD GORDON, Denver City, Col., Tr.

JOHN P. GUILD will answer calls to lecture. Address, Lawrence, Mass.

DR. C. L. GARD, (formerly Mrs. Morris), trance speaker, 77 Cedar street, Room 8, New York.

N. S. GREENE, Lowell, Mass.

DR. L. P. GRIFFIN, inspirational speaker, will answer calls to lecture Sundays during May and June. Address, Fort

Mrs. EMMA HARDING lectures in Worcester, Mass., during June—address care of Mrs. Martha Jacobs, Worcester, or 406 East 5th street, New York City, care of Mrs. J. M. Jackson. Send no more to Worcester, Mass.

DR. HENRY HOBBS will speak in Hudson Mass., during June. Will lecture before religious, political and temperance assemblies. Address, Milford, Mass.

W. A. D. HOWE will speak in Florence, Mass., June 23 and 30; in Rockford, Ill., during July; in New York City, during August. Address, 100 N. 1st St., New York City.

DR. C. H. HAYDON will answer calls to lecture, and organize Children's Lyceums, if desired. Address, Bangor, Me.

Mrs. BROS. A. HERRINGMAN will speak in Stamford, Conn., June 16, 23 and 30; in Buffalo, N. Y., during July and August; in Chicago, Ill., during September, October and November.

CHARLES A. HAYDEN, trance speaker, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the present.

D. H. HAMILTON lectures on Reconstruction and the True Democracy. Address, Hammond, N. J.

J. P. HARRIS, M. D., will answer calls to lecture in Wisconsin. Address, Waterville, Wis.

J. HACKETT, Portland, Me.

Mrs. ANNA E. HILL, inspirational medium and psychometic reader, Whiteboro', Oneida Co., N. Y.

JOHN J. HATFIELD, M. D., inspirational speaker, will answer calls to lecture in New York, N. Y., and week evenings. Address, 25 Court street, New Haven, Conn.

Mrs. NELLIE HAYDEN will receive calls to lecture in Massachusetts. Address, No. 20 Wilmet street, Worcester, Mass.

DR. J. N. HODGKINS, trance speaker, will answer calls to lecture. Address, 107 Market street, East Boston, Mass.