st., New York.

eaker, 72 Warren

Vest, Ohl

in Connecticut.

1 ...

VOL. XIX.

[\$3,00 PHR YEAR,]

BOSTON, SATURDAY, JUNE 2, 1866.

{SINGLE COPIES,}
Bight Cents.

NO. 11.

The Lecture Room.

"WHAT IS TRUTH?"

A Lecture delivered in Harmony Hall, Troy, N. Y., Feb. 4th, 1866, by Selden J. Finney. [Beported and Revised for the Banner of Light by Mr. John Ritchle.] It is said doubt follows truth. Aristotle said:

"The first steps of all philosophy is to doubt." Heraclitus says: "An ounce of opinion will outweigh a ton of reason." Bacon remarks in one of his magnificent paragraphs, that "A man who would venerate truth, must exorcise all his beliefs." Longinus and Descartes both began in this manner, especially Descartes; he began by doubting all things, that he might prove all things. It is a very serious question, this of attitude

with relation to the truth, and it is of no use to ask the question, and then go on and repeat the answers which have been given to this question a thousand and one times. That does not give us any explanation; that does not advance us; that leaves our wheels in the same old ruts where our ancestors rolled their car onward; and it is necessary for us, therefore, to make a tremendous purchase, and push the wheels of our car out of the old channels; to stand in new attitudes, and answer every question which the soul can assume. I know of no mind in the history of man, which is so ethereal as the great spiritual mind.

Some men doubt at the risk of reputation, and sometimes loss of character, and will run smash against the old views and prejudices of mankind. Their motto is not "what does the community think?" but "what is truth?" And they get so independent that they run this thing to the extreme; and the result is individualism, which leaves souls divided from their fellow souls, destroying the unfolding of the thrilling waves of a common consciousness of fellow souls, and sweep off either into atheism or some other fanaticism that is equally as ruinous to their spiritual and social life.

I do not mean that we should not doubt. There is some difference between doubt and a doubt. One kind of doubt is philosophical; that doubt is merely how to know what are the foundations of belief. Doubt, in such a case, is only the golden key that unlocks the secret recesses of nature's tremendous force, and lets man out of his inner shell; out of the twilight of his cranium, or horizon of his intellect, and he finds himself enjoying nature's infinite beauty on every side. Some men doubt all things; not that they may prove all things, but from a suspicious disbelief in all things-they even doubt their own existence. This doubt detracts from the affections of the heart and the spirit. This is doubt that is simply negation. The man who doubts simply to find a loophole for escape from a particular belief, does not doubt that he may discover new truths, but titudes—those of relation to the spiritual world simply to disprove that which has been received are unsought. Of this spiritual attitude partook as truth; but the truth remains immovable. We the character of Pythagoras, Ptolemy and Copercan get on some Alpine summit where our vision shall oversweep the landscape, and where we shall discover mountain on mountain of grand and magnificent doubts pictured against the background of our reason, and we doubt the reality. There is, therefore, a difference in the kind of doubt. When doubt runs to the extreme, and man doubts in his own existence, as in atheism, it is recklessly absurd. He says, "I don't know that there is a God, because I have never seen the proof of any God; therefore, there is no God." This is his blunder: "Possibly there may be:" but he affirms it as an impossible power for man to demonstrate the existence of a God. Then comes his miserable excuse and sneering, "Therefore there is no God." If this hypothesis of the mere negationist, who denies the capacity of man to prove the existence of a God, be true, then it clearly follows that it is utterly and equally Impossible for him to disprove the existence of a God: for by virtue of that very same incanacity by which he is rendered incapable of proving the existence of a God, he is rendered incapable of disproving the existence of a God. This is not the true attitude of doubt; doubt that we may know. And as an ounce of opinion outweights a ton of reason, if we can hold our beliafs in suspense: if we can examine them and recombine them in their new relations, and demonstrate truth, and turn error in our own souls to truth, their growth would be like a magnificent oak forest. You know the younger branches are on the top of the trunk. They receive carbonic acid from the air, and digest it; this serves to put new structure to the trunk. The higher branches put out from buds above, and the vitality is absorbed more rapidly by the young shoots. The old ones die off, but nature covers up the scars; the bark grows smoothly over the parent wound, and at last a noble, magnificent joint is produced. So should be the spirit of progress; progression ought to be the type of human thought and all the in-

tellectual career. But, then, there is another necessary condition in this organism. Not that condition or devotion which makes a Pharisee of itself one day in seven, or a man who can quiet the influences of nature: but that attitude which opens the windows that look out on nature, and receives even the faintest ray of light from the great center of the universe herself. This is the secret of all discovery: it is the secret of all inspiration.

This secret of genius you have got, though you may not be cognizant of it. You must possess that attitude which waits, through day and night, the cycle of life; that waits on, like the starry trine of the universe. Finally this gave way to systems of the great universe; that waits, until on your spiritual ears rolls the harmony of revolving worlds, and you faintly repeat the mighty song of surging systems; that attitude of soul which can hold itself open to the vitalized surges of eternal nature until her voice rolls should the cham-bers of the soul. That is the attitute of mind; and, gress; it is a progress from the external to the

ton, when he discovered the law of gravitation, was in a trance. Vincennes, while in the flowergardens of Paris, discovered scientific facts while in poetical attitudes, attitudes of meditation-discovered magnificent truths which all science and analyzation had failed to do.

Man demands an explanation of all things; but there can be no explanation of anything to his mind dotti his mental nature, his spiritual being is in such an attitude with the Great Spirit which comprehends all these things, that he shall revere this intercourse of his own consciousness, while he perceives embodied in it the intention of the Great Spirit addressed to his senses. You know that it is impossible to know a philosophical fact, to explain even the simplest phenomenon of external nature, until there is present in our own consciousness and in our own spirit the very genius that made that fact a fact. Men do not think of this very much. They suppose they can arrange the truth out of the ruins. It has never been done, never is done, and never will be done. It requires an attitude of devotion, spiritual devotion, and reason gives the key. That is the secret of genius, the secret of truth, the secret of discoveries: man's intellectual nature. We seem to pour the truth out of its fountains, in all its increasing, eternal light; and all forms in nature are transparent to its inspiring flame. A vital, subtle, invisible presence begirts and vitalizes every object and being; and, if man has a soul, must he go second-hand to the eternal fountain and take the truth from the dead lips of mummydom? That is what the world says he must do.

I answer again: Are we to be denied the privilege of sipping the water from the same fountain at which Moses and Pythagoras drank? Do we not possess the same subtle, invisible, but ever present spirit, consciousness, soul, that was embodied in them? And must we take the words of vitalized truth from their dead lips, into which have flowed all the trash and superstition of centuries? We must take it fresh and clear from the fountain of nature herself.

What is theological truth? It is the reception into the brain-consciousness, a knowledge of all the phenomena of the external world. There we have the grand sum total—the result.

Man is a two-fold being; with one he sees the vast universe of stars, and with the other the ideas of which the stars are only the symbol. He lives in a world of appearances; he thinks in a world of being. He is begirt by a universe of shadows—souls—illuminated with a universe of ideas. He perceives the immensity of vast systems swinging in the limits of time and space, over the field of being, in his thought, and, if he will, he can discover that he has the secret which unlocks the mysteries of the eternal universe. But the instances of those who attain this attitude of mind are very rare; only because men are so pleased with the external world that the other atnicus; Newton was another.

But then I intend to show the difference between the nature and truth of science, so-called, and the principle and truth of the soul. Let me say, in the outset, that external science gives you no principle of truth at all. Inductive science furnishes you with nothing but relative principles, relative truths. Truth, in respect to the external world—meaning merely the natural senses -is the perception of things where they are in their relations; error is the perception of things where they are not; in other words, an error may be a partial error; most errors are partial truths. Is there any such thing as absolute truth? This supposition is assumed to show that man never attains an absolute truth; that he has never attained more than a mere relative truth; that he never can say, seriously, that he has at last found a principle of truth that is eternal, unchangeable. that holds its career of empire unbroken and whole-truth eternal: that truth that man believes

shall vet be his. Man groups his views in a generalization; then advances to a larger sphere of views, and groups them under a larger generalization, his last generalization usually subverting some powers of his former generalization, until he finds at last that the true function of his nature consists merely in a search after truth. Malebranche illustrates this: "Did God in one hand hold truth, and in the other search after truth, and should say, 'Which will you choose?' I should say, with all reverence, 'Give me pursuit after truth.' !And if I once could attain the absolute truth and hold it in my hand, I would loosen my grasp and let it fall through the infinite universe, that I might have the glorious chase after the truth itself."

This may do for science, but it will never do for philosophy. The fact upon which the spirit of man is based, is truth-universal truth. I am going to show that man himself is the truth: that his spirit is the very essence of eternal ideas out of the vitalized spirit; that, in the scientific sense. he merely perceives the realization of facts which are embodiments only in form, under the limits of space and time, of ideas that know no limits

either in space or time. Let me trace the history of science, and you shall discover this miracle. You know the first theory extant in historic data in regard to the stellar systems was that the universe was a vast system of wheel work. This gave way to the doctrine of crystalline spheres-that it was still a system of wheelwork, but had become crystalline and transparent. Then this gave way to the docthe doctrine of gravitation.

Now, see: The science of Astronomy has advanced from the grossest and crudest ideas of stellar mechanism, until it has produced a science so spiritual that it unites the mind of man with

grand scientific discoveries in the world. New- | fined, the ethereal, the spiritual. And every sci- | bers of my spiritual being, with a full revelation ence creeps over the same path. There is not an of its methods of growth; all the chemical exception to a single discovery; to a single changes involved, the electric and the magnetic branch of the whole career of science herself, forces, all the law of their operation; and I arose And notice its nature also; that each previous warmed and elevated by this spiritual communstatement has been overtoppied or partially de- ion with nature, stroyed by the succeeding one. This was true of Ptolomy, it was true of Copernicus, Kepler, Galileo, and Newton; and even Kepler, the nearest approached to us to-day, in regard to the force that moves the planets, some of his views were subverted by later views; and we discover this fact, that all the discoveries of science are relative only. Not one single scientific discovery has ever yet been made, that the very next discovery did not partially or totally vitinte.

Who will tell us what gravitation means? We suppose we have reached the truth when we affirm the law of gravitation; but we cannot stop with the law of gravitation, because we have not reached that secret power on which gravitation relies. All the so-called truths of science, therefore, are profoundly temporary and transient, They will pass away, because there will be larger discoveries which will vitiate them, destroying the old statements. I do not think it is going too far, to say that the very statement of gravitation will not last ten years longer in the scientific

Well, then, we may ask ourselves, is there any hope of attaining absolute truth? Not in the scientific world. It cannot be done.

Every truth discovered must be in a sympathetic relation with the discoverer. A man discovers the mathematics of nature's methods, because he has the methods of Nature sympathetically impressed upon his consciousness. Hence, any discovery that man may make of the law of gravitation, the conditions of gravitation, the fundamental, the unalloyed power which presents itself under that form of force called the attraction of gravitation, must be made by a sympathetic relation of the human mind with that fundamental power itself.

Man interprets the world by himself; he can interpret it in no other way. You say the sun attracts the planets? What do you mean by attraction? Can you ever solve the problem? But thus it is solved:

Its last result and ultimate form is man. It is in the soul of man that attraction is resolved. The planets turn to their own suns. There is a may be vibrations in our souls—that we are everylight translated into the elements of human affection, human intellect, human thought, and human sympathy.

Next, I turn my attention within, when I would make the last possible solution of the question, "What is truth?" I answer, that truth, in its totality, is the consciousness, the spirit of man in its totality. When you ask how I explain this, I answer," Truth is justice, as it is in the man; truth is wisdom, as it is in the spirit of man; truth is a complement of the consciousness of man." All the music of the external world, is but a mere echo of the internal music of souls. The spirit itself, directly en rapport with the eternal life of things, is the solution of all the worlds he sees shining in the blue vault above him. I know this seems transcendental. The era of transcendental philosophy is fast culminating to its frui-

Men have been chasing shadows. Go into the churches: When you succeed in making a Presbyterian, or a Catholic, or a Methodist, what have you done? You have made the man less a man, or the woman less a woman. You have succeeded in transforming them, just in proportion to your success, out of manhood into the embodiment of theological dogmas made by man, without regard to justice, or theological truth. And you find that the consequence that has followed your efforts, is not the elevation of the man to the most sublime harmony and perfection of his own relations to his soul; but the suppression of his own intuitions and instincts by the dogmas of despotic creed. It is very easy to make peosquare and particular-it comes and goes with a motion of that walking-beam itself. What theology has ever taught you that man's spirit enshrines God's eternal truth; and that his funcyou what truth is.

What is attraction of gravitation in the senses, is devotion in the human heart; and so we see and spiritual intelligence, while in heart we have friend Davis once said to me, "I was very much life. interested to ascertain the laws of growth of one anecies of vegetable; I followed my instincts; flowering one, laid myself down alongside of it, grand and divine and beautiful. on the bosom of mother earth, put my ear and my soul to the growing plant, and listened to its do you know, it has been the attitude of all the nternal; from the gross and the crude, to the re- voice, until it came thrilling through the chang- fanatic never produced a martyr.

The world does not pursue this course. It will

go to a book some one has written on the subject -and the same one, perchance, never had a revelation-whose spirit never entered into that condition necessary for such a revelation, nor opened his soul until the voice of Nature, thrilling and sparkling from her own shekingh, gave him the required revelation. And so with all who do not think, this is the way to get at a scientific truth it-

It is just this blessed attitude, this openness of spirit, this simplicity of nature, this pushing the soul out, like the atmosphere, until it blends with the atmosphere, blends with all living things that glorify God, and take the truth fresh and sparkling, as it is in Nature's soul.

We have never gone to the fountains; we have never dipped her waters, pure and spotless, from her own quiet depths; and yet it is precisely this attitude that is much more truly natural than any other one. It is possible to throw the soul into such a relation with the great transcendent genius of Nature, so that its power shall be your own, its energies never be separated from you.

Ask Mozart how he came by those magnificent lines of celestial music and harmony, and he will tell you, in his own words: "I saw, I listened. and I seemed to hear the music, but faintly and brokenly rendered to my cars." So with genius everywhere.

Is there anything in it? What does clairvoyance mean? Magnetic sympathy—sympathy of souls. It means just this: You and I may, if we choose, claim such a transcendent affinity as he did. I know from my own experience-taking the fossil remains of extinct species of mammalia, placing it upon my head-I have mused in magnetic sympathy with the era in which it lived, and not only all the anatomical records, but even civilization may be thus resurrected and innerved. re-clad. We may tread the once teeming streets of Pompell and Herculaneum, walking over them in our thoughts and sympathies by this magnetic force-this power of the soul to push itself outward, and still outward, until the stars themselves comprehensive source of power of which the stars | thing-distances, degrees of cold, and torrid lines. are unconscious-that comprehensive source of Man must condense the vast universe; and it is power that directs the gleaming torch-dance of only this attitude of mind, this self-observation. worlds. It is in the mind of man, in the spirit of this listening of the external to the internal, or man, that the laws of gravitation find their last the spiritual nature, that causes any revelation at and their highest statement. Man is this world all. It cannot be got in any other way. Now, is and all its phenomena, and all its forces, and all it practical? This, to many of you, seems transits power. He would never have found the vast cendental. I think it is very practical. We do secrets of things merely by studying the forms of | not see the every-day results, because we do not things. It is only when gravitation has pene- pay so much attention to these spiritual attitudes. trated into the human heart, into the thoughts I have no doubt that, if we study her law, ascerand sympathies of man, that it becomes a divine tain her nature, shown in plants, in flowers, in solution of the eternal truth. Men are worthy of streams, in trees, and stones, and stars, they will the inspiration, so far as thought gives the reins by-and-bye seize at the records of the mind's conto ideas, perceptible on the vast field of space and sciousness, discerning a truth at a glance, and time; but these are the sunbeams of that eternal eliminating principles we are ready to enjoy; when we are ready to look-not through the dusty tracks of centuries, ages, as through the sepulchres of nations-for the manner in which to express our opinions and doctrines; but aloft, and through the shining, eternal empyrean, see the soul rise and sweep into its consciousness all the vast starry systems which it in valuattempts now to see in its mortal career.

> I believe this; I am sure of this; I know this to be true. Nearly all the finest effusions of genius have been attained in this way: this sympathy of the soul with Nature to possess her method in this manner. And man does not see it, because he is in contact with the external world only. He arranges it from analysis. Nature never revealed it to him in any such manner: but when his soul is in sympathy with Nature; when its powers and all its spiritual sensibilities have, so to speak, blended his atmosphere with the whole atmosphere of the soul without, then he will have the truth fresh and clear from Nature's fountain.

There are hours when the soul seems master of the body-of all its surrounding conditions-when the soul feels its natural condition-when it feels adequate for any destiny, for the removal of any obstructions in its path-when it is in contact with the primal sources of power-when it absorbs the vital force of spirit - Nature herself! These moments come to most of us, alas! very rarely, with long lapses of time between.

I insist upon it, by all the laws of magnetism

by all the relations of intellect; by all the conditions of being; by all the vital sympathies of souls; ple religious in this way; that is, if they are I insist upon it, that we can put ourselves in such very weak; and their religion is very much like relations with the vital and spiritual forces of this the walking-beam of a steam engine, precisely universe; that we shall travel the royal road to knowledge. Do you believe this? If you do, regularity that is as stiff and as precise as the then see what you believe: You believe that this soul is in germ a vitalized truth; you believe that the infinite and the vitalized reason contain the same ideas in regard to their relations to the vast tion is to turn within and not without; nor tell suns and systems of the universe; that they contain that beauty which sparkles in the azure blue of heaven, or waves in the beautiful streamlet, or exhibits itself in the colors of the flower, or realonly the visages, the mere shapes and faces, the lizes the beauties of the landscape. You believe mere appearances only, of the present, eternal that the same spirit that possesses Nature, possesses you. Let us then get rid of rappings and direct intercourse with that intelligence itself, table-turning; let us have some loftler pursuits May reason indicate it? Not at all. This is its than external phenomena; let us push our souls secret—the secret of genius, on which we can out aloft, amid the stars, amid the landscapes alone plant ourselves in any true attitude, with and budding flowers, until our hearts shall throb regard to the external or internal world. My sympathetically with all the vital pulsations of

It is a simple question of attitude; it is the secret of all the discoveries of the world; it is the I went to the vegetable in question, a beautiful source of that power which alone can make us

Dr. Chapin says: The cause that never made a

THE CONTROL OF SPIRITS.

A Sermon by Henry Ward Beecher, Prenched in Plymouth Church, Brooklyn, N. Y.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against liesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against piritual wickedines in high places. E.B. vi 11-12.

Religion has already modified the action of evil in this world. It has created many restraints, organized educating influences and established great moral energies which batter and bombard sin. In consequence, men are of finer fibre, are educated more finely, are inducted into better habits from the morning of life. In short, men are in a civilized condition, and in many respects better, quite independent of their own personal volitions in the matter of religion.

Out of this fact arises an impression that hu-

Out of this fact arises an impression that hu-man nature does not, after all, carry such very dangerous elements in it, that men are not as had as they appear in society, or as they are reputed to be, and that the notion which prevails in regard to be, and that the notion which prevails in regard to the peril that inheres in human nature must have grown out of an exaggerating conscience, or out of some sort of fear. It is supposed that men are not so bad, nor in so much peril as they are sometimes represented to be. And men make a kind of a compromise with themselves, and say, "Perhaps it is necessary that ministers should deal in these exaggerated terrors and rhetorical representations; perhaps among the vulgar, and the low, and the hard, and the ignorant, there ought to be such acumination and such force, in order to drive truths into them; and it may amount in its results, in their case, only to what a much milder contese would amount to in the case of men of more sensitive consciences and more apprehensive minds." And so men consent that there shall be such representations; but they break the effect of them upon themselves, by supposing that they are for men of lower moral calibre than they.

bre than they.

This confidence of safety, this lessening estimate of the danger of human nature, is in marked contrast with the scriptural representations. mate of the danger of hilman initure, is in marked contrast with the scriptural representations. I have selected one of them to-night. Look at the enumeration that the apostle makes. He begins by saying, "Put on the whole armor of God;" as if he had said, "There is occasion for every part of it." And, as if they had looked around to see where the danger was, he says, "We wrestle not against flesh and blood." In other words, "It is not men, it is not armed hosts, it is not military force that you are most in danger of." "We wrestle," he says, "against "—and now comes the catalogue of spiritual forces—" principalities"—various sovereignities and dignities—"against powers, against the rulers of the darkness"—the ignorance—"of this world, against the spirits of wickelness in heavenly places." —for that is the exact, literal translation. Our version has, "spiritual wickedness in heavenly places."

Consider the august and eminent power that is shadowed in these words. They sound out to me with a great deal more meaning than I can express.

shadowed in these words. They sound out to me with a great deal more meaning than I can express. They produce upon my mind a result that I cannot put into language. No man that listens to music can reduce to shape the impressions that it makes upon him, nor analyze those impressions, nor explain why such and such pulsations of sound stand connected with such and such yearning feelings which he experiences. And there are parts of Scripture that affect me beyond anything that I can explain.

Our field of conflict is different from that on which men oppose each other. It comprises the whole unseen realm. All the secret roads, and paths and avenues, in which spirits dwell, are filled with a great, invisible host. These are our adversaries. And they are all the more danger

adversaries. And they are all the more danger-ous because they are invisible. Subtle are they? We are unconscious of their presence. They come, they go; they assail, they retreat; they plan, they attack, they withdraw; they carry on plan, they arek, they withdraw; they carry on all the processes by which they mean to suborn or destroy us, without the possibility of our seg-ing them. When, in physical warfare, the ene-my that lies over against us establishes the line of n new redoubt, we can see that; and when a new battery is discovered, a battery may be planted prosite to it: but no engineering can trace these invisible engineers, or their work. And there is something very august in the thought that the most transcendent powers in the universe, that fill time and space, are removed from the ordinary sight and inspection of men. It is a sublime and awful conception. It produces some such impres-sion on my mind as is produced by the idea of

haunted houses.

Did you ever go into one alone? You are courageous. You do not believe in witches, nor in spirits. You do not believe there is such a thing as a haunted house. Did you ever go into a house that was said to be haunted, at twilight, or at that that was said to be haunted, at twilight, or at that more mysterious and awe-inspiring hour, the hour of the early, tender moonlight? Did you ever raise the latch, and push open the door, and laugh at the idea of your being afraid, as when the hinges creaked, you started? A brave man you are, that does not believe in haunted houses? You step into the hall, and, finding yourself enveloped in darkness, you shrink back at the thought of some down-lunge or side-thust. But you do not believe that houses are ever haunted! You had intended to go from room to room, and explore the whole building; but something says to you, "Fool, why do you not look at it in and explore the whole building; but something says to you, "Fool, why do you not look at it in the daytime?" and you take discretion to be the better part of valor, and retire without delay. Not that you believe the house is hunnred; but the house that has the reputation of being haunted is a terrible thing for a man that has nerves!

There are many who do not believe that this world is the subgree of sail suiting.

world is the sphere of evil spirits. They do not believe that the heaven above is haunted; nor that the world beneath is haunted; nor that laws and customs, and usages, and pleasures, and vaxious pursuits are haunted. They do not believe in the doctrine of the possession of spirits. Nevertheless, I confess to you, there is something is my mind of sublimity in the idea that the world is full of spirits, good and evil, that are pursuing their various errands, and that the little that we can see with these bats' eyes of ours, the little that we can deelpher with these imperfect senses is not the whole of the reading of those wast pages of that great volume which God has written. There is in the lore God more than our phi-

ten. There is in the lore God more than our philosophy has ever dreamed of.

Against this view of the peril of human life because it is girded on every side by multiplied
powers, potential and sublime, that mean only
evil—against this view it is argued, sometimes,
that the benevolence of God would not permit
disembedied spirits to work mischief among men
on earth. In rendy to that I have only to say on earth. In reply to that, I have only to say that he does, right before your eyes, permit embodied spirits to work mischief among men on earth; and that through long wears. If devils are worse than some men, I am sorry for hell! If there is more malignity, more marice, more self-ishness, more heartlessness, more cruelty in the other world than in this, nam mistaken.

I do not conceive that a spirit is worse because it has lost its body. I have it is better. We seembodied spirits that are had enough, corrupt enough. And that is not all; not only do they love wrong, but they love those that do wrong,

and hate those that do right, and seek to bring them down to their level. And is it inconsistent with the character of a benevolent God, that the with the character of a benevolent God that the world should be full of wicked men? And if God will permit embodied spirits to do evil, how can you say that it is against the benevolence of God to permit disembodied spirits to do it? It is a thing which is beyond all controversy, that God does permit evil spirits to act in this world, with plenary power, so far as their own sphere of willing is concerned. Wicked men do have power, seconding to their education and experience of ing is concerned. Wicked men do have power, according to their education and experience, as well as good men; and they have the same opportunity for exercising their power that good men have. God makes his sun to rise on the evil and on the good alike, and sends his rain on the just and on the unjust alike. Wicked men in this world have a fair field and full sway. And why should you suppose that wicked spirits have not? I think modern mawkishness in this matter borders on the absurd. Man seem to be drifting ders on the absurd: Men seem to be drifting away from their common sense on this subject.

It is argued that the notion of evil spirits is a superstition of the past; and various forms of it are accustomed to be held up as grounds for laughter. Any development or form of any notion may be superstiting. tion may be superstitious, while the essential core of it is true. For example, if you look at the original notions of different races about God—the notion of Jehovah, or of Jupiter, among the Greeks; the notion of the Great Spirit, among the Greeks; the notion of the Great Spirit, among the Indians; or the notion of Brahma, among the Hindos—you will find that the mode of conception is the fruit of superstition. The attribution to the Supersmo Being of the lowest class of qualities, is superstition. But is the idea that inspires it—the idea of a Supernal Ruler—a superstition? And because the conceptions of timid men respecting the inhabitants of the other world have been accompanied by superstitions notions of witches, and sprites, and holgoblins, does it follow that which lies behind, and which gave rise to them—the belief in the existence of spirits—is a superstition also? I trow not.

Consider some points in this regard.

Consider some points in this regard.

An evil spirit may be consummately refined, may be learned. Our first thought in contemplating this subject is, that an evil spirit must be a vulgar thing. Doubtless there are vulgar spirits; but it does not follow at all that spirits that are the most potential, and most to be leared, are yulgar. On the contrary, where spirits are embodied, it is supposed that those that are the most cultured are the most powerful for evil. The most exquisite artists, the most deft and subtle statesmen, the men that have the most conciliating and plausible ways, they who have such qualifications as corrupt lobby-plotters possess, are regarded as capable of doing the most mischief. And I can conceive that a spirit of evil, so far from being a grotesque Caliban, vulgar, debased, and representing the lowest passion, should be made up of intellect, yea, and of some degree of moral sense, with pride intense, vehement and cruel. And I do not feel repelled from this doctrine by the predo not feel repelled from this doctrine by the pre-sumption of the vulgarity of spirits. There may be endless vulgarities about them; but I can con-ceive of ranks and files of spirits that excel in nobility, and that are crowned. And that is the presumption here. The apostle did not, as many do, suppose an evil spirit to be some toad, squat at the ear of men for the purpose of temptation. He says, "You fight, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spirits of wickedness in heavenly places."

There is no presumption, either, against the supposition that there are certain spirits whose office it is to assail particular faculties. I may say

supposition that there are certain spirits whose office it is to assail particular faculties. I may say by way, not of analogy, but of illustration, that there is no leaf that grows that has not its parasite. There is no fruit that grows which has not a special worm or enemy. There is no animal that has not some antagonist, either among insects or other animals. And we may well conceive that spirits of evil should address themselves to particular faculties. As, of physicians, some attend exclusively to the eye, some to the ear, some to the threat, and some to the chest or heart; so we may believe that of the evil spirits that are disintegrating human society, and deteriorating men, one may deal with the intellect, another with pride, another with approbativeness, some with pride, another with approbativeness, some with the affections, some with the appetites and pas-

the affections, some with the appetites and passions, and some with the moral sentiments themselves—for I suppose that by "spirits of wickedness in heavenly places" is meant those spirits that take hold of the religious elements.

There is no reason why we should not imagine spirits that employ, mold and direct separate faculties of the mind, and that are in some sense educators. "We know that there is an unconscious educators going on all the time are never one of ucators. We know that there is an unconscious education going on all the time upon every one of us. We are what we are, not merely by our transmitted nature; we are what we are by the soil that we live on; by the mountains and plains that are near us; by the laws and customs that act upon us; by the employments of the town and village where we dwell; by the controversies of our day; by the political institutions that surround us. All these things are, positively or negatively, forming us. By action or reaction, we are affected by them. And a man is what he is not merely by the qualities that belong to him natu-rally, but by the unconscious influences that are raily, but by the unconscious influences that are around about him. And why is it strange to suppose that there is an action going on of spirits? why is it strange to suppose that there are spirits of evil and of good, assailing and defending the understanding. Why is it strange to suppose that there are spirits at work upon the passions, the tastes, and the sentiments?

Moreover, there is great reason to believe that the spirits of evil—these principalities and powers; these dynasties; these cohorts, that seek to bring into subjection the mind—have taken possession of the great facts, and events, and constituted agencies of this world. There is reason to believe that they direct social influences. Why? Because we see that men, when they attempt to do good we see that men, when they attempt to do good or evil, at once perceive that there is a mode by which a man can inject his influence upon the customs of the community, and make them work for the benefit or for the injury of that community. They perceive that those customs can be corrupted to the degradation of society, or ennobled to the purification of society. The analogy is perfect. Spirits probably do the same thing.

The organic forms of society—its laws and in-stitutions—we have reason to believe that they are acted upon by a force basides that which men exert. We perceive that, when men legislate for justice, they come far short of that at which they aim. We perceive, when laws and institutions are established to destroy that which is evil, and to defend that which is good, that they fall; and we say, "How little they accomplish of that for which they were ordained!" And I can conceive of no reason why we may not suppose that these dynastics, these powers, these principalities, these spirits of evil, are able to control the great organic forms of society so as to make them pestilent and dangerous, and that may do it.

dangerous, and that may do it.

And the great industries and wealth-forms of life, with all their tendencies toward civilization, and refinement, and morality—which is the alphabetic form of piety—it is quite' possible that these may be possessed so that they shall come under the control of pride, and vanity, and self-ishness, and be made to serve the lower rather than the higher trustingts of more

than the higher instincts of men.

And religious organizations—these may be perverted. And have they not been? Have not the customs of society worked downward, in spite of the Gospei, institutional influences, and personal preaching and labor, that have been brought to bear to prevent it? And if it had not been for the winning influence of God's spirit on earth, would not justice in human affairs have rotted into corruption? And is it not true that the organic forms of society have tended to oppress men, and hinder their advance toward purity? Is it not true that their advance toward purity? Is it not true that the way of men has been blocked up, that the integrity of the law has been destroyed, and that the institutions of the community have been perverted, so that those things which were intended for men's protection have risen up about them like prison-walls, and deprived them of their orders and assembly a supersection. dinary liberties and safeguards? As a more matthe of fact, are not the great producing agencies and exchanging agencies—manufacture, merchandising, commerce, business of all kinda—under the supreme dominion of the God of this world? the supreme dominion of the God of this world? Are not the men that administer these things self-ish and wicked men? And is not this the case among Christians, even to such an extent that men say, for instance, of a man going to be a law-yer, "He cannot be a Christian?" I do not believe it; but do not men say so? Do not they say of a man who is going into merchandising, "He cannot carry his better conscience with him?" It is not so; but is not that what men say? And if such lathe impression, that prevails—and it is it not a fair indication of what the tendencies are?

Now, when I say that Satan, by his spirits of syil, takes possession of customs, civil laws, the organic forms of society, and the business of communities, and inspires them, and controls them, and employs them, many say, "That is correct reasoning; for do not men act as though the devil was in them?" Is it not the perpetual testimony of men that these things work degradation and that there is something or other the mattion, and that there is something or other the mat-ter with them? We know it is. And when God says that they are under the dominion of bad spirits that are seeking the destruction of men, where is the reasonableness of saying that it can-

You will see, too, that these things take place, not by the ignorance and wickedness of men alone. Your natural answer to what I have been alone. Your natural answer to what I have been saying will be that these things are corrupted by contact with man; that it is on account of his wickedness that they work mischlef. I admit that to a great extent man does corrupt what he touches, but that is not a sufficient explanation. For we know that this degradation exists in spite of knowledge, and in spite of the most earnest strife to the contrary, as if there were some mightler power than man's confined in these institutions, and laws, and tendencies. Good things that men long for—things that society suffers for the want of—these, when they are procured, tend to want of-these, when they are procured, tend to run down. For instance, for the sake of getting at the simple principle of justice in law, nations have submitted to revolution, fathers have given have submitted to revolution, fathers have given their sons to the block, scores, and hundreds, and thousands of men have laid down their lives on the field of battle. This has been the history of the world from the beginning. And when justice is once infixed in law, it is the interest of every man to keep it there. But it seems as though, the mo-ment it began to have a place there, there was something ready to pull it down. And justice becomes imperfect, and more and more corrupted by selfishness, and entangled by evil. And as, when the insect is caught on the web, the spider issues from its hiding-place, and, with its long legs, rolls the helpless victim over and over, and secures it against the possibility of escape; so, when justice becomes perverted and is caught in the snares that men have set to catch it, it is rolled over and over, and bound hand and foot, by these great human spiders that come out of their holes to prey upon the divinest qualities of individuals and society.

Now, you cannot say that it is because men are ignorant about justice. You cannot say that it is because they are so imperfect as not to be able to because they are so imperfect as not to be able to behold it. There is a force that seems to degenerate it and hear it down. And I know of no explanation more natural and philosophical than that principalities, powers, rulers of the darkness of this world, spirits of wickedness, even in heavenly places, are striving for the possession of the great essential ideas and instruments of the present life. I believe it thoroughly.

Men may say that all things pass through a kind of period, and that this corruption is the result of that. It seems to me that such reasoning originates in a loose use of analogies. It is true that fruit does run through certain periods. First,

that fruit does run through certain periods. First, there is the blossoming; then there is the fruiting; then there is the fruiting; then there is decay. Decay is a natural state beyond ripening. And we say of fluids, that they run through a And we say of fiulds, that they run through a saccharine state, and then through a vinous or acetic fermentation. But no man is so blind as to suppose that moral qualities undergo fermentation, as though they were grape-juice, or apple-juice, or any other fluid. It is a misuse of physical analogies to suppose that these qualities have periods through which they pass, of blossoming, fruiting, ripening and decay. There is nothing of the sort except in physical things.

The slow growth of the human race; the endless succession of failures of nations; the thwarting of men's best intentions; the bankruptcy of the best tendencies of society, and the powerful augmentation of the worst; the subordination of the higher faculties of the mind, and the supremacy of the lower; the weakness of that which in

cy of the lower; the weakness of that which in the economy of God was meant to be the strongest-reason and moral sense-and the almost on .est—reason and moral sense—and the almost om-nipotence of that which was meant to be the weakest—the passions and the appetites; the in-competency of the best laws to restrain the evils of society; the perversion of moral ideas; the suborning of all things to selfishness; the want of truth and equity; the corruption of religion— these things are inexplicable on any other suppo-sition than that there are nighty newers at work sition than that there are mighty powers at work above the agencies of nature, and beyond the will of men; that there are spirits of wickedness that are abroad in the world, and that render life

Ah! you can lock and bolt and bar your door against the burglar or the thief; but who can find lock or bolt or bar that shall keep out malaria and atmospheric diseases, that make their way and atmospheric diseases, that make their way through every crack and crains and crevice of our dwellings. If men only had to contend against their fellow-men, they might find relief; but since it is the mighty agencies of time and space, subtle, wonderful and inexplicable, against slept for many nights, and I've a notion that you burning, and the lights gleaming.

The through the very doubtful if you get well at all, if you don't have rest. You have n't doors or shut up the windows, but show have to contend, who can force wen. which they have to contend, who can forge pons with which to oppose these? It is not safe to live. Human life is in danger under the best conditions. There are no circumstances, except where a man sits under the shadow of the wings of the Almighty, in which there is safety. If God stands between me and my adversaries I am safe. Without God's protection there is danger—multi-plied danger—danger which no man can estimate. We may exaggerate in this or that particular representation of this subject; but the fact of the peril of human life cannot be exaggerated. It is not in the power of lauguage to exaggerate it. It is more multifarious, more intense, more fatal, and not less, than the most extravagant statement can

make it appear to be.
On the other hand, I believe that there are On the other hand, I believe that there are angels of light, spirits of the blessed, ministers of God. I believe, not only that they are our natural forms of the state of the ral guardians, and friends, and teachers, and inthencers, but also that they are natural antagonists of evil spirits. In other words, I believe that
the great realm of life goes on without the body
very much as it does with the body. And, as here
the mother not only is the guardian of her children whom she loves, but foresees that had associates and evil influences threaten them, and
draws them back and shields them from the impending danger; so these ministers of God not
only minister to us the divinest tendencies, the
purest tastes, the noblest houghts and feelings,
but, perceiving our adversaries, caution us against ral guardians, and friends, and teachers, and inbut, perceiving our adversaries, caution us against them, and assail them, and drive them away from us.

The economy, in detail, of this matter, no man understands. All we can say is, in general, that such antagonism exists; that there are spirits that seek our good, and other spirits that seek our seek our good, and other spirits that seek our harm; that there are spirits that seek to take us to glory, and honor, and immortality, and other spirits that seek to take us to degradation and destruction and damnation; and that God superintends the mighty trial. Human life comprises a vaster sphere than it ordinarily enters into our parrow minds to conselve; and God looks on to narrow minds to conceive; and God looks on to see the results of the experiment which is being wrought out.

In view of these remarks, I would say, first, that evil spirits are neither mean, nor little, nor despicable. Though they are wicked, they are grand, their ambition is grand, their powers are wonderful, their sphere is sublime. And no man is living sensibly who lives securely and trivially. No man is a sensible man who says that the doctrine of evil spirits is a mere superstitious notion, and treats it as such. It is a reality—an august reality; and every man who values his soul, and who has a sense of manhood and immortality, should take care how he indulges in light, casual, trifling thoughts on this subject, and give heed to such solemn words as those which were uttered In view of these remarks, I would say, first, such solemn words as those which were uttored by that honest, truth-speaking man, Paul, when he said, "We wrestle not against fiesh and blood, but against principalities, against the rulers of the darkness of this world, against spirits of wickedness in heavenly places."

Written for the Banner of Light WILD VIOLETS.

BY ENNA TUTTLE.

Oh, beautiful wild violets, Fresh from the woodland mosses, Your heads are bowed as if, like mine, Your lives have known some cross Which of the winds have scolded you? What proud tree called you humble? Don't mind it, sweets! you shall be loved Until this heart shall crumble,

Dear angels of my earlier days! How many bright May mornings Your melting blooms and emerald leaves, Have been my sole adornings. You seemed to me at eve to pray, Heaven's dewy baptism globing Into a brilliant on your head, To grace your azure robing.

Sweet rustics, in your frocks of bine, What heart has never blessed you? What hand, which saw you near enough, Has not in fondness prest you? What poet, since the world began, But wreathed you in his rhyming, And bore you up the rugged mount His weary feet were climbing?

You tell us such exquisite tales About the season's blooming; How all the air is full of joy, And heavy with perfuming. You loose the pinions of our dreams: Until they fly like starlings, And every mouth rings out the chime, "Our sweetest country darlings!"

I press you to my lips to-night, And shut my eyes in dreaming; I see an angel face lean out, Illumed with Heaven's beaming! Two Springs ago, and her light feet Ran early out to greet you; To-day you bloom four feet from her, But she wakes not to meet you!

I say untruths. I know too well: That Heaven holds her in keeping To tell you such unwholesome things, And pain her soul by weeping. 'T is an old thought which haunts us yet, But dates from darker ages; The world is learning better things, From new and glowing pages!

Children's Department.

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

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

[Original.]

Patience Pettigrew's Best Parlor; HOW IT GOT AN AIRING.

"But, Mr. Reives, the carpet will fade, and the flies will soil the curtains, and Will will run in

with his old boots on! I can't think of it!" This Patience Pettigrew said with much earnestness in reply to Solomon, who had been urging the necessity of moving her into the parior.

"Well, Miss Pettigrew, Tagree that all that is very likely to happen; but we must balance good and ill in such cases, and see which is the greatest. There is comfort, coolness, quiet, rest, sleep, the beautiful trees, the glimpse of the hills, the fine old picture of the Madonna, with her heavenly face-all these are to be balanced against the cor. won't sleep till you sleep in that peaceful parlor of yours. I remember it in olden time, and if I do n't forget, there is something near to heaven in that room.

Patience lay a few moments and considered. She did n't really want to try to walk the golden streets of Jerusalem yet, though she had sung about them and the golden harp for so long a time. Even with her aching arm, and her fevered head, life had still a charm for her greater than the prospect of the golden glory. And so she concluded to try if Solomon's remedy was better than the doctor's. So a bed was prepared, and Solomon placed it where she could lie and look at the hills through the window, and at the sweet faces in the pictures about the room. And when she was moved in Solomon's strong arms, and lay there gazing into the far-off sky, she fell gently asleep, and Solomon sat in the great arm-chair and smiled, while Will crept in softly, and sat on a stool at his feet.

What a wonderful place was that parlor to Will! He had a few times had a glimpse of its interior through the half-opened door, but it was dark with its closed blinds and draped curtains, and he only caught the sight of a half-revealed face that had eyes so beautiful that he thought of the stars and blue violets, as he saw them. But now he sat within its sacred enclosure, and the bright light came in between the half-opened blinds, and nothing obstructed his vision. First of all, he looked at the beautiful face-so full of love was it, and so gently it smiled on him, that Will held his breath, expecting to hear a voice call him by name. There was something in the face that wakened dear memories. He thought of warm, loving arms that once enfolded him, and sweet kisses shed upon him, as raindrops kiss the flowers. He thought, too, of a quaint old room, beantiful with sunlight, and with soft echoes through its walls, as of bird-like songs.

"Whose is it?" he whispered, softly, to Solo-

"She will tell you when she wakes, if you ask her."

Beside this picture was another-a sweet, loving face, too; but the eyes were not so tender or so gentle, and the mouth was not so full of sweet words, Will thought. But there was energy and

Patie once, long, long ago. Oh, that I should ever have grown to look like this!" and she looked at her worn, bettered hands. "And I dreamed too, that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that she was young yes, that other picture, your that is not your than the picture were." mother's; it was just like her, and she never grew that is hely and pure and gives us pure joy, be-

Will listened as if he was hearing a beautiful story, and looked into the loving eyes of the ploture with a glad, wishful smile on his face.

"And, Will, I was glad I dreamed all this, for now I shall love you better; for I saw how she loved you, and touched my hand with yours, that I might be like her to you; but I can't be that. But, Will, don't let the chickens into the yard again: I heard them."

Solomon smiled as the beautiful vision fled from Patience's mind, and her anxious fears returned.

"Never mind, Miss Pettigrew; I'll be responsible for phickens and hens, and cats and dogs, sald he, "If you'll only sleep and dream again." And she fell asleep with Will's hand in hers, and sweet dreams came again. And they sat there until the twilight came, and the evening star looked in at the western window. Then Patience roused herself, and begged Solomon to talk a little, just to keep her from thinking again.

"Well," said Solomon, "I've been thinking about best rooms, and I'll tell you about my house, if you like. Well, I had a house that had a good kitchen and dining-room, and a very fine parlor. Oh, such wonderful pictures as there were there, and stores of books, and wonderful things more than I can tell of, or really understand even now. But what was strange, I never used my parlor. I lived in the kitchen and dining-room, and never let light into my parlor. No weary traveler ever looked up the dusty road and said, 'There's our Solomon's blinds open; how cheerful it is; I feel rested at the sight.' No wanderer on a dark night ever saw the light in my parlor window gleam to cheer them or guide them on their doubtful way. No; I kept my parlor locked and darkened. I might as well not have had one at all, for all the good it did me. My best room was useless. No warm, welcoming fire burned on its hearth and lighted its dim shadows. At length a stranger came to my house, and the dear little child would not stay in the kitchen, but brought fagots and kindled a fire in my best parlor. How they glowed and crackled, and how the pictures gleamed! Then I opened the blinds for her sake, and let in the warm sunlight; and what gladness we had there! I showed her the pictures, and opened the long-closed books, and there never was a happier heart than hers; and mine, too, glowed. I piled on more fagots, and never let the fire out day or night, for her dear

sake."
"Now, Mr. Reives," said Patience, "I have known you ever since Nettle was born, and you never lived in such a house at all—do n't be fooling me!"

"But I'll convince you before I get through that I have just such a best parlor, and that I live in

Will looked doubtful, and remembered Solomon's old kitchen.

"I was delighted soon to find that many poor wanderers came along and took a look at the light in my window, and seemed full of courage and hope. One spring morning a little boy looked in, and seemed very well satisfied, and ever since he has found a welcoming light there. And the sick, and lame, and tired often want to see my best parlor; so I take down a picture and show to them, and I give away books, but they all return to me again.

Well, after a while my little angel that opened my parlor went far away; but I have never shut it up, for I fancy that just as the starlight reaches us through the long spaces of air, so my light from my parlor may gleam up even to her home. I have determined, anyway, never to close the doors or shut up the windows, but to keep the fire

One night-oh, how dark it was!-there came a dreadful storm; the winds swept over my house, and the lightnings flashed, and the thunders rolled. It was fearful; and I said, 'Now I must close my window, and put out my light. Who could expect me to keep it shining in such a storm?' But just then, through a rent in the clouds, a star gleamed forth. How bright it glowed, in contrast to the darkness. 'No,' said, I I will not shut up my parlor, but let its light TALKS WITH MY YOUNG FRIENDS. shine. The storm shall not terrify me, or the darkness make me afraid. And so I kept my best parlor cheerful and full of light, and afterwards I learned that many had been watching my light. 'If Solomon's light goes out,' they said, 'then we may as well give up and perish in the storm.' How glad I was that I had let my light shine, as I heard their words!

One night there came to my door a poor beggar weary and foot-sore he was, and hungry and thirsty. He came to my kitchen door, and I took him in and gave him his supper; and when he had finished, I said, 'Will you walk into my parlor?' and I gave him a comfortable seat by my warm fire, and I showed him my pictures, and gave him books. His tattered garments hung about my best furniture like an opened bundle of rags; but the light on his face grew brighter every moment, and when he rose to depart, his face fairly shone. All at once he disappeared, and I heard sweet music and singing: Inasmuch as ye did it unto the least, ye did it unto me.' Oh, how glad I was that I had not closed my best parlor against him." "Excuse me, Uncle Solomon," said Will, "but

I can't help asking what you do mean, for of course I know you don't mean a real parlor," "Why, of course," said Patience, "he is only telling a story to please you."

"By no means," said Solomon; "your best paror, always shut up, 'minded me of that house we all inhabit. I mean our bodies. I call the love of eating and drinking, and enjoying what the senses give us, the kitchen. It is a very good and necessary part of the house, but it is n't the best room. But it is, nevertheless, the room many people choose to spend most of their days in. The best room in my house is my love of knowledge, goodness, purity, and all that makes me a thinking man, or a good man. Love is the light and

voice was gentle, almost leving, at the portinued; blass the world. And 6 for you too, Will, I "Oome, Will, I had a dream. I thought I was a prayed: 'let him not go into the kitchen of self-giff again, just like that picture, for that is my ishness to live, oh bequithil light of the world, plattere. Yes, old Patience Pettigrew was pretty but begin to farnish his parlor, and hang up plo-

combe as a beautiful ploture in our memories: and these memories we can make bless others as well as ourselves."

"And the begger boy, Uncle Solomon?" "The beggar boy meant those poor, wretched souls, who have had no chance to fix up or furnish their best parlor; those that have never been taught, and do not know hardly that they have any powers of mind or heart; only just the desire to be fed and clothed. In helping such, and trying to open their best rooms, and shed light into their minds, we bring the Christ very near to us, who said that a kindness done to the poor and despised, was just as sacred and holy as if done to him. Thus, Will, you see that you have a beautiful room all ready to be furnished and lighted up. Your mind is the ruler there, and puts in all the furniture; and your love and goodness are the light and warmth. There are wise men who have fine apartments, but they are not lighted up by love, and so few are the wiser or better for them."

"Oh Solomon," said Patience, "do bring lights quick, and let my parlor windows be lighted up once more, that everybody may be blessed by the sight; for I imagine that those people that keep dark parlors, are the ones that keep their soulparlors dark, too. Bring plenty of lights, and Will, you come in here every day, and look at all the pictures, and read the books as much as you like. They were your grandfather's, and he thought I would read them; but I went into the kitchen and put out the light in the best parlor."

So the lights gleamed forth from Miss Pettigrew's parlor as they had not done since old Jacob Pettigrew died-that good old man that loved the whole world, and sought to bless it by living in it. Far through the village gleamed the rays, and people ran to each other's houses saying, "see, there is a light in Patience's parior; what does it mean? She isn't dying is she, and wants help?"

So they went to see; and one and another came and looked in, and saw Patience lying there, with a pleasant smile on her face and a cheery word for each one. Solomon suggested that it might make her nervous to see so many of her neighbors.

"Oh no, no, let them come. Let the light shine; and Will, just take those poor Shivertons into the kitchen, and give them the bread and cheese, and I'm only sorry there are no doughnuts and cake. But, Will, shut the pantry door to keep the flies out. You see, Solomon, that I shall always have a look after the kitchen of my house, if I do live in the parlor."

And from the walls of the parlor looked down the loving eyes out of the pictures; and one almost fancied that the lips moved in thanksgiving, that the darkness and chill had departed from their life also. Yes, Patience Pettigrew's best parlor had taken an airing; would it ever be shut up again? Will wondered, and Solomon wondered; and Will thought of his own best room, and wondered how he could begin to furnish it. He concluded he had best build a fire first. So he went up to his aunt, and putting his Hand gently on her head, said:

"Aunt Patience, I am so glad you let me see my mother's face, and I wish I could be half as good to you as she was."

"Well, Will, you're a good boy"—that was the first time she had ever said so—"only a little mischievous; but we will be the best of friendsonly don't let the hens scratch up the garden. And, Will, I did n't show you her picture, because folks say it is n't good for boys to be crying around, and thinking of dead folks."

"But she is n't dead, Uncle Solomon says so; she is just like a star, and her light is shining, and perhaps our lights will reach her, if we make them bright enough."

Aunt Patience brushed away a tear, and turned her head away as if she wished to sleep; but she wished to think if what Will had said could possibly be true. And so out of that dwelling, through the ministry of pain and suffering, shone a brighter light of love than had shone for many a day.

NUMBER SEVEN.

We have had beautiful summer-like days, full of sunshine and the songs of birds. The air was full of the fragrance of the apple blossoms and the tender leaves. And now we have a dark, gloomy storm. Thick mists shut down over the hills, and where the forests lie, only a deeper shade as of a heavier cloud is discerned. But who has any doubt about the goodness and use of this May storm. We all are very glad in it, because the springing grass and the growing leaves needed the clouds and the rain; and through the shadows the pretty columbine and the violets look up trustingly and thankfully. I have just seen a cluster wet with the heavy mists, and they seemed to be fairly laughing.

Now and then come to us all in this life, many dark and stormy days; days of trial and sorrow. If you have never found any, then you can only imagine what they are. Sometimes sickness is the trial; sometimes it is the loss of dear and beloved friends from our outward sight; sometimes it is feeling alone in the world, with no one to love or care for. Then there are the stormy days that an ill temper will bring, and fretfulness and hate. We are in this world very much like the growing tree. If we were all grown and perfect, it would not so much matter whether we had anything to improve us. But as we are only just heginning to put forth our leaves, and have hardly any of us reached the beautiful spiritual summer, we need all sorts of trials that are like stormy days to try us. If we can only have faith enough to hope that the sunshine and light will come to us again, then we shall thrive as well as the columbines and the violets.

There is a dear, friendly robin building his nest not far from my window. He was disappointed in his first efforts, and now he is trying again to find a home. He too, seems quite reconciled to such solemn words as those which were uttored by that honest, truth-speaking man, Paul, when the said, "We wrestle not against fiesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spirits of wickedness in heavenly places."

"Pa," said a little seven-year-old fellow, "I guess our man Ralph is a good Christian. "How so, my boy?" queried the parset. "Why, pa, I read in the Bible that the wicked shall not live our ever since lie was a boy!"

The following is the conclusion of an epitaph on a tombtope in East Tennessee: "She lived a life of virtue, and diedof the cholers-morbus, caused by cating green fruit, at the early age of twenty-pow days, and cyclose beyond, and opened her eysten't was a small little system of virtue, and diedof the cholers-morbus, caused by each of virtu

Written for the Banner of Light. THE NATION'S GALLANT HEROES.

BY JOSEPH D. STILES.

At Duty's stern but sacred call, Forth from your Northern homes you went, To resoue, from Disunion's thrall. The stars within our firmament.

When Treason's power was at its height. And palsied seemed both heart and hand. And dark and low'ring was the night That shrouded our beloved land;

With firm resolve and purpose great, You sprang in season on the deck, To save the good old Ship of State From going down, a perfect wreck.

You saw your country's honored flag-The emblem of the free and brave-Displaced by Treason's loathsome rag, That bloody symbol of the slave.

The vision made your very blood To boil within your patriot veins, And firmer in the van you stood, Resolved to wipe away the stains,

Which traitors vile had sought to bring Upon our star-bespangled flag; Swore in their very teeth to fling Destruction to their hated rag. When cannon shot and Minie balls

You promptly answered all their calls, And hurled the traitors down to hell! You tore their pirate flag in shreds. Consigned it to rebellion's grave. And o'er their vile, dishonored heads.

In thick profusion round you fell,

You raised the Banner of the Brave. How sweet to you must be the thought. The consciousness that you have stood In Freedom's sacred ranks, and fought For your beloved country's good!

Death, with its horrid visage, stared . You in the face from camp and field, Yet, foes of every shape you dared, The form of Liberty to shield.

With cannon, sword and bayonet, You marched to meet the treacherous foe. And with unflinching valor met And laid the haughty Southron low.

All honor yours! Oh gallant sons! Most nobly have you played your part; Your well-poised bayonets and guns Have stilled the beats of rebel hearts!

High to the heavens you've helped to raise The gorgeous ensign of the free; To God be everlasting praise, Who gave to you the victory!

But many of the patriot braves, Who went with you with high hopes flushed, Sleep by old Ocean's murmuring waves, Their voices are forever hushed.

Oh! nevermore to sound of drum, Or call of roll, will they respond: They've left the camp and battle's hum, To join the swelling ranks beyond.

No more you'll meet them in this world, These valiant soldiers of the Lord, Their war-worn banners they have furled, And gone to reap their just reward.

A glory sanctifies each fame, Bright laurels twine around each brow. Nations, before each hallowed name, In reverential homage bow.

Their work was bravely, nobly done, Their lives they gave for Freedom's good; And through their labors they have won A nation's deathless gratitude.

As long as time and memory last. These heroes will remembered be: Their pleasant lots with those are cast. Who died to make their country free.

There, in their ever sacred beds, Oh! let them calmly, sweetly sleep; The holy stars shall bend their heads, And o'er them ceaseless vigils keep.

Should foreign or domestic foe. . Seek e'er again our land to thrall, Columbia's gallant sons, I know, Will promptly heed her sacred call.

A Few Leaves from Father Robiuson's Scrap Book.

This is the title of a work lately issued by A. J. Davis's father-in-law, Chauncy Robinson, whose recent departure to the Summer-Land is recorded in another column. The following appreciative notice of the book and its author is copied from the Orleans American of May 3d:

"We have had placed upon our table a pleasant memorial book entitled, 'A Few Leaves from FATHER ROBINSON'S SCRAP BOOK.' It is a volume of a hundred and fifty pages, printed on heavy tinted paper, bound in morocco cloth, and put up in the best style of the art generally. The frontispiece is embellished with photograph portraits of 'Father and Mother Robinson,' and the whole is 'affectionately dedicated' by them 'to their descendants.' The volume contains an autobiographical introduction, and is made up chiefly of articles contributed by Mr. Robinson to different papers, and of letters addressed by him to public men on various national topics, during the last twenty-five years. Quite a number of these have been given to the public through the columns of the American within the last few years and

last twenty-five years. Quite a number of these have been given to the public through the columns of the American, within the last few years, and are here preserved in a more substantial form.

Father Robinson is a man who thinks broadly and feels deeply on all subjects involving the rights and luterests of Humanity, and the moral and social progress of Man, and it is not therefore strange that he should be found battling, even fiercely, against Slavery and Rum, the two archfiends of the race, during his whole life; Many of his neighbors have thought him fanatical for this, and charged him with being impracticable; but men who comprehend the full magnitude of a great wrong, and whose keener instincts revolt at monster abuses, however popular, are generally Badicals. They are never satisfied with half-way measures. They plant themselves on the immutable principles of Justice and Right, to begin with, and then labor to bring the world up to their standpoint. Such men are rarely or never popular during their lifetime, because they live on a higher plane than the world around them; but after years are not slow to do them justice, and History, not unfrequently, crowns their names with immortal honors. Without such men progress would be impossible; with them, no wrong, however interwoven into the political and social fabric, or abuse, however venerable or gilded in outward ornamentation, but can be toppled down and ground to powder.

With kindly wishes for the brave old man whose

outward ornamentation, but can be toppied down and ground to powder.

With kindly wishes for the brave old man whose portrait stands sentined at the opening of this volume, and a deferential bow to the thoughtful faced Mother who, looks out from the other page, we take leave of the book before us, trusting years yet of peaceful quiet to its author, and pleasant methories to ourselves as often as we shall take it from the shelf to iddnire its faultiess typography, or oull wholesome thoughts from its negec."

It costs more to avenue wrongs than to hear

For the Banner of Light. Parzanzin, the Sister of Montezuma.

BY MRS. LOVE M. WILLIS.

Nature reveals her beautiful laws in all ages and countries, and as we bridge over the three hundred and sixty-two years since Montezuma the Second clothed himself in the royal robes of the flourishing country of Mexico, we find ourselves among a people outworking through art and civilization a destiny not unlike our own. We find in them the same recognition of a supreme ruler of the universe, and the same attempt to understand his laws, as far as they relate to the human spirit. The thoughts and recognition were crude and dim, but they influenced the life and the motives.

When a child was born in Mexico, it was bathed and the attendant said," Receive the water. May this bath cleanse thee from the spots which thou bearest from thy mother, purify thy heart, and give thee a good and perfect life. Lovely child. the gods have created thee in the highest place in heaven, in order to send thee into the world; but know that the life on which thou art entering is sad, painful, full of uneasiness and miseries. May God assist thee in the many adversities which await thee." Thus with a recognition of the struggle that awaits a human soul in outworking its human destiny, we may infer that the sister of Montezuma, Parzanzin, was ushered into the world. As the star that then governed her family was not propitious, she was again bathed, to wash away, if possible, some part of the unfortunate destiny. We only gain glimpses of her life by means of that of her brother, but it requires no vivid fancy to place her in that land, rich in tropical beauty, and glowing with the magnificence of gold and gems, and to trace her path up to the time that her brother was crowned king. This occurred in the year 1502. The royal dignity was given to him on account of his prowess in arms, and of his sanctity as a priest.

In his youth he had distinguished himself in the wars of his country, but in later years he had devoted himself to the services of the temple. His reign was one of magnificence, but he failed to win the love of his subjects. His sister sympathized more with his religious aspirations than with his desire for warlike renown. His palaces were luxurious, being surrounded with extensive gardens, filled with gorgeous flowers and every variety of shrub. Fountains of water playing gave refreshing coolness to the air. There were tanks filled with fish, and a menagerie of all kinds of animals.

The residence most loved by the family of Montezuma was on the royal hill of Chapultepec, where were the mausoleums of their ancestors. From its windows one could behold an unbroken expanse of cultivated fields and beautiful gardens. Two statues of the monarch and his father, cut in bas relief in porphyry, were in the grounds, and magnificent cypresses more than fifty feet in circumference spread their grateful shade.

It was in the year 1509 that Parzanzin closed her eyes in a calm, death-like sleep, and her friends mourned for her as dead. Her brother expressed his sense of his loss by a pompous funeral. Her body was attired in a manner suited to her condition in life; it was sprinkled with water, and decorated with strips of paper, which were to be of service on her entrance into the other life. On giving to her the first piece, the attendants repeated, "By means of this, you will pass without danger between the two mountains which fight against each other." With the second, they said, "By means of this you will walk without obstruction along the road which is defended by the great serpent." With the third. they said, " By this you will go securely through the place where is the great crocodile." The fourth transported safely through deserts; the fifth, through the eight hills; the sixth, gave passage through the sharp winds.

They also burned all the garments of the deceased, in order that the heat made by their consuming might defend them against the cold. It was common to burn the bodies of the dead; but light, heat, etc., or light, heat, etc., arise out of Parzanzin escaped this destiny, and was placed in a subterraneous chamber in the palace garden of Chapultepec, and the place was covered with a stone. According to castom she was placed in a sitting posture, and gold and precious stones were buried beside her.

When all these ceremonies had been performed, and her loss was still fresh in the hearts of her friends, she was left to the silence and calm of her sleep. Her spirit had indeed passed beyond the portals of flesh, but had not severed entirely its link to the body. The following day she awoke, and returned again to the world. She sent immediately to her brother, to inform him of her renewed life. Astonished and incredulous he hastened to her, and she spoke the following words to him: "In my death-state I found myself placed in the centre of a great plain, which extended further than I could see. In the middle I saw a road, which, at some distance separated into several footpaths. On one side a torrent flowed with a terrible noise. I was about to swim across, when I saw a beautiful youth, clothed in a snow-white shining garment, who took me by the hand, and said 'Hold; the time is not yet come. God loves you, although you know it not. He then led me along the river bank, where I saw a number of human skulls and bones, and heard lamentations. On the river I saw some great ships filled with men of a foreign color, and in foreign dresses. They were handsome, and had beards, helmets and banners. 'It is God's will.' said the youth, 'that you should live and be a witness of the great changes to come over this kingdom. The lamentations arise from your ancestors who are expiating their sins. Those in the ships will, by their arms, become master of this kingdom; with them will come the knowledge of the true God. At the end of the war, when that bath which cleanses from all sins shall have become known, you are to receive it first. and by your example incite others to the same. After this speech the youth vanished, and I found myself alive. I pushed aside the stone, and was

once more among men." This revelation must have produced a great effect upon Montezuma, for he was naturally inclined to heed the wonderful occurrences that boded good or ill to his nation or family. A few years later one of the great turrets of the temple took fire without any apparent cause; three comets were seen in the same year, and a strange light broke out in the East, and spreading through the heavens, shed its light in a flood, emitting sparkles, as if the heavens were "powdered with stars." The astrologers foretold woe to the country. Parzangin, remembering her vision, retired into seclusion to await the destiny that seemed

to her inevitable. When indeed the Spaniards came, fulfilling her vision in their appearance and mode of approach, vision in their appearance and mode of approach, in their bearded faces and arms, no wonder that facts.

Montesuma hestisted, and ecomed to lose the And now one word as to the unworthy insinuating change of proving all their prophecies false. He had not design to fight against destiny, neither that all of each discourse was inspirational and would be contend against the supprov. powers, would be contend against the supprov. Downs, and tell him, as I have often told others in reply

the warlike nation that had made him king.

His sad history has been made familiar to us. under the influence of the Catholic clergy. She had reached the fulfillment of her vision, and the in shining garments appeared unto her, she beheld herself touched by the sacred water, and glorifled by the sacred sign.

Of course we must take from this history some part of its marvelousness, by remembering that could have their names on paper to refer to. And such an account could come only through the religious channels that were always ready to magnify that which would increase the renown of the Church; but we have good evidence of the death-sleep of Parzanzin, and we know that she was baptized in 1524. The chronicler that has left us the relation from her own lips that we have quoted, has shown us how certainly and naturally, in all periods of the world's history, the spirit reaches through its bounds of flesh and passes the limits of the senses, and proves its immortality by its action independent of these. We are wont to call that marvelous and supernatural, which is only life revealing itself in more truly natural methods.

Mr. Finney's Rejoinder to Dr. Stone's and Mr. Bitchle's Letters.

BRO. COLBY-In your issue under date of May 12th. I find two letters in reply to my note concerning the published report of one of my Troy lectures. And as these letters do me great injustice, I ask a space for a rejoinder.

I was annoyed at the imperfections of that report. And my friends who did not hear the lecture, but knew something of my published lectures heretofore, complained to me, by letter, of the evident incorrectness of that report, and have gone so far as to ask that I write out a corrected report thereof.

And beside, I did feel and do now feel, that I. myself, am the most competent judge of the correctness or incorrectness of any report of my inspirations and peculiar views. I am never so inspired as not to know what I am saying. The more inspiration I have, the more intensely conscious am I of the truth I utter,

Now as to the correctness of the report. And lst: Mr. John Ritchie did not report one half the title" of my lecture. He says, "If I heard Mr. F. aright, etc., the title of his lecture was 'The Correlation of Forces." I say that was not the title of my lecture—not half of it. And if he will look into the Troy papers, he will find he is wrong here. Bro. Starbuck took my subject from my hand, and published it in the Troy papers, and in this particular instance made a little mistake. It stood in the paper thus: "THE CORRE-LATIVE AND EQUIVALENCE OF PHYSICAL AND SPIRITUAL FORCES." And this mistake I corrected at the time of the lecture. But the reporter took no notice of the fact; and if he was so inattentive as to omit one half or more of the title" of my lecture, what can be expected when he comes to deal with the body and substance of the lecture itself? Such mistakes may be common and excusable—but they are mistakes. And in this instance, it was a mistake on a very important point, as any one at all familiar with science would see. My subject was "The Correlation and Equivalence of Physical and Spiritual Forces." And all the attentive portion of my Troy congregation know it was.

I did not indicate in my note a tithe of the mistakes in that report. To make an exhaustive criticism, would occupy far too much space and time. I indicated the one in the sentence " either this force called mind arises out of that force called cognition," etc., as a glaring one. And so it is. "Cognition" here is used where another word or phrase should be used. Can mind arise out of knowledge, when knowledge itself presupposes mind? Certainly not. What I did say was this: "Either this force called mind arises out of mind." The thought was this: either light, heat and other forms of force are primordial, or spirit is primordial. To represent me as saying that mind arises out of an act of mind, is ridiculous. No wonder that my friends ask me to correct this report. The error in reference to Descartes the reporter admits. There are many other worse errors than these. Take the following as an instance: The report represents me as saying at the beginning of the fourteenth paragraph, The animal world exists in the vegetable world but there is an advance in the animal over the vegetable world." Inever uttered such a sentence. What I said was, that the primordial forces which unfolded the vegetable world, also unfolded the animal world. The thought was, that the original power, which became only life in vegetation became sensation in animals. It is absurd to represent me as saying that "the animal world exists in the vegetable world." It is stupidity itself, which could make such a statement for fact.

Every schoolboy knows better than this. But there are many other mistakes. Some whole paragraphs are so changed as to be scarcey recognizable to me. Here is another mistake This earth and all its creatures, this universe composed of its millions of revolving worlds, is only a vast symbol of the contents of the brainreason." I did not utter this sentence as it stands here. In place of the word "brain," read Infinite Spirit, and then Eternal Reason in place of " reason," and you will have what I did say. The idea, as any one can see, is, that the external universe is but the image and form of the contents of Divine Intelligence. But to make me say "brain" instead of "spirit," is to mistake the whole idea.

But I will not further indicate the mistakes of the report. I have, while in New York some years ago, looked over the reports of my lectures, and prepared them for publication. And the reporters have all told me that I talked so fast they could not report my lectures in full. And often have I been urged by them to talk more slowly. And I found in those reports, with only two exceptions, (and in these cases I succeeded in "going slowly,") many half-formed sentences, the last parts of which were left out, because the reporter could not keep up with me. I know it is a defect to speak so rapidly; but it is a sufficient cause for imperfect reports of my lectures. One of the best reporters in New York told me he could not take a verbatim report of my lectures when I spoke so rapidly. And for Mr. Stone and Mr. Ritchie to pretend that they gave a verbatim report of my lecture, is absurd to me. I know John Ritchie did not give a verbatim report of that lecture. And I do not blame him for not doing it. I did not regard his mistakes as either intentional or criminal. But in justice to myself I could not consent to leave the report as accurate, when it actually misrepresented my views, ideas and

lards to the shores of his country; therefore he to their questions, that I was inspirational; but hesitated and seemed weak, and to filly represent I also told him that I studied Science and Philosophy, etc. And, in one of my discourses in Troy, I mentioned authors whom I had consulted on His sister was the first one who was haptised certain questions, and Mr. Stone himself asked me after my lecture to name again those authors, and even went so far as to write me a note asking sacred bath "represented to her the triumph of me to send him a list of those authors, which I destiny. Fifteen years after the beautiful youth did. Will he deny this? Let me see him do it. Why did he ask me to send him the names of authors I referred to? Because he did not remember them from my naming of them in my discourse. And, as he wished, doubtless, to read them, he yet in full view of this fact, he-Andrew Stonewho could not remember even to the close of one lecture the names of the authors I quoted, pretends to be adequated to pronounce John Ritchie's report a "verbatim" one. This is amusing.

And as to the wholly gratuitous and false charge that "said lectures have been committed to memory, and now that he finds these lectures published he is simply robbed, as it were, of 'his own thunder' which he claims to have received from Mount Sinai," I simply say, the whole charge, or rather opinion, is utterly and totally groundless. But suppose it to be true. Is it wrong for me to require that when a mau who has neither the justice or courtesy to consult me as to the public use of my property, which he may make, that he shall correctly represent me in such public use of that property? If, as he says, these lectures are thus peculiarly rendered mine, why does he not make a fit apology for such unwarranted use of what is mine-and that, too, without even saying, "By your leave, sir?" Nor did I ever claim that my lectures came from "Mount Sinai." For years the only claim I have made, is, that the central ideas in my discourses are inspirations, and that I am more or less inspired or assisted by my Spiritual Guardians. I do not claim that spirits control my organs of speech and say what they please, whether I will or not: I have been particularly careful to deny this on all fit occasions. I have not carried such an idea to Mr. Stone or to any one else for ten years. That kind of "control" ceased long ago. On the contrary, the fact that Mr. Stone himself asked me for the names of the authors I read, in writing, is proof that he knew I made no such claim as he insinuates in his letter. The fact is this: my inspirations and my scientific knowledge are blended together in my lectures, and this is all the claim I make to any one. Not one of my lectures is written. Not one is committed to memory. Will Mr. Stone stand corrected?

In conclusion let me add: I should like to have all my lectures correctly reported and published in our spiritual papers; but I am too poor to do it; nor have I the time to correct such imperfect reports as the one under consideration. And here I leave the whole matter.

I am truly, for justice, yours, SELDEN J. FINNEY. Byron Centre, Genesce Co., N. Y., May 15, 1866.

Written for the Banner of Light.

YOU ASK ME WHAT I'M THINKING OF.

BY LOIS WARSBROOKER. You ask me what I'm thinking of, And willingly I'll tell; For 't is of bygone scenes, on which Fond memory loves to dwell.

I'm thinking of a cottage fair, That stood among the hills, Where I sported in my childhood, Amid the sparkling rills.

I'm thinking of a grassy plot Before that cottage door, Where carelessly I laid me down. One night in times of yore. Ves. carelessly I laid me down

That fell like sympathizing tears From yonder arch of blue; I looked upon you milky path, Which seemeth to me now

Unmindful of the dew

Upon Creation's brow, And thought it was a fleecy cloud That stretched across the way, And cast its shadow on the path

Of the departing day. I looked upon night's radiant gems, And, with a childish eye, I tried to trace my alphabet

I counted clusters, one by one, The great ones and the small, Until at length I thought that I Would try and count them all.

Upon that page so high.

Ah, little did I think That the angels watching o'er me Were greater in their number Than the stars that shone above me.

Ah. little did I think That those orbs so wondrous fair Were to me but a symbol-My angel-name, a Star.

Card.

Mrs. Cotton, magnetic physician, (late of No. 111 East 29th street,) has removed to No. 235 East 78th street, near 3d Avenue, where, with increased facilities (a larger house and better accommodations), she hopes to be as successful in the treat-ment of disease as she has been during the last rear. The cures this lady has made (some of them year. The cures this hay has mane (some of them having baffled the best physicians) are truly astonishing. In the treatment of female aliments she has no rival. A list of names might be given in confirmation of the truth of this, were she not prevented from feelings of delicacy. The following names of gentlemen upon whom she has performed almost miraculous cures, and who have allowed her to publish their names and address allowed her to publish their names and address as references, may suffice to show that her power to heal is of no common order:—J. S. Hastings, Astor House, Office No. 12 Barclay street; J. F. Smith, No. 115 Henry street, New York; A. M. Kinstry, No. 55 Margin street, New York; Francis Dawson, Charleston, S. C.; Lyman B. Larkins, A. M., M. D., 244 Fulton street, Brooklyn, N. Y.; Isalah Nutt, Danbury, Ct.

New York. May. 1866. New York, May, 1866.

Correction-Appreciated Books.

Permit me to say, that though generally cor-

Permit me to say, that though generally correct in rendering my manuscripts, you made a misprint in that Test Poem. The third line of the third verse, should read mourning, instead of morning. Becond, the second line of the sixth verse, o'erhang, instead of o'erhung.

While I have my pen in hand, I will speak of some of the works you have for sale. "Branches of Palm;" I have wept over its sweet beauties. "The Ideal Attained;" would that it could be read by every woman in the land, young and old; and also "Woman and her Era," by the same author. Also "Broken Lights," by Frances Power Cobbe; I have been reading it the past week with a feeling of intense interest. But you have so many good works advertised, one hardly knows where to stop selecting. Yours,

Lois Waisdrocker.

Philadelphia, May 19, 1866.

Why is an andiron like a yardstick? Because it has three feet.

ITEMS BY THE WAY.

NUMBER FOUR.

BY J. MADISON ALLYN.

Leaving the Capital and the dear friends there only at the "last moment," I hastened to Massachusetts, to fill engagements in Taunton and N. Cambridge. Lack of time prevented me from stopping in New Jersey, as had been previously contemplated.

Found in Taunton a quiet and pleasant home and a hearty welcome with Mr. and Mrs. Harrison Lane. At that time the Spiritual cause in that place, seemed to be in a "transition state." I learn with pleasure that the new condition toward which the transition was leading, is now reached, and doubtless the society will henceforth prosper as it has never done before,

In Cambridge found a few carnest souls, who seemed to be in the "pursuit of (Spiritual) knowledge under difficulties"-the greatest of which difficulties was the lack of a suitable place in which to hold meetings. They were hoping to obtain ere long one of the churches; but I fear their "righteous expectations" will never be granted." Brothers Fuller and Durgin, who have been touched by the fires of Spirituality, have my most earnest prayers for their happy development. My sympathies were especially drawn out toward Brother Fuller, whose earnest, almost and heart, seemed to be yearning so ardently for a higher life, a more perfect development, a purer spirituality. If this should meet his eye, he may know that he is not and will not be forgotten.

Spent several months in Searsport and other towns in Maine, resting with the loved ones at home, and lecturing. Our little Lovernest came very near passing to the soul-land, but through the help of angel guardians—operating through the organism of his mother-his life was saved. Blessed spirit influence! How many precious lives have been saved, how many sad and lonely hearts been cheered, doubts dispelled, and fears annulled, by this hallowed boon of the New Dispensation! Do Spiritualists sufficiently appreciate the light which has dawned upon them? Do they realize the full scope and mission of the new Gospel? Do they see the necessity which environs them, of a more determined zeal and a more dauntless martyr spirit? Gave a course of lectures in Rockland, Also

lectured in South Thomaston and Stockton. Revisited Bradley. Made a second call upon the Penobscot Indians at Oldtown, drawing from their language some items for future Panophonic use: also bearing away a memento, in the shape of a finely-wrought work-basket. It is truly sad to contemplate the gradual wasting away, before the march of civilization (?), of those misunderstood and much-abused children of nature, the 'red men of the forest." It is gratifying, on the other hand, to notice the fearless and noble stand taken by the Spiritual Journals in their behalf; and I trust the kind words which Spiritualism offers for all the oppressed, of every clime and color, will not be lost, but tell upon the conditions of the future with an ever-increasing potency; until all the nations of the earth shall be freed from the incubus of selfishness and tyrauny, and every soul be privileged to expand according to its inherent tendencies and capacities. I have yet to learn of the first instance of an Indian spirit manifesting aught but the most friendly sentiments toward the white race. They come to our bedsides when sickness lays us low, and with their healing magnetism, restore weary nature to her wonted vivacity. They take the tenderest care of their "mediums," and never weary them by their control-which cannot be said of all "pale" spirits. At the social "circle" they chase away all gloom and restraint-bringing smiles to the face and joy to the heart, by their genial influence. No sadness can continue where they are. Their magnanimity is unequaled, (excent perhaps by that other race, so long oppressed and so fearfully avenged.) Forgetful of all the wrongs endured at our hands, they come to us with a noble and unselfish love, and working unweariedly in our behalf, put us to the blust all our boasted "civilization." They have fully redeemed their character from the stigma which we, their enemies, have placed upon it, and have demonstrated, through the revealments of Spiritunlism, that the soul of the red man is as worthy as that of his proud conqueror-not conqueror, but exterminator.

Organization at Laona. PREAMBLE.

Believing that some sort of religious organization is necessary in every civilized community, as an efficient means of satisfying certain natural desires of the human mind: Therefore, we whose names are hereunto ap

pended do mutually unite under the name and title of the Laona Free Association, and in pursuance of this agreement do enact and establish the following

ARTICLES OF ASSOCIATION. ART. I. The object of this Society shall be to promote the highest and truest physiological, in-tellectual, moral and spiritual welfare of its mem-

tellectual, moral and spiritual welfare of its members, and of every person who may ever in any manner come within the sphere of its influence.

ART. II. An express desire to enjoy the henefits and promote the objects of this Society shall be the only prescribed qualification for membership, to the end that a goodly faith in the integrity of human nature may be fostered and built up, and each member put on his or her own sense of moral honesty for the righteousness of his or her motives in becoming or remaining a member.

ART, III. This Society shall be forever sover-eign within its own membership for all that por-

tains to its existence or welfare as an organiza-tion, to the end that the abuses of ecclesiasticism nay be forever done away. Art. IV. No creed, or articles of belief, or pre-

scribed formula of doctrine whatever, shall ever be established for authority in this Society, to the end that free thought, free speech, and a broad generous, reasoning and healthy individualism may be promoted among its members.

ART. V. No ordinance or ceremony shall over be prescribed as a required observance in this So-

ART. VI. The officers of this Society shall be a

President, Secretary and Treasurer. Their term of office shall be for one month, or until their successors are elected. ART. VII. The President's duty shall be to call

the meeting to order at the time appointed, and to maintain order throughout its deliberations.

ART. VIII. The duty of the Secretary shall be to keep a record of the proceedings of each regu-lar meeting, and read the minutes of the kest meeting at the opening of each meeting, also all communications belonging to the Society.

ART. IX. The duty of the Treasurer shall be to

receive and hold all moneys belonging to the Soclety, and pay them out as a majority of the mem-bers may direct, at any regular meeting. ART. X. The regular meetings of this Society shall be on each Sunday, at half-past one o'clock

ART. XI. No member shall occupy more than ten minutes at a time in speaking, at any regular session, except by permission of the Society. SAMUEL D. FOSTER, Pres.

GEORGE W. GAGE, Treas. JOANN CARTER, Sec'y.

*The Secretary omitted the name of the State, and the, postmark on the envelope was too indistinct to make it out.

If you want to get a favor from a man, had him. A man, like a horse, can't be managed till he has had a bit in his mouth.

Banner of Tight.

BOSTON, SATURDAY, JUNE 2, 1866.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

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

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

Special Notice.

The time has fully arrived when the Spiritualists of the United States should exert themselves to extend the circulation of the BANNER OF LIGHT everywhere. We print a first-class journal, employing, at considerable expense, some of the best talent in the country, which has established the character of our paper abroad as well as at home. Articles from the BANNER are frequently copied into English journals, and translated verbatim for the French and German periodicals.

Bear in mind, friends, Spiritualists, that our Public Free Circles, wherein thousands of spirits find an avenue open for them to reach their friends in earth-life, draw largely upon our exchequer, which needs replenishing from time to time by donatious from large-hearted souls, who not only therely aid the undeveloped spirits, but lay up treasures in heaven for themselves. More than this: our free circles are teaching the people of earth that "the dead live!" and can and do mingle with their loved ones, although the visual senses of the former do not perceive them.

With these considerations in view, we earnestly call upon all liberal-minded people to aid in extending the circulation of the BANNER OF LIGHT.

A Unitarian Calumny.

The last number of the Unitarian Monthly Journal, in addition to an article by the Rev. Mr. Weiss, adverse to Spiritualism, and noticed in the BANNER of last week, contains a paper on Missionary Work in the West, from the pen of Rev. A. D. Mayo, in which the writer indulges in some contemptuous flings at "trance-mediums," " spiritual lecturers," &c. After telling us that "every Western city sustains a floating mob of violent, irreligious, untamable people," he proceeds to say: "They cluster in lager-beer saloons; edit radicalissimi journals; organize in secret societies; agitate against respectability in general; follow the more taking trance-medium; tip tables and glasses and bad liquor-in short, do everything except pay cash, or work in any of the common ways of doing good." • "We can leave the task of disorganization to the revolutionists, spiritual lecturers, and red-republican politicians.

What is the matter with our Unitarian brethren that they are thus rousing themselves all at once to an attack upon Spiritualists? Has some unfortunate clergyman found that a poor unlettered little woman in the trance state, may succeed in attracting twenty hearers where he can get but one? We are told that in the times of the Apostles, there were certain craftsmen who derived "no small gain" from making silver shrines for Diana. One Demetrius called them together and addressed them thus: "Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands." And so, their craft being in danger of being "set at naught," these workmen were filled with wrath and raised the cry of "Great is Diana of the Ephesians!"

We do not say that Mr. Mayo is actuated by the motives of Demetrius, for we believe him to be a good and sincere man; but, by his lutemperate and unjustifiable language toward Spiritualism, he lays himself open, either to the imputation of gross ignorance and recklessness, or of deliberate slander from selfish and personal considerations. The indifference or hostility of professional men to the operations of spiritual mediums, is indeed something quite inexplicable, except on the theory of short-righted motives of self-interest. The regularly educated physician looks with extreme dislike on the healing "medium." His neighbors tell him of wonderful tures she has effected. Invalids who get no relief from the best "regular practitioners," have gone to her and been wonderfully benefited. Still he shakes his head and turns up his nose contemptuously. The idea that an ignorant woman who never studied anatomy or Latin can make a more accurate diagnosis than he, a graduate of the Medical College, is to him too preposterous,

The number of professional musicians who can appreciate the wonderful powers exhibited by "Blind Tom," is limited. It is hard for human pride to admit that the poor, grotesque idiot boy can touch the plano with a pathos and expression which men who have devoted years of study and practice to music cannot equal; and so some small, disparaging, technical criticism is made with the purpose of impairing, our wonder and delight.

The clergyman is apt to betray a similar weakness. He finds it very hard to see any merit or truth in the clearly stated theses of Emma Hardinge, or the beautiful, argumentative discourses of Miss Doton. Even though he be of the liberal school, and though the labors of these inspirational lecturers, in clearing away from the human mind the obstructions left by the old sulphurous theology, are harmonious with his own, he cannot overcome his repugnance to their minlstry. Like Mr. Mayo, he regards it as something "against respectability in general." In ninetynine cases out of a hundred, a paltry pride mingles with his motives of opposition. Far different was the spirit that could take up little children and say, "Of such is the kingdom of heaven!"

We know several Unitarian clergymen-second to none in reputation and influence-who have witnessed phenomeus, both physical and psychical, exhibited by such mediums as Miss Lord, Miss Ellis, the Davenports, Foster, &c., and which the said clergymen frankly admitted were genuine and inexplicable; but having admitted thus much, they have allowed them to lie in their minds, like seed sown on the sex-beach, unquickened and valueless; and when some person of their denomination utters his poor little scoff at those more adventurous and earnest minds who are impressed by these marvels, and who reverently try to find out their meaning, these timid brethren do not have the generosity to interpose. They ought to cry, "Hold! There is something in these phenomena. It will not do to dismiss them as delusions. We must meet them man-

fully, even at the risk of shaking some of our own preconceived notions in the collision. While we are venting our arrogant reproaches and impatient sneers, thousands of intelligent men and women throughout the civilized world, are seeing and hearing things which they can explain only on the supposition of preterhuman power or of spiritual agency. If we have any better explication to give, let us give it. But do not let us rest content with mere angry assertion or irrational contempt." Why is there not some prominent Unitarian, magnanimous enough to give expression in words like these to the simple truth on

this subject? Spiritualism is nothing new; and the idea that Spiritualists are trying to introduce a new religion is mere moonshine. Indeed, as Mr. Brevior well states, "There can be no such thing as a new religion any more than there can be a new geometry. There may be new forms of religion, as there may he new modes of constructing a mathematical demonstration; but the nature of God and goodness, with which it is the object of religion to bring our human nature into perfect harmony, is no more subject to mutation than the properties of lines and circles. Religion is something to be experienced and lived; it is not now to be discovered or invented."

All that Spiritualism, as a scientific fact, is responsible for, is the declaration that all that is essential, fundamental and good in religion, let its form be what it may, is positively true. The only "heresies" which Spiritualism, pure and simple, tenches, are these: The immortality of the soul; the existence of a spirit-world; the manifestations them; the assurance that Divine mercy and spiritual progression are not limited to the natural the inevitable consequence of the acts here done and the character here formed.

Such are the doctrines which the best of our speaking mediums labor to spread; and for none other is Spiritualism, pure and simple, responsible. What is there in them to call forth the angry taunts and blind denunciations (rather than the active sympathy) of the Unitarian clergy? There may be persons calling themselves Spiritualists who preach downright Athelsm. We have heard of such. Others preach free love, re-incarnation, Fourierism, red republicanism, and what not; and they have, it may be, plenty of spirits to back them, and tell them they are all right. But we might with as much justice try to make Christianity responsible for the vagarles of the Anabaptists, the Shakers, the Mormons, &c., as try to make Spiritualism responsible for all that spirits, out of the flesh or in the flesh, may say or do.

Infinite Wisdom has not left man without a compass and guide in his own soul. The first lesson that an intelligent Spiritualist learns, is to try the spirits, whether they be of God. He does not surrender his reason or his conscience to any spiritual teachings or claim, real or supposed. He knows that there are thousands of knaves, vagabonds, and hypocrites leaving this world for the next, every minute of the day, and he does not believe that every one of these people is at once going to be transformed into an angel of goodness and light. That would be such a loss of identity as would be tantamount to annihilation.

Under the Message Department of the Banner of Light we always publish an appropriate caution. Let those, who hastily and ignorantly charge upon Spiritualism (that great fundamental truth underlying all religion) doctrines absurd or disorganizing, read and ponder these admonitory words:

"WE ASK THE READER TO RECEIVE NO DOC-TRINE PUT FORTH BY SPIRITS IN THESE COL-UMNS THAT DOES NOT COMPORT WITH HIS OR HER REASON. ALL EXPRESS AS MUCH OF TRUTH AS THEY PERCEIVE—NO MORE."

When Mr. Mayo represents Spiritualists as tipping tables and glasses and bad liquor," and not paying their debts, he enters the region of slander, and thither we cannot follow him without inhaling an atmosphere noisome and pernicious to the moral health. In his better and calm- God. And he would not use the term "Son of er moments, we are confident he will be heartily ashamed of his wholly unfounded and gratuitous aspersions. The great body of Spiritualists, who now outnumber by millions the sect of Unitarians, will bear comparison with the best men and women of all the Churches, not only in intelligence, philanthropy, and public spirit, but in Christian morality and purity.

And why not? For they accept, with all their hearts and souls, all that is vital and fundament al in all forms of religion. They believe with Christ that the true salvation is in purity of heart, inasmuch as the pure in heart shall see God; see him not only in the next life, but in this-thus recognizing and embracing goodness. They believe, too-ay, more than believe-with Christ, in the immortal life, and that the life that now is, shapes the life that is to be. And these great, central convictions have, with them, the force of certainties derived from immediate personal experience and knowledge! Why, then, should they not be, in the highest sense, the most Christian of Christians?

Settling Speakers.

We observe, by the paragraph copied into the last number of the R. P. Journal, from the New Covenant, (the organ of the Universalists in the West,) that we go for settling speakers over organized societies; which statement is the reverse of the truth. When a correspondent first mooted the subject in our columns, we came out with a leader, entitled "ITINERANCY," repudiating the scheme, and giving our reasons therefor in full. We said that "the mere accumulation of social power and influence is not the chief end of the noble gospel of Spiritualism. That power and that influence we have faith to believe it will duly secure; but it will be after other methods than those which are popular with the sectories."

We have since published several articles, pro and con., upon the subject, and have quite a number on hand at this writing from esteemed correspondents, which we must decline to print, for the potent reason that no good to the cause can come from further discussion of the matter.

We fully agree with the Journal, that the modern spiritual movement is the pioneer of a New Dispensation; that it announces as fundamental a method of action just the reverse of the old; consequently the intermediate results of action, starting from a similar point, will be very different. We are under obligations to the Journal for so promptly calling our attention to a matter in which the great majority of our lecturers are so deeply interested. While we do not object to Spiritualists owning the temples wherein they may teach the Spiritual Philosophy to the people of earth, we do most emphatically repudiate the idea that we should have "pastors and regular discipline, like the rest," as asserted by the New Covenant. "Our Church" is all creation, and it embraces within its ample folds all beliefs and all unbeliefs, of whatever name or nature. Truth is our mgis, and with it we shall do battle in behalf of humanity to the best, of our ability, come

Jo d Sandland fi

what may.

Unitarian Liberty.

After the illiberal, unjust and truly bigoted conduct of the managers of the National Unitarian Conference last year, we are glad to see them properly exposed and commented on in a fair and open pamphlet by E. C. Towne, of that denomination, the pastor of the Unitarian Church in Medford. He brings a bill of indictment against Rev. Dr. Bellows, in that the latter, who is the chief editor of the only Unitarian Review-the "Christian Examiner"-after announcing a convention of all societies and organizations on the broadest principle of fraternity, succeeded in dictating most autocratically to the assembly, by means of committee machinery and the personal suppression of free discussion, and "stamped his ecclesiastical policy upon much of the action and utterance of Unitarianism." Against this policy Rev. Mr. Towne declares his desire to protest. He says he wishes to demand for Unitarians" the continuance of liberty." He thinks that "ecclesiasticism and dogmatism" are intruders upon a fellowship which is meant to be as broad as the providential opportunity of the time, and as free as the most enlightened consciences require."

After quoting from Dr. Bellows's call for such a Convention, to assemble on such a basis—and we should think the extracts would make the Doctor blush as they confronted him-Mr. Towns proceeds to detail precisely what did pass in the Convention, and to show that old Theology itself. hide-bound, bigoted, puffed-up and Puritanic, could not demand a more abject subservience to its assumptions and beliests. " His language is severely plain as well as plainly severe. He says and ministry of spirits, and communion with he had reason to hope that this Convention was to meet to proclaim "an unqualified Christian Brotherhood, without dogmatic or sectarian charworld and the present life; that the future retri- acter." "To those of us," he adds, " who felt that bution is not arbitrary, penal, and vindictive, but churches of Evangelical faith, on the one side, might perceive the Christian character of fellowship without dogmatic tests of any kind, and accept union on the ground of Christian life and character, under the sole bond of brotherly love: and that, on the other side, truly Christian Societies, of Universalist antecedents, or of independent position, or organized outside of recognized lines of communion, in the name of Spiritualism, or of 'reform,' would welcome the order of a free communion, and eagerly avail themselves of a cultivated fellowship-there sprang up a sublime hope that we were to have in Unitarianism a communion wholly Christian, in which the transcendent verities of our blessed faith would he no more postponed to the heggarly elements of dogmatic conceit and sectarian prejudice. Yet the very opposite of this was accomplished, and largely by your (Dr. B.'s) interference and dictation." And he passes the proceedings of the Convention in review, to substantiate his charge.

The divergence between Dr. Bellows and the Liberals, in the Convention, began with the introduction of the report of a committee, in which occurred the phrases, " God and the Kingdom of his Son," and "the Lord Jesus Christ." Against the dogma implied in these phrases, of the LORD-ship of Jesus, many of the members vigorously protested. Dr. Bellows was of the committee that brought in the report, and, of course, defended the expressions against the attacks on them. He grew so warm that he became the sport of his temper, and felt called upon afterwards to apologize "for what he feared might have been unkind remarks on his part." But he styled the objections made to the phrases before named, a bringing of the name and attributes of Jesus into "comparative contempt." And Mr. Towne correctly argues that this avowal, made after the discussion in the official report, "amounted to a confession that those phrases were introduced for the purpose of coercing a past of the body, and at the risk of driving it away." Dr. Hedge, in committee, was reported to have proposed to omit the term "Lord," but was overruled by the rest, who threatened to "break fraternal ties if the Convention should proceed to do the will of God without

first saying, 'Lord, Lord!' to Jesus." The debate was interesting. Rev. Mr. Wasson declared he could not accept a Lord who was not God," in such a way as to imply that Jesus had himself an exclusive Sonship. Mr. C. C. Burleigh followed with his protest, and Mr. Towne says he made a remark which stirred the indignation of the Convention." His statement was simply this: that Paul used the Greek word Kurios as a term of address merely, as we use the common title Mr. Mr. Towne does not for himself admit that Mr. Burleigh was altogether right, and seeks to set him right; a process we have not the space to follow. But the point lies in what followed.

Dr. Lothrop excitedly called the speaker to order, asserting that he "represented no church." A "radical Unitarian layman"—so styled in Mr. Towne's pamphlet-rose and declared with Indignation that "he was opposed to uniting with rag, tag and bobtail"-a very sincere remark which Mr. Towne truly says, was an expression of "the moral limitation of the faith which resented the appearance, on its platform, of a representative of that vast outside communion, the Holy Church of Humanity."

We cannot go any deeper into this significant pamphlet. It blazons the mean bigotry and casehardened dogmatism of a sect that protests vigorously against the illiberality and dogmatic tyranry of Old Theology, and the publication should make all bigots, especially those who profess and pride themselves on their liberality, hang their heads for shame. Mr. Towns has certainly uttered a more vigorous protest against Unitarian illiberality and bigotry than he could have done on the floor of the Convention. As for such men as the one or two or three who manipulated the Convention being afraid to join with "the rag, tag and bobtail," who are such merely because they represent no "church" with a steeple and a creed, that is of no consequence; they will be more humble and far more religious, when they see how very little their organization can do for them. 'We should offer them a sincere welcome to our ranks. but must respectfully decline passing over to them. When they have broken the crust of dogmatism, or, as Dr. Bellows himself cantingly styles it, "the crust of ecclesiastical and theological usage," we shall receive them into our larger liberty of thought and belief with open arms.

Biography of Sainn.

To those persons who have sent us money for this book, and have written to know why they have not received it, we can only say that the fault lies with the publisher, in not promptly forwarding the work to us. If this paragraph meets his eye, we hope he will respond at once, otherwise we shall be obliged to discontinue the advertisement. If we do not receive the books soon, we shall return the money sent us for them.

MY IDOLS.

tAn inspirational poem by Miss Lizzie Doten. given at the close of her lecture in the Melodeon Boston, Sunday evening, May 20th, 1866.

(Reported for the Banner of Light by H. F. Gardner, M. D.)

Men say it is a fearful thing-An unknown depth of woe-To live without a faith in God, In this and world below; But then, in man's imperfect state Faith must have time to grow.

I had an eager, earnest soul, That would not let me rest; A nameless yearning in my heart, That could not be expressed: And so I sought for truth and light— The highest and the best.

At first, I thought like other men, And worshiped God on high, But when my reason scaled the height, I cast that idol by; I did not fear Almighty wrath, And would not live a lie.

Wearied, and worn, and dazzled blind, I sought a lowly sphere, And said I will not learn of truth, Save as I find it here: Feeling, and sight, and sound alone, Shall make its meaning clear.

And so I clung to flesh and sense, Until my faith grew cold, I learned like others, to accept Traditions worn and old, I honored God in outward show, The while I worshiped gold.

I worshiped gold, until my heart Grew hardened as a clod, Save when some wayside flower of faith, Sprung in the path I trod. That made my burdened spirit long For rest and peace in God.

And through my soul's divinest need, 1 I gathered strength at last; I burst the golden chain, that long Had bound my spirit fast, And from his gilded throne of power, The senseless idol cast.

The burnt-out fire-crypts of my life, Soon lost their golden gleam, And emptied of their baleful glare, I walked as in a dream, With one great purpose in my heart-To be and not to seem.

Life's holiest lesson then was mine, For when, at peace within, And I had cleansed my erring heart, From that long course of sin, A gentle maiden, pure and sweet. Like sunshine entered in:

Again I worshiped—oh my God! Have angel hearts above, Through the long line of endless life, Such mighty power of love, As that with which I folded close, My tender, trusting dove?

It was not long, for, when the flowers Upon the green hillside Closed their bright eyes to wake no more, My own sweet darling died-The Angels oped the shining door, And called her from my side,

Oh when they laid her form to rest, Beneath the churchyard sod. I longed to follow in the way, Her angel feet had trod. For, crushed and bruised, my spirit yearned To hide itself in God.

Love led me to the inner depth, Which sorrow had unsealed, And there I saw the latent power Within my soul concealed; In that dark, desolating hour, Its uses stood revealed.

I knew myself, and knowing this The power to me was given To bridge across the dark abyss Between my soul and Heaven, And gather up the golden link, That seemed so harshly riven.

The Angel hand of her I loved, Was gently laid in mine, She led me by a path of peace. To truth's eternal shrine, Where my glad soul will never cease To worship Love Divine.

Talk not to human hearts of faith That reason must control: Reason is but a feeble part Of life's majestic whole; Love is the guiding star to love, And Soul must speak to Soul.

The Chilian War.

At latest accounts, the Spanish fleet commanded by Admiral Nunez, having accomplished what it aimed at in the destructive bombardment of Valparaiso, made an attempt on Callao. But this port the Admiral found prepared to meet him. Batteries were planted along the shore and those points at which they would be of service for protection, and vessels of war were out maneuvering for the approach of the hostile squadron. The Spanish Admiral came on with his customary bluster and conceit, supposing he was about to eat up his enemy by merely opening his mouth at him. He attacked the Chilian fleet, only to repent his temerity. The vessels opened vigorously upon him, and the shore batteries chimed in. His yessels were badly shattered, and compelled to draw off; and he was himself severely wounded in the engagement. So that Bpanish war vessels are by no means impregnable, nor Spanish Admirals beyond the reach of hostile shot. Chill and Peru have shown plack, adheres to such sentiments, If anything, the and will never be conquered by such a power as fifth and sixth pages are the most interesting, con-Bpain.

The European Situation.

as rapidly as the moves on a chessboard. Instead of the quarrel's being between Prussia and Austria over the Duchles, it is between Italy and Austria about the menaces which the latter al- just such a sheet, and its pirculation should be leges it has received from the former. The fact is, Italy had the promise of Napoleon that, when troubles broke out between the two German Powers, he would back her in an attempt to selze upon Venetia; and Victor Emmanuel has simply gone shead so fast as to betray the whole plot Austria demands of him that he shall move his

The Spirits about us.

A number of the Speciator—the production of Addison, and Steele, and other English writers of Queen Anne's time holds such quequivocal sentiments on the presence of spirits, while discoursing of another matter, that a quotation or two out of the same is pertinent and interesting. And here we will add, that the writings of these men, particularly of Addison, are toned very largely with spiritual ideas, expressed precisely as Spiritualists love to hear and see them expressed. The following extract is from the imaginary latter of a dying wife to a devoted husband, absent in Spain, whom she does not expect to look on again in the flesh:

in the flesh:

"Methinks there is a kind of piety in being so unwilling to be separated from a state which is the institution of heaven, and in which we have lived according to its laws. As we know no more of the next life, but that it will be a happy one to the good, and miserable to the wicked, why may we not please ourselves at least to alleviate the difficulty of resigning this being, in imagining that we shall have a sense of what passes below, and may possibly be employed in guiding the steps of those with whom we walked with innocence when mortal? why may I not hope to go on in my usual work, and, though unknown to you, be assistant in all the conflicts of your infind? Give me leave to easy to you, oh best of men, that I cannot figure to myself a greater happiness than in such an employment. To be present at all the adventures to which human life is exposed—to administer slumber to thy eyelids in the agonies of a fever—to cover thy beloved face in the day of battle—to go with thee, A GUARDIAN ANGEL incapable of records or agin where I have longed to given the day of responder agin where I have longed to given the server. to go with thee, A GUARDIAN ANGEL incapable of wound or pain, where I have longed to attend thee when a weak, a fearful woman;—these, my dear, are the thoughts with which I warm my poor languid heart."

This is genuine Spiritualism. It is a faith that is inherent in the human mind, and no exhortations or denunciations, persuasions or threats of the priests and their allies will wholly drive it out of the popular heart. The above was written one hundred and fifty-five years ago; but it is as true to-day as it was then. Such truths are ingrained in the very soul of man. They cannot be eradicated without wholly destroying the texture. What a prop and stay it is, what an inestimable comfort, and solace, to realize that our dear departed friends walk with us still through all (the dark and tortuous, as well as the cheerful and pleasant ways of life. How full it fills the heart to reflect that we are at no time left wholly alone, but that friends unseen are around us by night and day, sick and well, in danger and safety, when we invite them by our thought, and when we are too much absorbed by life's active demands to throw even a glancing thought to them!

This unseen, but not unfelt, neighborhood of spirits is one of the surest strength-giving arrangements in the divine plan. We draw from it, lean on it, go trustingly to it, far oftener than we ourselves know. It is a great and marvelous magazine of spiritual power to us. It holds us up, fills us full, gives us the strength we need, makes us a sure friendship, comforts us in losses, solaces us in woe, compensates us for all present sacrifices, stretches, invigorates, refreshes, and exalts our whole being. And unbelievers affect to flout epithets at a faith without which mankind would be but an aimless, wretched company!

Meetings in the Melodeon.

The hall was again crowded to hear Miss'Lizzie Doten's third Sunday discourses. In the afternoon she reviewed Rev. J. Weiss's argument against Spiritualism, printed in the May number of the Unitarian Monthly. The audience were consequently treated to a very able elucidation of the Spiritual Philosophy. We wish Mr. Weiss had been present, for we think he could not have failed to perceive how futile and untenable are the arguments he has put forth against philosophical truths which are as clearly demonstrated as any other facts the truth of which he would be willing to admit. Unless the windows of his soul are hermetically sealed, some light would have found its way through the small crevices, sufficient, perhaps, to enlighten his already learned mind. Miss Doten's positions were well taken. and completely upset the Reverend gentleman's false reasonings.

In the evening, the discourse was in part a continuation of the previous Sunday evening's. "The Spiritual Temple" being the especial theme, and a more satisfactory unfolding of the future life has rarely if ever been given. She closed with a peculiarly touching poem, which will be found in another column.

The meetings close with the last Sunday in May until the end of the hot season, when they will be resumed, but not in the Melddeon, as that fine hall has been leased for a billiard room. During the vacation possibly a new hall may be built; we hope so, at least, as there is now a pressing necessity for one.

The Little Bouquet.

We received on Thursday last a single copy only of the first number of the Bouquet, a children's paper, published at Chicago, Ill., by the Religio-Publishing Association, consequently we cannot supply customers, as we announced we should in a previous number of the BANNER. It is a neatlooking quarto sheet. The leading article is by Hudson Tuttle, Esq., entitled "The Pearl Diver of Coylon;" the next article, by A. J. Davis, Esq., ~ (very brief) is headed "Children's Progressive Lyceum;" Poetry by Mrs. Emma Tuttle and Mrs. Harvey Jones. There is a Natural History Department, appropriately illustrated. The salutatory is very prettily worded and very appropriate. In addressing the children, the editor says:-

"The only object we have in publishing the LITTE BOUQUET is, that through it you may be made happier and wiser. You know how sunshine makes the flowers grow, and how sweet their fragrance makes the air we breathe; well, kindness expressed by one to another is to him who receives—and to him who gives also—like sunshine to flowers. Our natures grow and become fragrant—sweet—when we live in kindly relations to all."

We cannot help responding amen to this sentiment. The Bouquet will be fragrant enough, if it yeying as they do, by appropriate diagrams and explanations, a full and correct idea of the opening exercises of the Children's Progressive Lyce-The scene shifts on the European field almost um. The eighth page is occupied with a fine piece of original music (with words) composed expressly for the Bouquet by H. M. Higgins, Esq., of Chicago. The children of Spiritualists need run up to at least twenty thousand copies forthwith. Price \$1.00 per year; single copies ten cents.:

Testimonial to Mr. Garrison.

A movement has been inaugurated by the friends of William Lloyd Garrison for a national teatimoA Book against Spiritualism.

W. McDonald has written a book bearing the Modern Witchcraft, with testimony of God and think it our duty to write you that the spirit was man against therefore criticise it from personal inspec- This test is much stronger than it at first appears. tion. The editor of the Bulletin, a paper pub- Aggle, at a circle in our own family, promised to lished in Williamsport, Pa., not in the interest of attend your circle, and, if she could, to communi-Spiritualism has been favored with a copy, and cate. At various times we asked her if she had speaks of it as follows:

dence (R. I.) District Ministers' Association" to prepare a work of this kind, after having read an essay before them on the subject. He does not regard the phenomena as mere humbug, trickery or legerdemain, but the work of veritable demons. In his preface, he yields, it seems to us, the great point on which the world is fighting Spiritualism, when he says:

When he does that we believe Spiritualism to be, in part at least, the work of demons."

This is important for the believers in Spiritualism, for if they can once obtain the testimony of opponents as well as friends, that the phenomena claimed to have taken place are made by intelligences out of and beyond the believers and the "mediums," the character of the intelligences will nitimately be settled by facts which must occur in the course of candid investigations. He also says (page 21):

"The general facts of Spiritualism are so well attested, that few persons are found, whatever their opinion, who are willing to rick their reputation for candor on an unqualified denial of them. There may be a difference of opinion as to the force or agent by which these phenomena are produced; but that they are produced, and that, too, in many cases, without deception, cannot be successfully questioned."

He then goes on to state what occurrences he thinks have been clearly proved, embracing a catalogue of marvels which must make Spiritualists quite content with the hard things he says of catalogue of harves, with the hard things he says of them after he has proved, to his satisfaction, that they are not impostors. He attests the facts of the rapping sounds, the moving of tables, chairs and other articles; the playing of planos and guitars without visible hands; rapping in response to mental questions, and many other curious things. He makes large use of the "spiritual manifestations" in the Wesley family at Epworth, which commenced in 1216, and continued with some portions of the family for many years. His compilation of the history of ancient sorcery is curious and interesting to those who have any taste for such research. The whole he looks upon as demonology, or evil spirits. His attack on the theology of the Spiritualists is caustic, and would be of great force if there was any organized or be of great force if there was any organized or systematized theology among them, which hardly seems to be the case, since they are found in all religious sects, embracing D.D.s and clergymen of all grades, as well as members of evangelical churches in great numbers. The moral tendencies, as well as the theological tendencies, are looked upon as evil and nothing but evil. He regards them all as free lovers, licentious, and every gards them all as free lovers, licentious, and every way immoral, and substantiates his position by letters from ex-Spiritualists who have perambulated the country, gaining, at times, a living by their lectures or "healing mediumship." Altogether, it is an instructive book, but we really are left in doubt as to which party will be the most benefited by it, the believers in the righteousness of the latter day Spiritualism, or those who believe in the demonology of the "manifestations."

Dr. Babcock in New Bedford.

Our friends in New Bedford will have an opportunity the present week, by visiting the Parker House, of testing the medical skill of Dr. Babcock, of this city. He possesses great healing power by the laying on of hands—that is, by this process he cures the most violent headaches, as well as neuralgia and other diseases immediately appertaining to the nervous system. On Wednesday last we tested Dr. B.'s peculiar healing powers. We had had a violent headache for two days, when we accidentally met the doctor, and requested him to relieve us of the pain we were laboring under, if possible. He did so, after manipulating the head about thirty minutes, thus proving to us beyond doubt that he possesses the power to heal by the laying on of hands. He is also an excellent clairvoyant, which enables him to locate disease with accuracy, which is a great advantage he possesses over the regular physician, as he knows at once what medicine, if any, to administer.

Dr. Babcock intends to visit several of the towns in this Commonwealth the present summer for the purpose of healing the sick. Besides his clairvoyant, magnetic, and mesmeric powers, he is an educated physician of twenty-five years standing, which makes him both safe and relia-

Superintendent of Eastern Railroad

It is well to speak appreciatively of such men in public stations as serve with scrupulous conscientiousness and fidelity the great interests of this class, we beg leave to say thus publicly, is Superintendent Prescott, of the Eastern Railroad, out of this city. No railroad from Boston has a more energetic or efficient Superintendent than he. With their new rolling stock, including the fine passenger cars just finished at East Boston, the company may well think their road equipped in the spirit of the times. Superintendent Prescott deserves to have everything on a road which he oversees of the very best character and in the most perfect order. We have known the man personally for twenty years; and in all that time we have never met the individual who was his superior in honesty and capacity, and in a truly accommodating spirit for his peculiar position. The Corporation of the Eastern Road show their wisdom in retaining "the right man in the right place."

New Music.

Oliver Ditson & Co. have issued the following named new musical compositions: "Beautiful Stranger," a serenade, music, arranged by P. R. Nichols; "The Murmuring Waves," a ballad, by Stephen Glover; "I love the little rippling stream," song and chorus, by L. V. H. Crosby; "Dedication," being No. 25 of Robert Chumann's songs; a duet, "Ah! si, si marito," from Crispino ela Comare: "Wings," words translated from the German, by Dolores; "Be, kind to darling sister Nell," song and chorus, words by W.C. Baker, music by H. P. Danks; "Protect the Freedman." song and chorus, words by Luke Collin, music by J. P. Webster; "L'Argentine," a simplified ma-zurka, from Eugène Ketterer's planoforte works.

A Wonderful Physician.

For two or three mornings I have been an observer in the office of Dr. Fanyou in the Tremont Temple. Here I have daily seen a crowd of the maimed, the halt, the blind and the deaf, waiting to be operated on and benefited by the magnetic and health-giving hands of the doctor. Thave witnessed what are to me most astonishing and almost miraculous cures of the sick and afflicted. effected by no other means, so far as I can discover, than the touch or manipulation of the doctor's hands. Between the hours of nine and ten all the slok and suffering poor are welcomed and benefited by the doctor without money and without

Boston, May 23, 1886, ... Will Wed hand, which

Spirit-Communication Confirmed. In the Banner May 5th appeared a communicafollowing title: "Spiritualism identical with Antion, through Mrs. Conset, purporting to come clent Sorcery, New Testament, Demonology and from Aggin. Unexpected, and yet expected, we man against it." We have not seen the work, and recognized, and that a test is thereby furnished.

yet communicated. Her answer was that she had The comprehensive title of this book of 212 pages, gives a clear idea of what is aimed at by the author. It is to counteract what he deems to be the evil consequences of what is known as modern Spiritualism. The author is a Methodist clergyman, and was appointed by the "Provice dence (R. I.) District Ministers' Association" to dence (R. I.) District Ministers' Association to the deals of the province of this kind, after having read and the province of the pr

to do so. Soon after, you announced her appearance, and

sent us the written communication. When we read the written communication, we supposed it to be the same that was to be printed: but on inquiry of her, she said that it was not, but that the printed one would contain nothing more definite.

On the reception of the message in the Banner, it did not equal our expectations. We asked her why she did not give some name, some peculiar expression, by which, more than by her pet name, she might be at once recognized as our darling child and sister. Her answer gives an insight into the ways of spirit-life, and furnishes a condensed explanation of many things connected

with your circle: "I attended the circle, and did as well as I could, truly. But I could not think of anything when the spirits were ready for me to communicate. It was like speaking before a thousand persons, for more than that number of spirits were present. You know I could not make a very good peech on such an occasion."

The written communication is more valuable as test to her friends, and we insert it for their bene-

"My Dear Hudson and Emma-From the glorious spirit state, into whose radiant heauty I was so lately ushered by the angel Death, I come to greet you, and to tell you how dear you still are and ever must be to me. I see how often you wonder if I was reconciled when I knew I must wonder if I was reconclied, when I knew I must go. Oh, Hudson, my father and brother; oh, Em-ma, my darling sister, I have no words with which to tell you my feelings. I first thought how badly you would feel, and how you would reproach your-self for consenting to let me go from you; and then came the terrible uncertainty of the future. You know I was not fixed in the beautiful faith of spiritualism. But as I neared the spirit-home, the veil seemed lifted, and a holy peace broaded around me, as I told my dear friend Mrs. B., who was weeping at my bedside, after having exhausted all sources for relief.

Our father is with us to-day, and wishes me to our lather is with us to day, and wishes me to tell you, Hudson, that he shall never forget what you said to him the day you were over to the house, not long before he died. It has done much to show him the way in this new state of being. Dearest Emma, sing the songs that we loved to sing together. Let not my guitar be silent. Be happy, my dear sister, even in your thoughts of me. Then my spirit-home will be heaven, and I

shall be happy. Your loving sister, Aggre." We submit these facts without comment, for their logic is more conclusive than all the argumentation in the world.

HUDSON AND EMMA TUTTLE. Walnut Grove Farm, May 13, 1866.

Picnic at Medford.

Our friends must not forget the Charlestown and Chelsen Children's Lyceum Picnic, which takes place at Green Mountain Grove, in Medford, on Thursday, May 31st, which we alluded to last week. Cars leave the Boston and Maine Depot at 91 o'clock and 121; returning at 2, 6 and 71. Good speakers are expected to be present.

Miss Laura V. Ellis's Seances.

Miss Ellis has been holding public scances during the past week in this city, at 158 Washington street, with the same satisfaction and success as

ALL SORTS OF PARAGRAPHS.

A notice of Mr. Gaylord's lecture on Spiritualism, on Sunday week, for want of room is laid over for our next issue.

Mr. Towne's letter to Dr. Bellows, which we notice in another column, is printed in pamphlet form, and for sale by Walker, Fuller & Co., for twenty-five cents: postage free.

By a notice in another column it will be seen that Mr. Marble, who has been at work in Dungeon Rock for many years, announces a picnic on the grounds contiguous to the cave, to take the people that are entrusted to their hands. Of place on the 5th of June next, weather permitting.

> It is stated that George Peabody has settled the Church controversy, in Georgetown, Mass., by proposing to build a new meeting-house for the seceding Congregationalists, under the lead of the Rev. Mr. Beecher. The wheel turns.

Read the advertisement in another column of boarding accommodations in Quincy."

A mackerel fleet of a hundred vessels, with a thousand men, rendezvoused in the harbor of Newport, R. I., last Friday. The codfish aristocracy do not usually assemble at this famous watering place so early in the season.

MASSACRE OF FRIENDLY INDIANS. The Govrnor of Idaho has informed the Commissioner of Indian Affairs, of the massacre of sixteen friendly Indians, on the 11th of March, fifteen miles above Idaho City, near the mouth of Moore's Creek, on the Boise river, by a party of citizens of Ida county. He concludes by saying: "There were but two grown males; the rest were women and children. The immediate settlers, miners, protested against the murder, and their statements I shall send you in a few days, showing that the Indians were defenceless and peaceable. If anything will serve to bring on a general Indian war, it is such acts as these." Juin 23

Here is official confirmation of another of the thousands of instances where the Indians have been outrageously treated by the civilized whites. If they ever resist such crueltles, then they are hunted down and shot as enemies to the country.

The New York Academy of Music, the Medical University, together with several other buildings. were destroyed by fire on the night of the 22d of May.

Cornets are now being made of leather. This is doubtless in obedience to the poet's request: and a life Bede, oh hide those bills of snow ! 1, 11 , 11 ...

The little tax of one cent upon every box of matches netted the Government 81,500,000 last year. "According" to that estimate, 150,000,000 bunches of Boxes of matches must have been used in this country during the year, or five bundles equal to five hundred matches for every ment woman and childin had a drawn our

A novel idea is a hearding house for monkeys, ed by the doctor without money and without Such an establishment is it in said, ectually in price. Let the incredulous visit the toom and be operation in New, North City, where the owners, convinced.

A.E. Gires. who are organ-grinders, are charged, one dollar

SUSPENSION OF THE PISCATAQUA FIRE AND Marine Inburance Company.—At a meeting of the Directors of this Company, of South Berwick, Maine, held on the 21st instant, it was voted to close up the affairs of the concern, owing to the heavy losses of the past six months. Claimants are requested to forward their demands to the President, David Fairbanks, Esq., No. 76 State street, or S. W. Ricker, Secretary,

Read, in another column, the "overwhelming evidence in favor of the great Spiritual Remedy. In the same article will be found inducements offered to agents, male and female, and to practitioners of medicine, male and female, to become interested in the sale and use of the above-mentioned spiritual preparation.

Why are gentlemen's love letters liable to go astray? Because they are generally mis-directed.

The Alexandria (Va.) Gazette says that travelers on the Little River turnpike, a day or two ago, witnessed an agricultural procedure which, before the war, had been heard of, but never seen in that locality. Two negro women, hitched to a plow and driven by a negro man, were breaking ground at the point named.

In the event of an Austro-Prussian war, which now looks very probable, it is estimated that Austria can set in the field against her foe 433,700 men, Prussia about half a million, Italy 350,000.

Bishop Whipple, of Minnesota, has been at Washington, administering the rite of confirmation in some of the Episcopal churches, without distinction of color, to the disgust of the old residents, who believe in the peculiar institution here and hereafter.

William Crafts, formerly well known in this country as a fugitive slave, is now a missionary n Africa, and he lately visited the king of Dahomey, who was so much pleased with him that he afterwards sent him six slaves as a present.

The body of Preston King, collector of New York, who committed suicide six months ago, was found floating in New York harbor on Monday, the cord having parted that held the weight lie had attached to his body before making the fatal plunge. The body was fully identified by his

Rev. Theodore Clapp, a native of Massachusetts, and many years Unitarian preacher in New Or leans, died at Louisville, recently.

PENCILINGS BY THE WAY.-A gentleman who has recently traveled through all the Northern States, and has amused himself by collecting statistics of the consumption of articles of luxury, announces that among the appliances of the toilet Phalon's "Night-Blooming Cereus" enjoys by all odds the greatest popularity. Sold everywhere,

Business Matters.

A FACT ACCOMPLISHED.—Sewing by machinery has become an old story; but whenever it has been suggested that button-holes would yet be made in the same manner, it has been pronounced impossible of accomplishment. But certain inimpossible of accomplishment. But certain inventors and manufacturers have thought differently; and, if we are to credit our senses, the object so long and so laboriously sought has at last been accomplished. Certain it is that the "Union Button-Hole Machine," now offered to the public by the "Singer Manufacturing Company," does its work with a precision and rapidity truly marvelous. The mechanism is wonderful, yet simple and durable and is clearly within the company. and durable, and is clearly within the comprehension of an ordinary operator. The work performed on this machine is superior to hand work, and is being scattered broadcast over the country, through some of our largest clothing establishment. lishments. That hand-made button-holes must give way to this machine is just as certain as that hand sewing is yielding the world over to the far-famed Singer Sewing Machine.—N. Y. Home

The Button-Hole Machine referred to above is manufactured in this city, and bids fair to become one of the most valuable inventions of the age Some idea of the magnitude of the business—which has been developed since the "Singer" Co. has taken the exclusive sale of this machine—may be gathered from the fact that one order was received from that concern, within the past week, for one that concern, within the past week, for one outprice."

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

June 2. thousand machines, amounting, at the regular prices, to \$140,000. The orders now in the hands by the laying on of hands. (No medicines given.) No: 235 E. 78th street, near 3d Avenue. 13w-June 2. Machine Co.) will keep them employed for the next six months. This does not look much like a "stagnation in business."-Boston Post.

If people who suffer from the dull stupidity that meets us everywhere in spring, and too often in all seasons of the year, knew how quick it could be cured by taking AYER'S SARSAPARILLA to purge the bile from their systems, we should have better neighbors as well as clearer heads to deal

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

L. L. FARNSWORTH'S ADDRESS-Ran dolph, Mass.

Special Notices.

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

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

DR. U. CLARK'S INVALIDS' RURAL HOME CURE, But a few minutes' ride by steam or horse-cars, 6-2w MALDEN, MASS.

LITCHFIELD'8

DIPTHERIA VANQUISHER. (Used with Litelyfield's External Application.)

WARRANTED TO CURE.
DIPTHERIA AND ALL THROAT TROUBLES. Litchfield's External Application,
Warranted to cure RHEUMATIC AND SCIATIC LAME-

A. LITCHFIELD & CO., Proprietors, Winchenden, Mass GRO, C. GOODWIN & CO., M. S. Buen & Co., Boston; JOHN F. HENRY & Co., Waterbury, Vt., General Agents. gold by Medicine Dealers generally. 6m-June 2.



DAVIS'S PAIN KILLER is the best edicine

DAVIS'S PAIN KILLER is, the best cdicine in the world for all Discasses of the Bowels.

1. 2.—May 28.

Its liberality reaches the very shores of infinity. It is born its liberality reaches for the manbood of Christ. It is for BABBITT'S PURE CONCENTRATED POTABIL, or READY BOAP MAKER. Warranted double the attength of common Pothan, and superior to any other sponding or ley in market. Put tip in cans of one pound, two pounds, three pounds, and twelve pounds, with full directions in English and German, for making Hard and 50f 80ap; One pound will make Afteen gallons of 80f 80ap. No lime is required. Considered will find the cheapest Yotash in market.

B. T. BABBITT'S LADY who has been cured of great Nervous samers will find this the cheapest Yotash in market.

A. Debility, after many years of misery; desires to make known to all fellow sufferers the sure means of relict. Address, ecclosing a stamp, MRS, M. MERIT, Box 268, Boaton, and the prescouration will be sent print of the property of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions as a surface and and reaches for the manbood of Unriat. It is of Baptitudies and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and religions systems of the folly of the present moral and reaches the manbood of the folly of the present moral and religions specific and and religions and religion

and fifty centra week per monkey I a real I the la lock light will well waln test wend good

REMOVAL.

THE BANNER OF LIGHT BRANCH BOOKSTORE

Has been removed from 274 Canal street, to 544 Broadway, New York City.

WILLIAM WHITE & CO.,

CUCCESSORS to A. J. Davis & Co., and C. M. Plumb & Go., will continue the Book-selling Business at the above-named place, where all books advertised in our Catalogue and in the Banner can be procured, or any other works published in this country, which are not out of print.

ALL SPIRITUAL BOOKS For Sale by Us;

ANDREW JACKSON DAVIS'S WORKS, JUDGE EDMONDS'S WORKS, 8. B. BRITTAN'S WORKS, HUDSON TUTTLE'S WORKS.

A. B. CHILD'S WORKS, &c., &c., &c. Also, the Poetical Works of MISS LIZZIE DOTEN.

MISS A. W. SPRAGUE, MISS BELLE BUSH, MRS. EMMA TUTTLE, A. P. M'COMBS

Also for sale, at the lowest cash prices, the following: THEODORE PARKER'S WORKS RALPH WALDO EMERSON'S WORKS, H. D. THOREAU'S WORKS, &c., &c., &c.

We will also send to any address the Poetical Works of LONGFELLOW, TENNYSON,

WHITTIER, BROWNING.

ETC., ETC., ETC.

ALL POPULAR NOVELS,
Including Hawthorne's, Capt. Mayne Reid's, Oliver Optic's,
Miss Edgeworth's, Mrs. Sherwood's, and other similar works of favorite authors, are for sale at our Boston and New York

NARRATIVES AND ADVENTURES.

GRAHAM'S PHONOGRAPHIC WORKS, ALL KINDS OF PAMPHLETS. kept constantly on hand, and will be sold at the lowest cur-

The BANNER can always be obtained at retail at the New York Branch Office: but It is mailed to subscribers from the Boston Office only, hence all subscriptions must be forwarded to the "BANNER OF LIGHT, BOSTON, MASS."

. Having thus taken upon ourselves new burdens and greater responsibilities—the rapid growth of the grandest religion ever uchsafed to the people of earth warranting it-we call upon our friends everywhere to lend us a helping hand. The Spiritualists of New York especially we hope will redouble their efforts in our behalf.

FRANK W. BALDWIN will superintend our New York BRANCH OFFICE. All orders filled with promptness and

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

ADVERTISEMENTS.

SPIRITUAL PICNIC.

SPIRITUAL PIUNIC.

THE ENTH ANNIVERSARY, at DUNGEON ROCK. A Grand Celebration, on Tucsday, June 5, 1865. Refreshments furnished by the Proprietor, and all others positively forbidden to self on the grounds. Speakers engaged. Music furnished for dancing. The excavation will be brilliantly lighted. A special train will leave Eastern Railroad Station for Lynn Common, at 9 o'clock a. M., returning at & F. M. Fare, both ways, 40 cents. Tickets to be had at the Depot. Accommodations will be furnished for those who wish to ride to and from the Rock to the cars.

The Should the day designed be rainy, the Piente will be postponed until the next fair day.

HIRAM MARBLE. Bloud the day designed be rainy, the Picule will be ned until the next fair day. HIRAM MARBLE.

NEW UNFOLDING OF SPIRIT-POWER. DR. GPO B. EMERSON, Healing Medium, developed to cure diseases by drawing the disease upon himself, at any distance; can examine persons; tell how they feel, where and what their disease is, at the same time. One examination 81; ten exercises to draw disease, 85; thirty for 816. Manipulations 82 cach. Treat patients at a distance by letter, by inclosing the sum, glying your name and address. Please address, DR. GEO B. EMERSON, 224 Shawmut Avenue, Boston, Mass.

ton. Mass.

Office bours from 9 A.M. to 4 P. M.

THIS CERTIFIES that Dr. Emensor has cured me of deafness of five years' standing; also, of dyspepsia, liver and kidney complaints, by four operations.

MRS. MARY CHANDLER,

No. I Warren Place, Boston.

Mus. HANNAH M. WORSESTER, Witness.

May 11, 1866.

DR. J. R. NEWTON,

MRS. L. F. HYDE, Test and Business Medium,

A FEW SUMMER BOARDERS can be ac-Commodated with board, in a pleasant location, in QUINCY, three minutes' walk from Depot. Reference—J. W. Carl. TON, 251 Washington street. 2w—June 2.

GEDAR CAMPHOR

protect Clothing, &c., against Morits, is Efficient, Cheap is Best. Every Druggist sells it. Made by HARRIS & CHAP-THIRD EDITION-JUST ISSUED.

THE SOUL OF THINGS:

PSYCHOMETRIC RESEARCHES AND DISCOVERIES. BY WILLIAM AND BLIZABETH M. P. DENTON.

This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is fast gaining in popular favor. Two large ciltions have already been sold, and the third is having a steady sale. Every spiritualist and all seekers after hidden truths should read it.

Price, \$1,50; postage 20 cents. For sale at this office, 518 Washington street, Boston, and at our Branch office, 548 Broadway, New York. Room 6. THIRD EDITION - REVISED AND CORRECTED.

THE COMPENDIUM OF TACHYGRAPHY: OB,

LINDSLEY'S PHONETIC SHORTHAND, EXPLAINING AND ILLUSTRATING

THE COMMON STYLE OF THE ART. BY D. P. LINDSLEY.

Antioch College, Yellow Springs, Nov. 20, 1858.

D. P. Lindber, Esq.—Dear Sir: * * * I once hoped to master Phonography practically; but I have long since come to the conclusion that that reform must find some other advocate, or I must have a new lease of life. * * If I understand you, you have phonographed Phonography, and therefore have reached the very thing which I had in my mind when I wrote upon it many years ago. * * HORACE MANN.

Price, \$1.00. For sale at this office, 158 Washington street, Boston, and at our Branch Office, 544 Broadway, New York. Room 6.

NEW BOOK-JUST ISSUED.

CHRIST AND THE PEOPLE. BY A. B. CHILD, M. D. PRICE, \$1,25......POSTAGE 16 CENTS.

CONTENTS: "The great Moral and Religious Changes of the

CHAPTER I.—"The great Moral and Religious Chan Nineteenth Century."

CHAP. II.—"Sacrifices."

CHAP. IV.—"Justice and Charity."

CHAP. V.—"Justice and Charity."

CHAP. V.—"The Necessity of Stp and its Uses."

CHAP. VI.—"The Necessity of Stp and its Uses."

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

OVERWHELMING EVIDENCE

IN FAVOR OF

THE GREAT SPIRITUAL REMEDY, MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Stafford, Ct., March 22, 1806.
PROF. SPENCE—Dear Sir: About seven weeks ago I was called to see Mrs. Rufus Weston, whom I found laboring under a fearful attack of puerperal convulsions, which followed the birth of a dead child. The convulsions was twitted. peral convulsions, which followed the birth of a dead child. The convulsions were terrible. No one thought that she could live, as every convulsion was more violent than the preceding one. Finally she had one so severe that we called her dead—no pulso could be felt, and everything indicated death. She rallied, however, but was much exhausted, and her friends did not think it possible for her to live through another. As soon as the exhausted, and her friends did not think it possible for her to live through another. As non as she could neallow I commenced giving her the Positive Powders (a powder and a half every hour at first), and from that time forth she had no more convisions. She is now well, and able to attend to her household duties. She visited me this afternoon, and told me that she bulleages that the Resi noon, and told me that she believes that the Positive Powders saved her life. Yours truly, Dr. M. F. DWIGHT.

Chenoa, Ill., Dec. 23, 1865.
DR. P. Spence—Dear Sir: Mrs. Spence's
Positive and Negative Powders fill a great vacuum in the wants of humanity. They differ from all other medicines in this, that they cause no violence to the system—no spasmodic efforts of Nature, to be followed by a correspondng depression; but their magnetic effects seem to traveler drinks in the diseased system, as the thirsty traveler drinks in the waters of the cooling fountain. They are a most wonderful medicine—so silent, and yet so efficacions.

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

My wife has been troubled for the last two years with **Rheumatism** in the shoulder. She is now entirely cured, after having used one box of the Pow-

A lady of my acquaintance, who has suffered A findy of my acquaintance, who has suffered for several years with **Prolapsus Uters** (falling of the womb), was induced by me to try the Powders, and was astonished at her speedy recovery. Very respectfully, S. W. Eichmond. The above letters, together with those referred to below, and the hundreds of similar ones in our possession, are more than sufficient to convince over the sufficient and the sufficient of the sufficie

every Femule, whether married or single, that Mrs. Spence's Positive and Negative Powders are

WOMAN'S BEST FRIEND

in all diseases arising from her peculiarities of

the at diseases arising from her peculiarities of temperament, sex and habits of life.

The evidence above mentioned is, moreover, sufficient to convince every head of a family that Mrs. Spence's Positive and Negative Powders are THE GREATEST FAMILY MEDICINE OF THE AGE.

and that they cure all cuarable diseases, whether neute or chronic, in MAN, WOMAN,

In the numbers BANNER OF LIGHT of the dates here given, will be found Cerificates and well-authenticated reports of the cure by Mrs. Spence's Positive and Negative Powders, of the following diseases, most of which were diseases of long standing which had defied

AND CHILD.

all other treatment: Rhenmatic Neuralgia, Dim Vision, Twitching of the Eyelids, Melancholy. -(Banner, June 17th, 1865.) Sleeplessness. Dropsy, Stiff Ankles, Decay of the Laugs, Neuralgia.-(Ban-

nor, Aug. 12th, 1865.

ner, Aug. 12th, 1865.)

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

A disease that three physicians could neither name nor cure.—(Banner, Nov. 25th, 1865.)

Neurnlgin, (two cases); Toothnehe, Female Disease.—(Banner, Dec. 2d, 1865.)

Dyspepsia of 58 years' standing, Inflammation of the Pancrentic Gland, Catarrh, Inflammation and Enlargement of the Prostrate Gland.—(Banner, Dec. 9th)

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

Lume Ankle. Bronchitis. Dyspendia. Prostration, Loss of Vitality.—(Banner, Jan. 27th, 186d.) General Debility, Nervous Prostra-

tion, Wind in the Stomach, Headache. Neuralgin.—Banner, Feb. 10th, 1866.)
Nameless disease, given up by the Doctors; Chills and Fever, (four cases); Worms.—

Banner, Feb. 17th, 1866.) Catarrh. (two cases); Neuralgia, Dyspepsia, (two cases); Inflammation of the Bladder, Amaurosis, Melancholy, Flatulence.—(Banner, Feb. 24th, 1866.) Paralysis, Congestion of the Lungs, Biack Jaundlee, Pulmonary Discuse.

—(Banner, March 24th, 1866.)

Rheumatism, Deafness, Croup, Erysipeins, Fever and Ague, Toothache.

—(Banner, April 7th and 14th, 1866.)

The following superior inducements are offered

by Mrs. Spence's Positive and Negative Powders to

ACENTS, MALE AND FEMALE!

1st. The sole agency of entire counties.
2d. A large and liberal profit.

3d. A light, pleasant and paying occupation.
4th. The Positive and Negative Powders sur-

pass all other medicines.

5th. As a Family Medicine, needed in every house, their equal is nowhere to be found. oth. They are put up in boxes which are at once neat, small, light, and easily carried, mailed or expressed to all parts of the United States,

Terms to Agents sent free, postpaid.

PHYSICIANS, AND PRACTITIONERS OF MEDICINE. MALE AND FEMALE,

of all schools, will do well to try the Positive and Negative Powders. Those who are engaged in, or who contemplate engaging in the treatment of any special disease, or class of diseases, will be any special disease, or class of diseases, will be amply rewarded by using the **Positive and Negative Powders**. Any active, energetic person, male or female, can, in a very short time, build up a wide-spread reputation and amass a build up a wide-spread reputation and amass a fortune by treating, with the Positive and Negative Powders alone, any one or more of the diseases named in our Circular, such as Dyspepsia, Neuralgia, Rheumatism, Asinma, Suppressed Menstruation, Palmin, Suppressed Menstruation, Palmin, Menstruation, &c., &c.

Terms to Physicians mailed free, postpaid.

Diseases of all kinds rapidly yield to the magic influence of Mrs. Spence's Positive and Negative Powders.

See advertisement in another column. Circulars with fuller lists of diseases, and com-

Circulars with fuller lists of diseases, and complete explanations and directions, sent free post-paid. Those who prefer special directions as to which kind of the Powders to use, and how to use them, will please send as a brief description of their disease when they send for the Powders. Liberal Terms to Agents, Druggists and

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

Office 87; St. Marks Place, New York City. Address,

Prof. PAYTON SPENCE, M. D., Box 5617, New York City.

Message Bepartment.

Each Message in this Department of the BAN-MER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant,

while in an abnormal condition called the trance The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all reported verbatim.

These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state. eventually progress into a higher condition.

We ask the reader to receive no doctrine put

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

The Circle Room.

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

Donations solicited.

Mns. Conant gives no private sittings, and receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M.

MESSAGES TO BE PUBLISHED IN OUR NEXT.

Thesday, March 6—Invocation: Questions and Answers; Olive Anderson, of Cincinnati, 0.: Hubert Rollins, to his father; Henri Loratine, of Richmond, Va.; Josephine Watson, to her mother, in New York City.

Monday, March 12.—Invocation; Questions and Answers; Alice Phillips, to her mother, in New York; S. L. Barrett, formerly a baker on Cambridge street, Boston, to his children; Captain John Smalley, of Barnstable, Mass.; John Howard Barrows, to his father, Nehemlah Barrows, in New York City.

Invocation.

In the name of the Father, the Son and the Holy Ghost, which meaneth the past, the present and the future, we are here assembled. Grant us, oh Infinite Life, the power to read thee aright, Grant us wisdom, that we may teach wisely and well. Grant us humility, that we may bear meekly the crosses of life. Grant us grace, that we may wear the crown. Grant us all those virtues that belong to the inner life. Let thy peace, which passeth the soul's understanding, ever rest upon these mortal children. Let a holy desire for truth as it means with thee, find a dwellingplace in their souls. Let all those Christian virtues that were practiced by Jesus, be found with them. And unto thee, be all honor, and glory, and praise, now and forever. Amen. March 1.

Questions and Answers.

CONTROLLING SPIRIT.-Mr. Chairman, your inquiries we are ready to consider.

QUES .- By F. Smith, of Dedham, Mass .: The spirits communicating at this circle have many times declared that the human soul has had an eternal existence as a separate individuality. Now if all souls have ever existed as separate parts of the Supreme Being, and each one constituting an indivisible unit in itself, how is this reconcilable with the theory that God is one indivisible being, if he is composed of these parts or units?

Ans.-That which is divided against itself cannot stand. That which is united in all its parts endureth forever. It is our belief that the soul-every soul-has a perfect, infinite and distinct individuality, has ever an existence. It is also our belief, that every soul is part of the great infinite soul, a member of the great eternal body. There is no division in this wondrous soul-life Though it is made up of many parts, yet every part is a necessity-every part is perfect in itself, and never can be by any possibility divided

Q .- By the same: If these separate individual souls have existed from all eternity, as parts of the Deity, can God be anything else but

the aggregation of these separate human souls? A .- To us, God is the aggregation of all life, of all that has been, is, and ever will be; whether that life exists in souls, or in flowers, trees, mountains, valleys, suns and stars. Wherever life is, to us there is God.

Q.-On disinterring a body for removal to another place—in a town a short distance from Boston-that had been buried twelve years, they found it had turned to stone, the form retaining its original size. Please explain the philosophy of this.

A .- The powers by which this phenomenon was produced, existed in the body, the casket of the soul, and in the atmosphere and the soil. These three powers combining themselves, gave the result alluded to above. It has been saidand with truth-that there is nothing absolutely solid in the Universe. For inasmuch as the great universal chemical law that exists everywhere, when brought to bear upon these aggregated atoms composing forms, is capable of disintegrating them every one, however solid they may seem to be, if they were absolutely solid, then this law could have no effect upon them. And again, in the atmosphere there existeth all that is requisite for crystallizing forms, or producing that you term solid, in any and all forms.

Annie G. Thompson.

Oh we do so want to go to those we've left; I mean my mother and myself. When it was settled that there was to be war, my father sent my mother and myself North, because he thought we would be better off here. But when New Orleans was taken, then my mother and myself knew that my father was in that vicinity. He had been, just before the taking of New Orleans-had been stationed there. And when New Orleans was taken, we went there as soon as we possibly could; went there with the hope of meeting my father; but he had evacuated with the rest. We thought father might remain there; thought perhans he might be compelled to; had been taken prisoner. But we learned when we got there, he had gone South; and when we tried to go further South, we found we could get no pass for some time; we didn't know how long; and then we found we could n't get back North again, not very easy; so we thought we would stay there, and wait to see what would come next. By-and-bye mother took the fever, and I was with her all the time; and she died, and I was left alone. And then in less than three weeks after, I came down myself, and I died. But before I died I learned, I was told-I didn't learn, because I didn't know, but was told-we could come back, and how we should come. And as soon as I met my mother, I told her; and we have both of us been trying to come over since.

My father was not taken prisoner, was not wounded, and is now well; only he's disheartened, and don't know what to do; and we want to go to him. I know he fought against the United States, the Union; but that is nothing to me or my mother. My mother was born at the North, and would have had things different if she could; and I thought as she did. But waiving all distinctions of party, I would speak to my father, and tell him how we died, and why we did n't send him word. I suppose we did send, but no word from him ever resched us. It is our wish that he find some one that we can use as a medi-

um to speak to him. It matters very little whether he believes in Spiritualism or not; he can try and see. If it proves false, he can but say so; and if not, why then we shall all be happy in communicating with each other again. We know all he has suffered, and how uneasy and unhappy he is, and we want to benefit him, if he can.

Annie G. Thompson was my name. Father's name was Alexander S. Thompson, and my mother's name was Annle, also.

If you'll be kind enough to publish this, we shall be obliged to you. [Is your father in New Orleans?] No, he's not there; he's in Texas, trying to recover some property of his; but he never March 1.

Thomas Buck.

I'm Thomas Buck, sir, from Little Rock, Arcansas. It's a curious record, stranger, I truck along here with me. Stranger, I concluded that you folks round these parts had no right to prevent certain States from secoding, if they wanted

I was a rebel, out and out, and so I did what I could to favor the rebellion. I thought, stranger, the Union was kind of used up. I never did believe there was any union between North and South, or any of the States that hold slavery and those that didn't. I believed that from the time old Massachusetts put her slaves out of her petticoat into Southern arms, from that time there never was any harmony between those States that held niggers and them that did n't, and so I thought it wan't any sort of use to maintain a ghost. .

I took my two boys into the army to fight against you, and the oldest was killed, and the youngest is left. I went because I wanted to: and now that the nigger is out of bondage, and out in the cold on his own hook, I do n't know but North and South may become united. It's very possible that you may make a cement strong enough to hold them again. I hope you will, I'm sure. Now that the institution of slavery is dead, killed by the conquering party, I suppose you can patch up the thing, and live along pretty comfortably. I hope you can.

My son that's left is feeling terribly rebellious. He do n't want to own that he's conquered. But I come to tell him he might as well. It's better to own up to the truth, than deny it. And I come to tell him something more, too, and that's this: I want his mother to be smartly cared for; no tak-If he does, I'll come and take it from him. But if he shares with his mother, then it'll be all right; then there'll be no rupture between him and me, as there was between North and South.

I'm a straightforward, honest, ignorant man. I pretend to nothing that is above the common sort. But I can tell the truth; I can fight for it, and I can die for it; and I'd like to see the man that can do more.

My son what's left has been thinking of these things. Some one shoved your paper into his hands. and that's what attracted me, kind of told me-[That gave you the information?] That's what gave me the information, stranger, I suppose. I'd like the same party that put it into his hands be-

fore, to do so again when my message comes round. If I can pay, I will; and if I can't, you must be satisfied, that's all. [You think the paper will reach the same party again, do you?] Why should n't it? I think it will. I don't generally do things, stranger, by the halves. I generally walk. I'm obliged to you, stranger, and will do you a favor when I can.

Jennie Mason.

I have a very dear friend in Bangor, Maine, who has wished, if these things could be done, that I might come back and advise her what course to pursue in her present trouble. But she says, Jennie, if you come in any public way, please don't make my name public." Now, there I am restricted, you see. But I will tell you so much: This dear friend's name is Maggie. She will understand the rest. Does it make any difference? frowned upon by her friends, by her own kindred. that there are other friends than those who live in human bodies; that there are other judges than those who see with material eyes. She must remember that; and remember, also, that this life is very short, at the longest. All the years that are allotted to the soul to dwell in the human frame are but very few, when compared with those of eternity.

Maggie is to-day an inmate of the poor house. Reared she has been in luxury and pride, and her venrs scarce number twenty. But so it is. The wheel of fortune is ever revolving. Sometimes it brings us good gifts, and sometimes it brings us had ones.

Maggie says, "I would give the world to know that I had some friend who cares for me, though that friend be invisible."

Maggie, you have many; not only one, but many; and I have been singled out from amongst them to come speaking words of cheer to you. Do not give up, but go hence from that place as soon as possible, and come where I can speak to you, and I'll tell you of a better way wherein to walk. You know, as I do, that that way is thorny and stormy, and brings you no peace.

I am Jennie Mason, formerly from Augusta, Maine. My friend Maggie will understand me. It matters not whether the world does or not. March 1.

Cora Jackson.

I want to go to my mother. I am Cora Jackson. My father was killed in the war, and I died of lung fever, and my mother's left in New York. was twelve years old. To prove to my mother that I can come, I'll tell her what I last said to her: " Mother, do n't cry, for you'll be better off without me." I did n't think it was going to make her feel so bad, but it only made her feel worse. I meant that now father was gone, she would n't have me to look out for, and it would n't be so hard for her to get along. That's what I meant. But now I can come back, and father can, too. We want her to get a medium that we can speak through. Father wants to tell her about getting harmony. When you say, "God damn" to your her pension without paying so much every time friend or enemy, it is not the word that holds the her pension without paying so much every time as she'll have to if she does the way she thinks of doing. [Where's your mother residing now?] In New York, sir. [What street?] Well, East Broadway. She was there until she could know what to do. I think she's there now, but don't ces an even mind, which is harmony and heaven? know. [Did you ever know the number?] I never did, because she went there after I died. I suppose she could n't stay where I died, she was

When she finds somebody that we can come through, then my father will tell her all about what he'd like her to do. But he don't like to come here. [Is it too public?] Yes, air.

· Circle closed by Father Henry Fitz James, An

Invocation.

Our Father, let the angels of Justice and Mercy and Truth be our guests this day. May their holy presence dispel all envy, all unrighteousness, all unholy thoughts. Make this place the very gate of heaven; my, more than that, heaven itself. Our Father, we bless thee for the sunshine; we bless thee for the beauty of this day; for all those gifts that thou hast so lavishly bestowed upon thy children. We praise thee for life, with all its wondrous beauty, for all its crown of glory. We praise thee, our Father, for all the shadows of Time, for all the sunlight of Eternity. We lift our souls in thanksgiving to thee for every event of life, for all that has been, that is, and all that shall be. Our Father and our Mother too, if there are those present that mourn the loss of loved ones, oh fill their souls with a consciousness that there is no separation, that they still live, still love, and still, under proper circumstances, can hail them with speech, and all those holy loves that go to make up the heaven of their inner life, Our Father, our praises go out to thee, as the praises of these beauteous flowers [referring to a bouquet on the table]. They praise thee in their silent beauty. They honor thee as their Father and their Mother. So do we honor thee in our silence, in our speech, in all our unuttered thoughts. Oh God of the Ages, we would sing songs of rejoicing in the name of him who was, is, and ever March 5.

Questions and Answers.

QUES .- By T. Gibson, of Louisville: If it is possible, why do not the spirits give a detailed account of some notable event the day following, through mediums in France, England and India-for example, Lincoln's assassinationand thereby furnish facts of spirit-power that the skeptical world cannot refute?

Ans.-All these things have been done many many times, and in many places; and yet there are skeptics, as there ever will be, ever must be because you are all physically, as well as spiritually, differently aggregated. Abraham Lincoln was by no means unprepared for his assassination. Abraham Lincoln expected it, because he had been informed that it would take place by those same intelligences that your correspondent calls upon to know why they did not foreshadow such an event. It is not always that it is best so to do; but sometimes it may be best. Suppose we were to unveil, if we had power, the future to you. ing all there is—there aint much—for himself, for | Would it take away your skepticism? No; not a whit. Would it make you any better? No. Would it change you one iota? No. Then wherefore the use? A wise husbandman puts the seed into the soil when it is ready for it, never before.

Q .- Will St. Paul tell us, through this spirit, whether what has been written about his being the means of Christ's persecutions and crucifixion for the sake of his own power and aggrandizement, is true or false?

A .- Read and judge for yourselves. St. Paul, doubtless, does not consider that it is his duty either to convict or acquit himself. In this case, the facts, if such they be, are before you; you have common sense, an aggregation of reasoning powers. If you do not use them, by-and-bye they will become useless. Increfore, when these questions arise, instead of asking somebody else outside of yourselves to analyze them for you, go rather diligently to work and solve the problem yourself The assertion, either in the affirmative or negative, would be of little use to you, unless you solve look the length of my nose before I undertake to it yourselves. It is absolutely useless for us to return, enforcing our opinions upon you. You must all beget your own, and of yourselves. We are no priests, such as those you have in your nulpits, who declare a thing to be thus-and-so, and seek to make others believe it, also. No; this is not our method of teaching. We throw out our ideas, and leave them for you to criticise and analyze.

Q.—Is it possible for any man now living to do as the Bible says Jesus did?

A .- Our highest idea of Divinity, as manifested through the flesh, and indeed exhibited through Jesus the Nazarene, was simply the spirit of No. we think not.] Her people are in high stand- | Truth clothed in a simple raiment, but, nevertheing there, but for certain reasons they have turned less, in garments of heaven. Your questioner coldly against her, and now she is an outcast, asks if it is possible for others to do as he did. Why, certainly; he told you that; he says even but not by the angels. She should remember this: greater things than I do ye may do. He did not claim he was not human, as well as divine. He only claimed that he gave forth the spirit of Truth; was an instrument in the hands of his Father which Father was greater than he. Even so we believe.

Q.—Is it a duty for any man now living to do as Jesus is said to have done?

A .- Not in all things, certainly not. Jesus lived in accordance with the age in which he lived. He acted by virtue of the circumstances that surrounded him. But those circumstances are not yours. Now if you are not surrounded by the same circumstances Jesus was surrounded by, you are not called upon to do exactly as he did.

Q -Is it a duty to try to do as Jesus did?

A.—In many things it is; but not in all. Q.—Whereas, the Bible says that Joshua, or Michael, or what Christians think the same with Jesus, once disputed with the devil about the body of Moses, and dare not bring a railing accusation against him, but merely said, "The Lord rebuke thee." Now have I not a right to say, with Joshua, or Michael, or Jesus, "The Lord rebuke thee," which I understand to mean the same as "damn you," when I am wronged, and insulted, and abused, and robbed by mine enemy?

A .- This passage in so-called holy writ, had its origin simply in an astrological mysticism; a mysticism, because they who professed to believe in it did not understand it. These several characters were names simply, given to heavenly

bodies. It is wrong to allow ourselves to be influenced by a feeling of revenge, very wrong; because it brings us inharmony, which is hell. The wrong falls upon ourselves more than on others. When we curse any person, it does not injure him at all; but when it turns upon us, it will rend us without mercy. This is a fact that no one who knows human nature will deny. You all know that it is better to forgive than to curse. You all know it is better to exhibit love than hate. You all know it is better to cultivate harmony than in-

manner over invented by man, angel or devil?

A .- Why, certainly, there is a very great difference between the two exhibitions of human action. Jeans had so schooled himself, that he was not what they do." He had learned that these, ed that his Father might forgive them, Now no man evil. March 5.

John Hughes.

The victims of the gibbet and the guillotine, we are told, find a welcome here. [Certainly.]

I am not here to vindicate my own acts, what ever they may have been; nor am I here to rail against the Government, poor and shabby and mean as it is.

good faith. I made it to one who would like to plenty who know me. believe that the spirit can return after it has left the body, and communicate with those who shall I suppose he's gone back to Pittsburg-if he remain. And I am here, also, to distinctly declare that Spiritualism is not accountable for anything that I may have done, either good or bad. When here, we live in the great world of ever the Holy Mount. And it's very easy to find out I changing matter, as we live in the great world of am dead; because there are boys in the regiment ever changing mind. And I fully believe now, as I did before death, that we are moved upon by Sweeney, 32d Pennsylvania Regiment, Comthe world of matter, as we are moved upon by the pany I. Now I've not got any straps; nothing world of mind. The cold affects you; so does the of the kind; I was high private. heat. This, then, tells us plainly that the elements affect us. We are not proof against them. stances surrounding us? The world is moving on, meself, sir. and I, for one, trust it is moving out of darkness into light.

It is well that civil law wreaked its vengeance upon me, as it has upon thousands of others. I do not complain of it, because I know that civil law is but the child of ignorance; a babe born of Lord and all the angels rest upon you all the miserable superstition. It has no root in a high-er, grander, holier law; but it has root in the old Mosaic Dispensation that you of to-day should be ashamed of. It is said that those who commit murder are executed as examples for others. The world has had many such examples; still there are murders committed every day. This proves that this mode of disposing of sin is not effectual. It is absolute proof demonstrated by God himself.

A few leagues short of here I was hung up, and what has been the result? Am I dead? No. Am bereft of power to do that I shall decree? No. Then what has been gained? Nothing. I have simply lost my body; and my execution—will it deter one single soul from walking in the same path? No, not one.

This is not a broadcast affirmation, founded upon nothing, but is true in every individual case. Your young, middle-aged, your old, are constantly walking in crime. Why is it? It is because you have never struck at the root of evil. You have simply been dealing with the effects the body committed upon the body, called murder; and so you do double murder by that act. Instead of stopping to consider where this thing was born, how it happened this man had murder in his heart toward a fellow creature, he is sent to the gallows. Instead of returning good for evil, it is an eye for an eye, a tooth for a tooth, blood for blood. Oh God, when I behold such things, I pity you who are obliged to live under such laws, and I am

glad I'm free from them. I was morally sick, and I needed a moral physienemies then—to understand that I live, and to That's all I have to say. I'll be obliged to you, understand more: that I have a desire to return, not in vengeance, but in pity and love, and so they need not fear to speak with me. I bless God for this privilege of coming to-day. It is a great and holy privilege. I esteem it. But while I stand upon this plane of love and forgiveness, thousands would not stand there, I'm well aware, but would return in the spirit of revenge, until this evil and that evil and the other evil would culminate in crime, and instead of reforming humanity, it would lead many upon the scaffold.

Oh, God, this is a truth that I would enforce upon all human life. I would bave it written in letters of blood upon the threshold of every dwelling, that you may do away with your capital punishment, and inaugurate a system wherein the shment, and inaugurate a system wherein the spiritual diseases of mankind shall be properly treated. Oh, you moral physicians, where are you? It is a wonder that the archangel do not may shall be way, she is on the earth now, and may take offence. It is all the same to call from the depths of space; don't sound his trumpet for you to come forth. Where are you? asleep? worse! but come forth from your tombs. The augel-world is calling upon you to come forth and cure these sick souls who are calling upon you to be cured. I am John Hughes. Farewell,

Daniel Sweeney.

[This spirit evidently took on the feeling left upon the medium by the previous spirit. In returning through a medium for the first time, a spirit will feel the last physical sensation experienced just before leaving the earth-form, and very often leaves that feeling on the medium, and the spirit

friend or enemy, it is not the word that holds the sin; no, it is that that in behind it, the motive, spirit, the propelling force. Best assured that you injure yourself more like in the motive, then, not seek to cultivate under all circumstances an even mind, which is harmony and heaven. It was David Sweeney in the official returns, and me name was Daniel. There is the better way. It is true, you cannot all see it at once, yet we have thope; for you will all see it sooner or later.

Q.—Now supposing I leave vengeance in the hands of God, and don't strike, kick, nor cunfirm on the hands of God, and don't strike, kick, nor cunfirm on the memy, nor sue him at the law, nor testify against him before the grand jury but merely think with in my own mind, "God damp you, you will catch it somewhere," do I not act exactly contrary to Jesus, when he said, "Father, forgive them, for they know not what they do," while his enemies

were torturing him to death in the most ornel burg, sir, with me wife and two children, but I belonged in Ireland, sir. I am in a quandary to know how I will come at them; sir.

In the first place I was wounded. They knew very well I was taken prisoner, and they knew I able to say, "Father, forgive them, for they know was about to be exchanged, and they thought I was exchanged. I was not exchanged—that's the his enemies, had wrought their vengeance upon trouble-I was not in a condition to be moved him through ignorance, because they did not when the exchange came. That is it; I was there. know the better way. Therefore it was he pray- I got nothing to say about them chaps down there -only just this much: that I'd like them to have seek to know wherefore your enemy injures the chastisement that an Irishman only is capayou. Rest assured, you will find he does not only ble of giving. You see I know very well me folks injure you, but injures himself more. He does not cannot get the money that 's due them. I know know this. If he did he would not do it. So, then, nothing can be settled because there is no returns instead of cursing your enemies, do as Jesus did: of me death. Now if they Il just see about the pray that holy angels may turn them into the David Sweeney that's on the list, if they'll follow better way, and so baptize them with the spirit it up they will see that I'm the one; yes, sir, and of Love, that they shall to do all men good, and I'm dead as a snail after it has been stepped upon, and there's no expecting me any way but as I'm here. I talk plainly, so me folks will understand me-and come through a woman in petticoats. That's it-I'm being born again-that's it. You know the Scriptures say, "Man shall be born of a woman." It's so with me.

Now Capt'n, is there any way you can help me reach me wife? [Give your age.] Thirty-four. [The names of your wife and children?] Me But I am here to make good a promise made wife's name is Mary, and the littlest one of all, is shortly before I changed worlds. I made it in Mary. The other is Daniel; yes, sir. There is

Now I'll say, I'll ask that if Dennis M'Grathgets me letter, well, you'll send it to him. And Dennis, when you get the paper, I want you to take it to Mary, wherever she be, if on the top of who know me; know I was not David, but Daniel

Oh well, I'm happy in the spirit-land; and well off as I can expect. All I care about is to let Is it safe, then, to say that we may not attribute | them know I'm dead, so they'll get the money. this deed or that to some circumstance or circum- I do n't care a hapworth about getting the money,

> Now it's not me that will go out with the hemp process. [You won't leave such a hard knot behind you.] But I was pretty sick; went out pretty hard. Good-by to you; maybe it's something that I'll get over. May the blessing of the March 5.

Wiliam H. Bates.

When it became a settled fact that there would be war between North and South, my father determined to send me to California, because I had expressed a desire to enlist.

I am from Jersey City; William H. Bates, nineteen years old. So I was sent to California, with a view to prevent me from joining the army. But I very soon found the way open there, and I enlisted under Colonel Baker, and went forth to do what service I could. But at the time of that unfortunate affair in which Colonel Baker was killed, I also was killed.

There was great regret because I was allowed to do as I did, upon the part of my friends. I am satisfied, and I see no reason why they should n't be satisfied, also. I can come back, and in my

home in the spirit-world I have ample means of progressing, of getting along finely.

I am most of the time in company with an elder brother and other friends of ours, and they elder brother and other friends of ours, and they know very well how to advise me to get along well. We have every facility for improving ourselves there, and for overcoming all the bad features that we took on while on the earth. My friends were much annoyed, because I, as they supposed, was going down hill by fast company; taking too much liquor. I don't know that I ever did more than three times, perhaps four, in my life. There's no reason for their worrying, lest I've gone to some bad place; on the contrary, I am very well off. I'm sorry that I was so constituted, when here, as to be led into evil ways. But there are plenty of straight and narrow paths there, on which all can walk, and can get along much easier, and much faster. And I think, considering it all around, my friends here on the cian; but instead of giving me one, why, the gibbet loomed up before me, and I was obliged to take my stand upon it, and from thence I was sent out that I went as I did. I did n't suffer; I was n't broken down by sickness; did n't undergo any that I want to simply did doing what I have into the great world of mind, having all the experiences of that last miserable closing scene. As I said before, I pity you; but I want all my friends, if I have any—perhaps I have not—my happy, satisfied, able to return, and I can go on

sir, if you'll publish my letter as you do others.

Richard Barstow.

I am from Southern soil, sir, but I suppose I'm welcome? [Yes.] I have friends that I should be very glad to communicate with, after the usual

be very glad to communicate with, after the usual way; very glad. But before I proceed any further, I would like to have you clip that woman's tongue out in the entry. She annoys me. [Shall I speak to the lady?] Yes, go ahead; I'll wait. (The inharmony produced by loud conversation of people in our entry, which sometimes occurs during our sessions, affects very perceptibly the spirit communicating at the time; so much so, often, that the speaker is obliged to leave the medium ere he or she communicates half they intended to say.)

There are some women whose tongues are so

me, for there's another one It's all the same to me, for there's another one I'm interested in.

The wife number one is now in Virginia, rusticating on a ruined plantation, and probably has just as much grit now as she ever had. I understood she made the remark when she heard I'd gone to war, she hoped I would be killed. Very well; she got her hope, that is, so far as the body is concerned. is concerned.

Is concerned,

But wife number two is, I presume, living with a brother in Savannah, and it is to her that I wish to communicate. I want her to know that I 'm able to come back, and that my papers are in the hands of James K. Stross. She knows very well where he is. When these papers are forthcoming, then all my affairs can be settled, all can be made right. I don't know, sir, but what I have infringed upon your rules here. If I have, you can say," you can leave," and I can do so. [Oh, no; we desire to benefit you.] So I supposed.

that immediately follows partakes of it.]

I am here to spake, and spake I'm going to, anyhow. It is strange the old feeling of the last you think of when you're going out of your body clings to one when he returns and occupies a medium. The thought is so impressed upon the organs that were affected by it then, that it is here to all intents and purposes.

Well, I am not Dr. Hughes or any other doctor, but I am Daniel Sweeney—just a poor Irishman, that wants to see the way himself and show the way, as far as he knows it, to others. There was way, as far as he knows it, to others. There was no official returns received.

I we desire to be the dark of a range of the last have been a fight, I suppose it's very, very necessary to have two armies of opinions. If slavery was to be killed through this process, I suppose there was equal need of a Southern army, as well as a Northern army. So you feel no apirit of antagonism, do you? [Not the slightest, Well, then, of course, you 'Il favor me, as you do all others. [You have the same ship to directed to any one in particular?] Well, suppose you direct to Mr. Stross. You'd better direct to falveston, Texas.

L'm absolutely tonfounded with my new posi-

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

more partial to one than to another, we shall print no poetry, increanter, attached to such notices.

Departed from Holley, Orleans Co., M. T., May 8th, 1868, Chauncey Rubinson, aged 74 years.

He was well known in Western New York as one of the most energetic and intelligent of the early pioneers. Father most energetic and intelligent of the early pioneers. Father most energetic and intelligent of the early pioneers and the state of the most uncompromising friends of Robinson was also one of the most uncompromising friends of Truth. From early youth he was a strenuous advocate of various reforms: and in 1855, circumstances led to his investigation of the Harmonial Philosophy. Its sublime truths graduition their fearless advocate, and is 1837 formally withdrew came their fearless advocate, and is 1837 formally withdrew from the Freewill Haptist Church, of which he had been a from the Freewill Haptist Church time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was happy and at rest valued member. From that time he was an allowed to the soothing strains of awest house of meeting "cohed to the soothing strains of awest house of meeting "cohed to the soothing strains of awest house of meeting "cohed to the soothing strains of awest house of meeting "cohed to the soothing strains of awest house of meeting "cohed to the soothing strains of awest house of meeting "cohed to the soothing strains of awest

VALUABLE REFORM PUBLICATIONS.

ALL SPIRITUAL, PROGRESSIVE AND REFORM PUB LICATIONS ARE KEPT FOR SALE AT THE

BANNER OF LIGHT BOOK STORES No. 158 Washington street ... Boston, Mass.,

And 544 Broadway, New York. Letter Pollage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Ulah.

WORKS BY DIFFERENT AUTHORS. ARCANA OF NATURE; or, the History and Laws of Creation. By Hudson Tuttle. 1st Vol. \$1,25, post-

ARCANA OF NATURE; or, the Philosophy of Spiritual Existence and of the Spirit-World. By Hudson Tuttle. 2d Vol. \$1,25, postage 18 cents: ANSWERS to Seventeen Objections against Spiritual Intercourse. By John S. Adams. 30c, postage to. ARNOLD, and Other Poems. By J. R. Orton.

A SKETCH of the History of the Davenport Boys. By Luke P. Rand. 30c, postage 4c. AN EYE-OPENER; or, Catholicism Unmasked, By a Catholic Priest. 50 cents, postage free. A LETTER to the Chestnut street Congrega-tional Glurch, Chelsea, Mass., in Reply to its Charges of hav-ing become a Reproach to the Cause of Trath, in consequence of a Change of Religious Bellef. By John S. Adams. 15 cts., nostage 2 cents.

A B C OF LIFE. By A. B. Child, M. D. 25 ANSWERS TO EVER-RECURRING QUES-TIONS FROM THE PEOPLE. (A Sequel to the Penetra-lia.) By A. J. Davis. \$1,50, postage 20 cents. APPROACHING ORISIS. By A. J. DAVIS. Being a review of Dr. Bushnell's Lectures on Supernaturalism. 75c, postage 12c.

BLOSSOMS OF OUR SPRING. A Poetic Work. By Hudson and Emma Tuttle. \$1,00, postage 20c. BE THYSELF: A Discourse by Wm. Denton.

15 cents, postage tree.

BRITTAN AND RICHMOND'S DISCUSSION.

100 pages, octavo. This work contains twenty-four letters from each of the parties above-named, embodying a great number of facts and arguments, pro and con, designed to illustrate the spiritual phenomena of all ages, but especially the modern manifestations. \$2.50, postage \$30. the modern manuestations. \$7.50, postage \$80.
BRITTAN'S REVIEW OF BEECHER'S REPORT OF SPIRITUALISM; wherein the conclusions of the
latter are carefully examined and tested by a comparison
with his premises, with reason and with the facts. Cloth
bound, 50c, postage 8c.

bound, 60c, postage 80.

BRITTAN'S REVIEW OF RBV. C. M. BUT-LER, D. D. This is a brief refutation of the principal objec-tions urged by the clergy against Spiritualism, and is, there-fore, a good thing for general circulation. 50c, postage 8c.

BRANCHES OF PALM. By Mrs. J. S. Adams. A book for every Spiritualist and Friend of Truth and Pro-gress. Glit \$2,00, plain \$1,25.

BIBLE CONVENTION AT HARTFORD. \$1,

postage 18c.

CHRISTIANITY: Its Influence on Civilization and its Relation to Nature's Religion. A Lecture. By Caleb 8. Weeks. 28c.

CHRIST AND THE PEOPLE. A New Book. By A. B. Child. \$1,23, postage 18c.

CLAIRVOYANT FAMILY PHYSICIAN. By Mrs. Tuttle. Muslin, \$1,00, postage 12c.

COURTNEY'S REVIEW of Dod's Involuntary Theory of the Spiritual Manifestations. A most triumplant refutation of the only material theory that deserves a respectful notice. 50c, postage 4c.

CHILDREN'S PROGRESSIVE LYCEUM.—A New Manual, with full directions for the Organization and

New Manual, with full directions for the Organization and Management of Sunday Schools. By A. J. Davis. 80c, post-

age 8c.

DEALINGS WITH THE DEAD: The Human Soul—its Migrations and its Transmigrations. By P. B. Randolph. 75c, postage 12c.

DEATH AND THE AFTER LIFE. Three Lectures. By A. J. Davis. Cloth 60c., paper 25c.

DISCOURSES FROM THE SPIRIT-WORLD. By Rev. R. P. Wilson, Medium. Dictated by the spirit of Stephen Olin. This is an interesting volume of 200 pages. 75c, postage 12c.

DAVENPORT BROTHERS: their History,
Travels, and Manifestations. Also, the Philosophy of
Dark Circles, Ancient and Modern, by Orrin Abbot. Price
25 cents, postage free. DAVENPORT

DISSERTATION ON THE EVIDENCES OF DIVINE INSPIRATION. By Datus Kelley. 25c., postage EXPOSITION OF THREE POINTS OF POP-ULAR THEOLOGY. A Lecture, delivered at Ebbitt Hall, New York, by Benj. Todd. 15c.

ERRORS CORRECTED -An Address by the Spirit of Stephen Treadwell. 10c, postage 2c.

FREE THOUGHTS CONCERNING RELIGION; OR, NATURE VERSUS THEOLOGY. By A. J. Davis.
15 cents, postage 2 cents.

FAMILIAR SPIRITS, and Spiritual Manifestations: being a Series of Articles by Dr. Enoch Pond, Professor in the Bangor Theological Seminary, with a Reply, by A. Bingham, Esq., of Boston. 15 cents, postage 4 cents. FURTHER COMMUNICATIONS FROM THE WORLD OF SPIRITS, on subjects highly important to the Human Family. By Joshua, Solomon, and others. Paper 50 cents, postage 8 tents; cloth 75 cents, postage 12 cents. FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, with Narrative llustrations. By Robert Dale Owen. Price \$1,75, postage 20 cents.

FUGITIVE WIFE. By Warren Chase. Paper 25 cents; cloth 50 cents, postage free.

GIST OF SPIRITUALISM: Being a Course of Five Lectures delivered by Warren Chase in Washington. 50 cents, postage free. GREAT HARMONIA, in 5 Vols. By A. J. Da-

vis. Vol. 1—The Physician. Vol. 2—The Teacher. Vol. 3— The Secr. Vol. 4—The Reformer. Vol. 5—The Thinker. \$1,50 each, postage 20 cents each. cach, postage 20 cents.

GOSPEL OF HARMONY. By Mrs. E. Goodrich Willard. 30 cents, postage 4 cents.

HEALING OF THE NATIONS. Thomas Chas.
Linton, Medium. Second Series. 22,00, postage 32c.

HARBINGER OF HEALTH. By A. J. Davis.

81,50, postage 20 cents.

HARMONIAL MAN; or, Thoughts for the Age. By A. J. Davis. Paper 50 cents, postage 6 cents; cloth 76 HISTORY AND PHILOSOPHY OF EVIL. By A. J. Davis. Paper 40 cents, postage 50. 1, cloth 750, post HISTORY OF THE CHICAGO ARTESIAN
WELL, by Goo. A. Shuteldt. 12 cents postage free.

HISTORY OF DUNGEON ROCK. By Enesee HOW AND WHY I BECAME A SPIRITU ALIST. By Wash. A. Dapelin., if spenis, postage 12 cents.

HYMNS OF PROGRESS: being a Compilation, original and selected, of Hymns; Bongs and Readings,
designed to meet a part of the progressive wants of the age,
in Church, Grove, Hall, Lyceum and School. By L. K. Coon
ley. Price 75 cents, postage 12 cents.

HISTORY OF THE SUPERNATURAL in all Ages and Nations, and in all Churches, Christian and Pagan, demonstrating a Universal Faith. By Win Howitt In 2 volumes. Price \$3,00; postage \$0 cents. IMPROVIBATIONS FROM THE SPIRIT.

INTELLECTUAL FREEDOM; or Emancipation from Mental and Physical Bondage. By Chas. S. Woodfun, M. D., aithor of 'Legalized Prostitution' etc. Price 50 cents, postage free.

INCIDENTS IN MY LIFE. By D. D. Horie, with an Introduction by Judge Edmunds. \$1,25; postage free. With an antroduction by Judge Edmunds. \$1,25; possage rece.

I STILL LIVE. A Poem. By Miss Aches, W. Sprague. 10c., poetage rece.

JESUS OF NAZARETH: or, A True History of the Man called Jeau. Quirist, embracing his Parentage, his Youth, his Original Doctrines and Works, his carrer has Pablic Teacher and Physician of the People, &c. \$2,00, postage free.

KINGDOM OF HEAVEN; or, the Golden Age.
By E. W. Loveland, Brenth, posting 12 cents.
LIVING PRESENT AND THE DEAD PAST; or, God made manifest and mreful in living men and wo men as he was in Jesus. By Henry O. Wright. 60c, post: 4c. men as he was in Jeaus. By Henry C. Wright: 60c, post 4c.
LIGHT FROM THE SPIRTY WORLD. Written by spirits through the mediumships of Hev. Charles Hammond., \$1,00, postage [6g., 1] If I V 1) A 1/2.
LYRIO OF THE GOLDEN AGENCA Poem.
By Thomas I. Harris, author of "Epic of the Starry Heaven," and "Lyrio of the Morning Land. "17 pages, 12mo. Plain boards \$1,00, postage 20c.

LADY LILLIAN, AND OTHER POEMS. By E. Young. \$1.00, postage 12c.

LILY WREATH OF SPIRITUAL COMMUNICATIONS, received chiefly through the mediumship of
Mrs. J. S. Adams. \$1.00, postage 16 cents. LEGALIZED PROSTITUTION; or Marriage as

LEGALIZED PROSTITUTION; or Marriage as it is, and Marriage as it is, and Marriage as it should be, Philosophically Considered. By Charles 8, Woodraff, M. D. *41.00, postage ite.

LIFE LINE OF THE LONE ONE. By Warren Chase. \$1,00, postage ite cents.

MILLENNIAL DAVN; or, Spiritual Manifestations Tested. By Rev. C. H. Harvey. 15c, postage &c.

MORNING LECTURES. Twenty Discourses delivered before the Friends of Frogress, in New York. By A. J. Davis. \$1.75, postage free.

MAGIC STAFF; An Autobiography of Andrew Jackson Davis. \$1.75, postage freents.

MAN AND HIS RELATIONS. By Prof. S. B. Britan. One elegant volume, 8vo., tinted laid paper, extra veilum cloth, boy. boards, with steel engraved portrait. \$3.50, postage free.

#1,00, postage free.

MESSAGES from the Superior State, Communicated by John Murray, through J. M. Spear. 75 cents, postage 15 cents.

"MINISTRY OF ANGELS" REALIZED, A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. 20 cents, postage 2 cents.

A. E. Newton, 20 cents, postage 2 cents.

NATURE'S DIVINE REVELATIONS. The profoundest production of spirits through the mediative qualities of Andrew Jackson Davis. 786 pages. 42.15, post. 40c.

NEW. TESTAMENT MIRACLES, and Modern Miracles. The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses. An Essay read before the Divinity School, Cambridge. By J. H. Fowler, 40 cents, postage 6 cents.

PENETRALIA; being Harmonial Answers to Important Questions. By A. J. Davis. \$1,75, postage 24 cents.

PHILOSOPHY OF SPECIAL PROVIDENCES —A VISION. By A. J. Davis. 15 cents, postage 2 cents.

PHILOSOPHY OF SPIRITUAL: INTERCOURSE; being an Explanation of Modern Mysterics. By A. J. Davis. Paper 60 cents. postage 6 cents.

PLAIN GUIDE TO SPIRITUALISM. A Snivit.

PLAIN GUIDE TO SPIRITUALISM. A Spiritual Hand-Book. By Uriah Clark. Full glit. \$1,75; plain,

POEMS FROM THE INNER LIFE. By Lizzie Doten. Full gilt \$2,00, postage free; plain \$1,25, postage free. POEMS. By Achsa W. Sprague. \$1,50, postage

PHILOSOPHY OF CREATION; Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of Horace Wood, medium. Paper to cents.

WOOU, MCHUM. Paper Boents.

PROGRESSIVE TRACTS. Lectures delivered by A. J. Davis, at Dodworth's Hall, New York. No. 1. "Defeats and Victories—their benefits and penalties." No. 2, "The World's True Redeemer." No. 3, "Death and the After Life." No. 4, "Appetities and Passions—their origin and how to cast them put." 5 cents each.

PHILOGORIUM OF MANUAL COMMENTS. PHILOSOPHY OF THE SPIRIT-WORLD.
Rev. Charles Hammond, Medium. 78c, postage 12c.

POSITIVIST CALENDAR, or Transitional
System of Public Communication. 50c, postage 4c.

PROF. HARE'S LECTURE ON SPIRITUALISM. 20c postage 2c.

18M. 20c, postage 2c.

PRESENT AGE AND THE INNER LIFE,
By Andrew Jackson Davis. Being a sequel to Spiritual Intercourse. This is an elegant book of near 300 pages, octavo,
illustrated. \$2,00, postage 24c.

REICHENBACH'S DYNAMICS OF MAG-NETISM, Electricity, Heat, Light, Crystallization and Chemiam, in their relations to vital force. Complete from the German second edition; with the addition of a Preface and Critical Notes, by John Ashburner, M. D. Third American edition. 41,50, postage 29c. REPORT FROM THE CELESTIAL COURT.

50c, postage &c.

ROAD TO SPIRITUALISM. Four Lectures.

By Dr. R. T. Hallock. 15c, postage 2c. RECORD of Spirit Manifestations Experienced and Witnessed and Recorded by Rev. J. B. Furgerson. 61, postage lec.

REVIEW OF A LECTURE BY JAMES FREE MAN CLARKE, on the Religious Philosophy of Ralph Waldo Emerson, by Lizzle Doten, Inspirational Speaker, de-livered in Lyceum Hall, Boston, on Sunday Evening, March 6th, 1865. 15 cents, postage free. RELIGION OF MANHOOD; or, the Age of Thought. By Dr. J. H. Robinson. Bound in muslin is cts., postage 12 cents.

REPLY to the Rev. Dr. W. P. Lunt's Discourse against the Spiritual Philosophy. By Mrs. Elizabeth R. Tor rey. 15 conts, postage 2 cents. RAVALETTE. A Wonderful Story. By P. B. Randolph. Price \$1,25, postage free.

SELF-CONTRADICTIONS OF THE BIBLE.

4 Propositions, without comment, embodying most of the lipsble and striking self-contradictions of the Bible. 25c., postage 2c.

SPIRIT MANIFESTATIONS: being an Exposition of Views respecting the Principal Facts, Causes and Peculiarities involved, together with interesting Phenomenal Biatements and Communications. By Adm Ballou. Paper 50 cents, postage 6 cents, cloth 75 cents, postage 12 cents. SOUL AFFINITY. By A. B. Child, M. D. 20

centa, postage 2 cents.

SOUL OF THINGS; or, Psychometric Researches and Discoveries. By William and Elizabeth M. F. Denton. \$1.30, postage 30 cents.

SPIRIT MINSTREL. A Collection of Hymns and Music for the use of Spiritualists in their Circles and Public Meetings. Sixth Edition, enlarged. By J. B. Packard and J. S. Loveland. Boards 50 cents, paper 35 cents, postage free.

SPIRITHAT: INVENTIONAL

cents, postage free.

SPIRITUAL INVENTION; or, Autobiographic Scenes and Sketches. 20c., postage 2c.

SPIRITUALISM. By Judge Edmends and Dr. Dexter, with an appendix by Hon. N. P. Tallmadge, and others. 22 00 nostage 32c. SPIRITUALISM. Vol. 2. By Judge Edmonds and Dr. Dexter. \$2,00, postage 32c.

SHEKINAH, 3 Vols. By S. B. Brittan, Editor, and other writers, devoted chiefly to an inquiry into the

spiritual nature and relations of man. Bound in muslin, SEERESS OF PREVORST. By Justinus Kerner. A book of facts and ravelations concerning the inner life of man, and a world of spirits. New edition. 50c, postage 6c. SPIRITUAL REASONER. By Dr. E. W. Lewis.

\$1,00, postago 160.

SPIRITUAL TEACHER: Comprising a series of Twelve Lectures on the Nature and bevelopment of the Spirit. Through R. P. Ambler. 75c., postago 12c., SPIRIT WORKS, REAL BUT NOT MIRACU-LOUS. A Lecture, read at the City Hall, in Boxbury, Mass., by Allen Putnam. 30c., postage 6c.
TRUTH FOR THE TIMES, gathered at a Spir-

itual Thought Concert. 15c. postag THE WORKER AND HIS WORK-A Discourse. By Dr. R. T. Hallock. 15c, postage 2c. TWELVE MESSAGES from the Spirit of John Quincy Adams, through Joseph B. Stiles, medium, Brigham. Olit, \$2,50; plain, \$2,00, postage 32 cents. THE BIBLE: Is it of Divine Origin, Authority and Inducece? By S. J. Finney Paper 25 cents. VOICES FROM SPIRIT-LAND. By Nathan

VOICES FROM THE SPIRIT-WORLD. By WILDFIRE CLUB. By Miss Emma Hardinge.

91,25, postage 20 cents.

WHATEVER IS, IS RIGHT. By A. B. Child,
M. D. 91, postage 16 cents.

WOODMAN'S Three Lectures on Spiritualism,
in reply to Wm. Tl Dwight, D. D. 20 cents, postage 4 cents.

WOMAN AND HER ERA. By Mrs. Eliza
W. Farnham. Two yolumes, 12mo., nearly 800 pages. Price,
plain muslin \$4,00, extra glit \$4,00, sheep \$3,50; postage free. WHATEVER IS. IS RIGHT VINDICATED: being a Letter to Cynthia Temple, briedy reviewing her Theory of "It isn't all Right." By A. P. McCoombs. Price 10 cents, postage 2 cents.

ENGLISH WORKS.

CONFESSIONS OF A TRUTH-SEEKER, A Narrative of Personal Investigations into the Facts and Philosophy of Spirit Intercourse. Published by Wm. Horsell, No. 13 Paternoster How, London. \$1,00, postage Sc. CROWE (Mrs. Catherine). The Night Side of Nature. English edition. Cloth, \$1,00; postage 20 cents. "PRIMEVAL MAN.". The Origin, Declension and Restoration of the Race. Spiritual Revealings. \$2,50, postage 20c.

postage 20c.

SUPRAMUNDANE FACTS IN THE LIFE OF
REV. JESSE BABCOOK FERGUSON, A. M., L.L. D., Including Twenty Years Observation of Freternatural Phenomena. Edited by T. L. Nichols, M. D. English edition.

\$2,50, postage 20c.

MISCELLANEOUS AND REFORM WORKS. A SERMON on False and True Theology. By Theodore Parker. 10 cents. ART OF CONVERSATION, with Directions for Self-Education. Price \$1,50, postage free. AMERICAN CRISIS; or, The Trial and Tri-mumph of Democracy. By Warren Chase. Mc, portage free. APOOR YPHAL NEW TESTAMENT, \$1,00,

BATTLE RECORD OF THE AMERICAN RE-BELLION By Horace E. Dresser, A. M., Sc., postage ic. BOOK OF RELIGIONS; comprising the Views, Creece, Springering or Opinious of all the principal Religious Septem the World. By John Hayward, \$1,50.

COMPENDIUM, OF TACHYGRAPHY, Or, Lindbley's Phoffsto Short-Hand, explaining and Illustrating the considerative of the art. \$1,00.

CHILDREN'S PROGRESSIVE LYCEUM; A

Manual, with directions for the organization and Manage-mentor Samlay Schools, by Andrew Jackson Davis. 30 cts., mentro, Saminy Ashrosh by Andrew Jackson Davis. 40 cfs., postage Sq., 1987. The PROPLE, 1988. THE PROPLE, 1988. The PROPLE, 1988. The PROPLE, 1988. The Prople for all Seasons, by Aired Tenhyson, yol. 2.—Song for all Seasons, by Aired Tenhyson, yol. 3.—Song for Marie Bearing, 1988. The Proplet State of the Seasons of the Proplet State of the Seasons of the Seasons of the Proplet State of the Seasons of the Seaso

CHRIST and the Pharisoes upon the Sabbath.

By a Student of Divinty. 80c, postage 4c.

EIGHT HISTORICAL AND ORITICAL LECTURES ON THE BIBLE. By John Prince. \$1,00, post. 16c.

ELIZA WOODSON; or, The Early Days of One
of the World's Workers: A Story of American Life. \$1,50,
postage free.

postage free.

EUGENE BEOKLARD'S PHYSIOLOGICAL
MYSTERIES AND REVELATIONS. 25c, postage 2c.

EFFECT OF SLAVERY ON THE AMERICAN PEOPLE. By Theodore Parker. 10 cents.

EMPIRE OF THE MOTHER OVER THE
CIIARACTER AND DESTINY OF THE RACE. By Henry
C. Wright. Paper 35c; postage 4 cents.

C. Wright. Paper 35c, postage a pente.

ERRORS OF THE BIBLE, Demonstrated by

Man's only Infallible Rule of the Truths of Nature; or, Man's only Infallible Rule of Faith and Practice. By Henry C. Wright. Paper 30 cents, postage 6c; cloth 50c, postage 8c.

FOUNTAIN OF HEALTH; or, A System of Specific Cures and Remedies, by which Disease may be prevented and cared by all. Together with a lucid description of the functions of the human organism, &c. By Dr. Wiesecke. \$1.25, postage 24c. GAZELLE. A Tale of the Great Rebellion. The Great Lyrical Epic of the War. By Emma Tuttle. \$1,25. HABITS OF GOOD SOCIETY. A Hand-Book of Etiquette for Ladies and Gentiemen. Large 12mo., elegant cloth binding. \$1,75, postage free. HOUSEHOLD FOEMS, by Henry W. Longfel-

KORAN. Translated into English Immediately from the Original Arable. \$1.50, postage free.

LOVE-LIFE OF DR. KANE, containing the Correspondence, and a History of the Acquaintance, Engagement and Secret Marriage between E. K. Kane and Margaret Fox. \$1,75. LOVE AND MOCK LOVE. By Geo. Stearns.

LIFE OF JESUS. By Ernest Renan. Translated from the Original French, by Charles Edwin Wilbour. \$1,75, postage free.

MARRIAGE AND PARENTAGE; or, The Re-productive Element in Man, as a Means to his Elevation and liappiness. By Henry C. Wright. \$1,25, postage 20c. MISTAKE OF CHRISTENDOM; or, Jesus and his Gospel, before Paul and Christianity. By George Stearns. \$1,00, postage fee.

OPTIMISM, THE LESSON OF AGES. By Benjamin lilood. 76c, postage 12c.

PECULIAR: A Tale of the Great Transition. By Epes Sargent. \$1,30, postage free. PERSONAL MEMOIR OF DANIEL DRAY-TON. Paper 25c.; cloth 40c: POEMS OF JEAN INGELOW. Elegantly bound, tinted paper, gilt top, &c. \$1.75, postave fre

tinted paper, gilt top, &c. \$1,75, postage free.

POEMS OF DAVID GRAY, with Memoirs of his Life. Elegant cloth binding, tinted laid paper, with gilt top. \$1,50, postage free.

POEMS AND BALLADS. By A. P. McCoombs. Cloth bound. \$1,00, postage 12c.

PATHOLOGY OF THE REPRODUCTIVE ORGANS. By Drs. Trail and Jackson. \$5,00, postage 37c.

PETERSON'S NEW COOK BOOK: containing Eight Hundred and Fifty-Eight New and Original Receipts for Cooking and Preparing Food. \$2,00, postage free.

PSALMS OF LIFE. By John S. Adams. A. compilation of Paalms, Hymns, Chants and Anthems, &c., embodying the Spiritual, Progressive and Reformatory sentiment of the Present Age. \$1,25, postage fee.

POLITICAL WORKS OF THOMAS PAINE.

POLITICAL WORKS OF THOMAS PAINE, to which is prefixed a Brief Sketch of the Author's Life. Bound in call, \$3,50, postage 60c.

REPORT of an Extraordinay Chruch Trial: Conservatives versus Progressives. By Philo Hermes. 16 cents, postage 20. REVIVAL OF RELIGION WHICH WE NEED.

REVIVAL OF RELIGION WHICH WENEED.
By Theodore Parker. 10 cents.

RELATION OF SLAVERY TO A REPUBLICAN FORM OF GOVERNMENT. By Theo, Parker. 10 cts.

RELIGIOUS DEMANDS OF THE AGE. A reprint of the Preface to the London Edition of the collected works of Theodore Parker. By Frances Power Cobbe.

25c. postage 4c.

SELF - ABNEGATIONIST; or, Earth's True King and Queen. By Henry C. Wright. Paper 40 cents, postage 40; cloth 650, postage 80. BTRAUSS'S LIFE OF JESUS. In two Vols. Translated from the fourth German edition. 2 Vols., \$4,5°, THIRTY-TWO WONDERS; or, The Skill Displayed in the Miracles of Jesus. By Prof. M. Durals. Paper 30c, postage 2c; cloth 50c, postage 8c.

UNWELCOME CHILD; or, The Crime of an Undesgned and Undestred Maternity. By Henry C. Wright. Paper 30c, postage 4 cents. UNCONSTITUTIONALITY OF SLAVERY VOICES OF THE MORNING. A New Volume

of Poems. By Belle Bush. \$1,25, postage free.

VIEW AT THE FOUNDATIONS: or, First
Causes of Character, as operative before birth, from hereditary and spiritual sources. By Woodbury M. Fernaid. \$1,25,
postage 12c.

BOOKS FOR THE YOUNG. SPIRITUAL SUNDAY SCHOOL MANUAL, for forming and conducting Sunday Schools on a new and simple plan, and for home use. Readings, Responses, Invocations, Questions, Lessons, Gers of Wisdom, Little Spiritual Stories, Infant Questions and Lessons, Songs and Hymns. By Urlah Clark. 144 pages. 30 cents. Postage free. A KISS FOR A BLOW. H. C. Wright. 50

ARBELL'S SCHOOL DAYS. Jane W. Hooper. (Illustrated.) \$1,50.

BELLE AND LILLY; or, The Golden Rule, for Girls. (Illustrated.) \$1,25.

(Illustrated.) \$1,25. BEARS OF AUGUSTUSBURG. (Illustrated.) BOY OF MOUNT RHIGI. Miss C. M. Sedg-CHILDREN'S FRIEND. M. Berquin. (Illus-

DICK RODNEY. Adventures of an Eton Boy. (With illustrations.) \$1,50.

FLORENCE ERWIN'S THREE HOMES. A
Tale of North and South. \$1,50.

FRANK WILDMAN'S ADVENTURES, Fredcrick Gerstaccker. (Illustrated.) \$1.50.

GASCOYNE, the Sandalwood Trader. By R. M. Ballantyne, with Illustrations. \$1.50, postago fre GRIMM'S TALES AND STORIES. (Numer-HURRAH FOR THE HOLIDAYS. (Illus-HOLLY AND MISTLETOE. From the Ger-LEILA IN ENGLAND. Ann Fraser Tytler. (Illustrated.) \$1,50.

lustrated.) \$1,50.
LEILA AT HOME. Continuation of "Leila in England." (Illustrated.) \$1,50.
MANY A LITTLE MAKES A MICKLE. From the German. (Illustrated.) \$1,25.
MISS EDGEWORTH'S EARLY LESSONS.
"Frank." "Sequel to Frank," "Rosamond," "Harry and Lucy." 5 vols. \$1,50 each. MARK SEAWORTH; Tale of the Indian Ocean.

NANNIE'S JEWEL-CASE. (Illustrated.) \$1,25. PEARLS, and Other Tales. (Illustrated.) \$1,25 PETER THE WHALER. W. H. G. Kingston. (Illustrated.) \$1,50.

PLAYMATE. (200 Engravings.) \$2,50. SEED-TIME AND HARVEST. (With Illustra-trations.) \$1,25. SWISS FAMILY ROBINSON. \$1,50.

SALT WATER; or, Sea-Life. W. H. G. Kingston. (With Illustrations.) \$1,50.

THE PIGEON PIE; A Tale of Round Head Times. By Miss Young. A nice book for children. \$1,75, postage free. TALES from the History of the Saxons. Emily Taylor. (Illustrated.) \$1,25.

DWELLING-HOUSE FOR SALE.

A TWO-STORY WOODEN DWELLING-HOUSE, containing eight rooms, with an Listuated at "Cambudge Crossing," in North Brighton, is offered for sale at a bargain. It is on the line of the Worcester Railrand and the Brighton Horse-Cars—five minutes walk from either Depot. There is a good cellar; hard and soft water, obtained from pumps in the kitchen; handsome shade trees skirt the sidewalk. There are 10,500 feet of superlor land, under cultivation, embracing Vegetable and Flower Gardens, with a supply of choice Pears; Apples, Quinces, Currants, etc., etc.

rants, etc., etc.

The House is pleasantly located, in a very good neighborhood, close to good schools, and is considered quite desirable for any one who wishes a genteel residence a few miles in the country, at a moderate cost—particularly so for a person doing businessin 1904con. LW For full particulars, apply at 188 Washington Street Room No. 3. May 12.

DEAFNESS,

Discharges from the Ear, and Moless in the Head, Radically cured by the use of the recently discovered Vegeta-OTITINE.

Price \$2.00 a bottle. For sale by all Druggists. GEO. C. GOODWIN, 36 Hanover street, Boston, Wholesale Agents. THE CHOLERA IS COMING!

A PRESCRIPTION OF MEDICINE to prevent or cure
A this much dreaded disease can be obtained by sending one
dollar to DR. S. D. PACE, Clairvoyant Physician, PORT
BURON, MICH.

GP—April 28.

PHOTOGRAPHS
Cofoned in ANDIA INK or WATER COLORS,
In a satisfactory manner, at a moderate price, by MISS
C. B. WING, 40 Brassli St., Charles Own, Mass., it Mar. 10. TOR 99. I will send, by mail, one copy each of in your books, "Life Line of the Lone One," "Furtive Wife," "American Crisis," and "Gist of Spiritualism." For address, see lecturers column. WARREN CHASE. Miscellaneous.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THESE celebrated Powders act as vehicles, or carriers of the Positive and Negative magnetic forces through the blood to the Brain, Lungs, Heart, Liver, Womb, Stomach, Kidneys, Reproductive organs, and all other organs of the body. Their magic control over disease of all kinds is wonderful beyond all precedent. THE POSITIVE POWDERS CURE all In-THE POSITIVE POWDERS OURS IN-Sammatory Diseases, and all Active Fevers, such as the Inflammatory, Billous, Rheumatic, Internittent, Small Pox, &c.; all Neuraligic, Elemanic and Paintful Af-fections, Headache, Fits, Nervousioss, Sicepleasness, &c.; all Female Diseases, Dyspepsia, Dysentery, Spermatorrhes, Worms, &c.

Sec. all Female Dischees, Dyspepsia, Dyscherly, Spermatorthea, Worms, &C.

THE NEGATIVE POWDERS OUBE all Low Fevers, such as the Typhoid, Typhus and Congestive; all Paisles, or Puralytic Affections, Amaurusis, Double Vision, Catalepsy, &o., and all other dischesse attended with great nervous or muscular prostration or exhaustion.

Circulars with fuller lists of diseases, and complete explanations and directions sent free postpaid. Those who prefer special triller directions as to which kind of the Powders to use, and how to use them, will please send us a brief description of their disease when they send for the Powders.

Liberal Terms to Agents, Druggists and Physicians. Mailed, postpaid, for \$1,00 a box; \$5,00 for six.

Monsy sent by mail is at our risk. Duce 37; \$7. Marks Place, New York City, Address, PROF. PAYTON SPENCE, M. D., New York City, box 5817.

For sale at the Banner of Light Office, No. 158 Washington St., Boston, Mass.



RING'S VEGETABLE AMBROSIA

IS THE MIRACLE OF THE AGE!

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

a beautiful auburn, and rejoice! People whose heads are covered with Dandruff and Humors, use it, and have clean

coats and clear and healthy scalps ! Bald-Headed Veterans have their remaining locks tightened, and the bare spots covered with a luxuriant growth of Hair, and dance for joy!

Young Gentlemen use it because it is richly perfumed! Young Ladies use it because it keeps

their Hair in place! Everybody must and will use it, because it is the cleanest and best article in the market l

For Sale by Druggists generally. Rend what Hon. WARREN CHASE, a well-known

contributor to this paper, says of it:

"My hair and whiskers have been many years gray. 'Ring's Vegetable Ambrosia' has restored both to their original color, black, and covered the baldness on the top of my head with a fine growth of black hair. I have several friends who have used it with the same results, and I cordially recommend it as one of the few medicines that will do what its labels and circulars claim for it.

WARREN CHASE.

October, 1865.

WHOLESALE AAGENTS: C. H. FLINT, DAYTON, O.

J. D. PARK, A. B. MERRIAM, CINCINNATI, O. DEMAS BARNES & CO., New York.

8MITH, CUTLER & CO., CHICAGO, ILL.
AND ALL WHOLESALE DRUGGISTS IN BOSTON.
April 28.

CATARRH

CURED BY INHALING A HARMLESS FLUID OF

AGREEABLE ODOR.

DR. R. GOODALE'S

CATARRH REMEDY ITAS CURED more cases of CATARRH than all the other remedies put together, as thousands can testify who have tried every other known means of cure in value, and have been permanently cured by using

Dr. R. Goodale's Catarrh Remedies. It will certainly cure, if you follow the directions upon the pottles, which are very simple and plain. Some of the First Physicians are Recommend-

ing it. Do not allow the druggist to paim off any other preparation upon you. If they do not keep it, send money to the Agent, and it will be forwarded at once.

PRICE, 81,00 PER BOTTLE. Send stamp for pamphlet.

Caution.—Purchasers of DR. R. GOODALE'S CATARRH REMEDY will please notice that the genuine article hears the signature of "R. GOODALE, M. D.," upon the wrapper, and no other signature; and that C. R. PARKER, No. 508 Pearl street, New York, is his sole Agent for the sale of e same. For sale in Boston by G. C. GOODWIN & CO., M. S. BURR

& CO., and Druggists generally. THE SINGER MANUFACTURING CO. Proprietors and Manufacturers of the Celebrated

SINGER SEWING MACHINES.

THE superior merits of the Machines manufactured by this Company, for either Family Use of Manufactured by this Purposes, are so universally known and conceded, that an enumeration of their relative excellencies is deemed, at this late day, as wholly superfluous.

Recent and valuable improvements have, however, been added to the Singer Machines, credering them still more perfect and reliable. The new lock-stitch Family Sewing Machines, which has been over two years in preparation, is now for the first time offered to the public, and it is confidently presented as the NE PLUS ULTILA of family sewing machines, possessing all the DESHRABLE ATTRIBUTES and ATTACHMENTS to essential to a PERFECT MODERN SEWING MACHINE. Parties in want of a reliable machine for any speciality, one that will not disappoint them, but will be found ever ready and competent to do its work, should not fail to examine and test the Hinger Machines before purchasing other and inferior articles. Circulars and information furnished on application. Silk, Twiat, Thread, Needles, Oil, &c., of the best quality, always on hand.

Principal Offices—69 Hanover Street, Boston.

hand.

Principal Offices—69 Hanover Street, Boston.

488 Broadway, New York.

P. S.—This Company has to announce that they are now prepared to supply their customers with the most practical and perfect Button Hole Machine in the world, and to warrant the same in every respect. Hend for Circular.

April 28 —3m

J. H. CONANT, PIANO FORTES, ORGAN HARMONIONS, AND MELODEONS

OF THE BEST QUALITY, and WARRANTAD in every par-ticular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in price from \$250 to \$800, according to atyle of finish All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 WASHINGTON STREET, ROOM No. 3, N.B.—Spiritualist Societies in want of Harmonions or Melocons for their meetings, are respectfully invited to call and

MICROSCOPES 60 CTS.

The Franch Tubular Microscope, magnifying nearly 600 times. Malico for 60 centa; two for \$1,00. Address, May 19-13w.

THE EARLY PHYSICAL DEGENERACY
THE EARLY PHYSICAL DEGENERACY
OF THE AMERICAN PEOPLE.
A GREAT ROOK FOR YOUTH. Send two red stamps, and
A obtain it. Address, DR ANDREW STONE, SE Finh
Street, Troy N. Y.

Ap. 1.

Mediums in Boston.

ELBOTRIO AND MAGNETIO PHYSICIAN. BLEUTRIO AND MAGNETIO PHYSIOIAN.
MISS ANNIE GETCHELL has removed to 175 Court St., ten rods cast levere House. Her success is wonderful in treating chrunic or acute diseases, as hundreds can testify. Both mental and physical disturbances are treated in a maner that restores harmony to the mind, and gives life and vigor to the system. She has a sure remedy for Fits, St. Vitus' Dance, and all nervous diseases, no matter how long standing. One lady cured of Fits 21 years' standing. For particulars, see at my rooms. Hours from 8 A. M. to 6 F. M. May 19.

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

THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

April 7.

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

MADAM GALE, Clairvoyant and Test Mescribes absent friends; delinestes character. Letters enclosing \$1, with photograph or lock of hair, answered promptly. Three questions answered for 50 cents and two 3-cent stamps. April 14.

DR. WILLIAM B. WELLE, Cympathetic, Clair-voyant, Magnetic and Electric Physician, curve all dis-eases that are curable. Nervous and disagreenble feelings removed. Advice free; operations, \$1.00. No. 4 JEFFERSON PLACE (leading from South Bennet street), Boston. April 7. MISS PHELPS, Inspirational Writer, No. 3
Tremont Row, Room 25. Hours: 9 to 1 and 2 to 4. Ladies Conference, Wednesdays and Thursdays, at 3 r. M. Social,
Tuesdays, 74 r. M. Circle, Saturdays and Sundays, at 8 r. M.
May 12-4w*

MRS. H. B. GILLETTE, Electric, Magnetic, Healing and Developing Medium, heals both body and Mind. Rooms, 69 Bover street, Boston. Hours from 9 to 12 May 12.
May 12.

M. R. M. E. BEALS, Test, Clairvoyant and Business Medium, 425 Washington street, Room No. 7. Test Circle every Thursday evening. Developing Circle every Tuesday and Friday evenings. 8w*-April 28. MRS. L. SMITH, 15 LaGrange street, Boston, Clairvoyant, Test, Busine s and Rea on Meedin, do serlies living or dead friends, gets names. Will visit the sked of them good. Hours from 10 A M. 10 P. M. 48"-May 28.

MISS NELLIE STARKWEATHER, Writing Test Medium, No. 7 Indians street, near harrison Av Hours from 3 A. M. to 6 P. M. Circle Thursday evenings. MRS. A. C. LATHAM, Medical Clairvoyant and Healing Medium, 292 Washington screet, Boston. Treatment of Body, Mind and Spirit.

MRS. C. A. KIRKHAM, Test and Personating Medium, rear of 1009 Washington St. Hours from 9 to 12 M. awd 2 to 8.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w*-My. 5.

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) April 7.

MRS. S. J. YOUNG, Cl irvoyant and Test Medium, 208 Tremont St., cor. LaGrange. 13w*-April 28. SOUL READING,
Or Psychometrical Delineation of Character.
M.R. AND MRS. A. B. SEVERANCE would respectfully
Mannounce to the public that those who wish, and wall visit
them in person, or send their autograph or lock of haif, they
will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental shaptation of those in
tending marriage; and hints to the infarmoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculties should be restrained, and what cultivated.
Soven years' experience warrants them in saying that they
can do what they advertise without fall, as handreds are will
ing to testify. Skeptics are particularly invited to investigate.
Everything of a private character xery a spictur as succe
For Written belineation of Character, \$1.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
elithereas. MR AND MRS. A. B. SEVERANCE. SOUL READING,

reacter an earlie of the reacter of the other.

ddress, MR. AND MRS. A. B. SEVERANCE,
ril 7. tf Whitewater, Walworth Co., Wisconsin.

HEALING THE SICK, DY THE LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may dealer a pleasant home, and a sure remedy for all their titls. Our institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly marvelous, and daily the suffering find reliefateour hands.

The Institution is located in MILWALY KEE, WISCONSIN, on Marshall, two doors south of Division street, and within one hundred feet of the street railroad. Post Office Brawer 177.

Milleaukee, Wis. Dec. 23, 1885. April 7.

Mileaulee, Wis. Dec. 23, 1885.

APRIT COMMUNION.

THE MISSES J. M. AND S. M. PEASE, in connection with MISS L. CONMATON, are a band of the most powerful and convincing Test Medicus that have ever been before the public. They combine many phases of spirit communion Terms, 61,00. Psychometrical Delineations of Character given by letter. Send Photograph. Terms, 81,00. Address, MISS. M. PEASE, No. 16 Sibley street, Detroit, Mich. May 12.

CHARLES H. FOSTER, TEST MEDIUM, 1335 VINE STREET,

PHILADELPHIA, PA. GIFT OF HEALING!

DR. J. P. BRYANT

WILL Heal the Sick at his residence, 58 CLINTON AVENUE (between Myrtle and Park Avenues), BROOKLYN, N. Y. till July 1st, 1866.

May 19. MRS. A. J. KENISON, Business and Healing MRS. A. J. KENISON, Business and Healing Medium, has removed from 15 Indison street to Quincy, Mass., where she will treat magnetically (on Wednesday, Thursday and Friday, from 9 A. M. to 2 P. M.) the Equalization of the Brain and Nervous System, essentially adding in endicating disease and improving the mental and physical condition. Reliable Clairvoyant Remedies constantly for sale. Residence, Washington street, a few rols in rear of Stone Temple, three minutes walk from steam and horse-cars, Quincy, Mass. P. S.—Letters containing direct questions, with one dollar and postage stamp enclosed, will receive prompt attention.

MRS. S. D. METCALF, Clairvoyant Physician, M. A.S. D. RIETUALF, Clairvoyant Physician, describes discusses and precribes remedies. Medicines prepared from Hooks and Barks. For examination by letter, send address, stating the name in full, and age. Price 61 and tamp. Address, No. 5 Parker street, Winchester, N. II. May 26.—2w*

JENNIE WATERMAN DANFORTH, Magnetic Physician, Ciairvoyant and Trance Medium, wi visit parties at their residence, if required. Rooms No. 2 Bleecker street, New York. 8w*—April 21.

MRS. J. E. WISE, Clairvoyant Physician and during the month May; in Uhrickwille, O., during June. May 19.—3w MRS. H. S. SEYMOUR, Business and Test Medium, No 1 Carroll Place, corner Bleecker and Lau-rens, 54 floor, New York, Hours from 2 to 6 and from 7 to 9 P. M. May 19.—4w

MRS. M. SMITH, Trance and Healing Medium, 1808 Mervine St., Philadelphia, Pa. 6w*-May 19.

DRUNKARD, STOP 1

THE Spirit-World has looked in mercy on scenes of suffering from the use of strong drink, and given a REMEDY that takes away all desire for it. More than three thousand have been redeemed by its use within the last three years.

Bend for a Cincular. If you cannot, call and read what it has done for thousands of others. Enclose staup.

137 N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., 61 Channey street, Boston.

April 7.

OCTAVIUS KING, M. D., Ecloctic and Botanic Druggist, 64 WASHINGTON STREET, BOSTON.

654 WASHINGTON STREET, BOSTON.

ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated
Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, scarranted pure and agenuine. The Anti-Serof ula Panacca, Mother's Cordial, Itealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. —! earlieular attention paid to putting up STIRITUAL and other Prescriptions. June 11—t

DARDING AND DAY SCHOOL FOR YOUNG LADIES,
Will open its Summer Term on TERBAY, MARY,
Davill open its Summer Term on TERBAY, MAY let. This
Institution is beautifully situated in the pleasant town of lictvidere, Warren Co., New Jersey, and is gasy of access by cars
from New York and Philadelphia. The buildings are handsome and commodious, and the location one of the healthlest
that can be found. For circulars containing further particulars, address, THE MISSES BUSH, formerly principals of the
Adelphian Institute.

THOOKS:

DELA MARSH, at No. 14 BROWFIELD STREET, keeps con stantly for sale a full supply of all the Spiritualiand Reformatory Works, at publishers' prices,

DELA MARSH, at No. 14 BROWFIELD STREET, keeps con stantly for sale a full supply of all the Spiritualiand Reformatory Works, at publishers' prices,

DELA MARSH, at No. 14 BROWFIELD STREET, keeps con stantly for sale and sal

D. F. CRANE. ATTORNEY AND COUNSELLOR AT LAW,

House, 18 Webster street, Somerville. CHARLES COWLEY,
ATTORNEY AND COUNSELLOR AT LAW,
No. 7 Court Square, (47 Harristers' Hall,)
far.24. BOSTON. 13w*

DR. J. T. GILMAN PIKE, Huncock House, - - - Court Square, BOSTON.

A. B. CHILD, M. D., DENTIST. 50 School Street, next door East of Parker House.

Bunner of Dight.

WESTERN DEPARTMENT: CINCINNATI, OHIO.

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

Flowers on Speakers' Desks.

Good sister, gather flowers from your garden or some forest near, each Sunday morning, to decorate your lecturer's desk. They are tender, cordial reclomers to speakers. All admire them and silently bless the hands that wreathed them in delicately mingled shadings of "red, white and blue."

Flowers are the Scriptures by the wayside of life; and the rich cannot shut their fragrance away from the poor. They are the Bibles of prairie and woodland, telling of love and beauty. Would they would never wither; but, by the law of change, they fade as do clouds in the distance. The amaranth, the cypress, the aspiring mistletoe and towering oak, as well as the dalay, type of innocence, and myrtle, whispering of ever-freshening love, pale, droop, die. A common fate attends all earthly things! Blessed be the demonstrations of immortality through Spiritualism! In heaven flowers never fade. They are objective realities in parks, plazas and summer-land gardens-also angels' smiles, symbolizing the soul's affections. All pure love is immortal, and all celestially-mated souls God's holiest ministers to earth. Whether 'mid Persian valleys, Italian vineyards or Indian hunting-grounds, the universal heart of man delights in flowers, and, accordingly, they are woven around childish brows, marringe altars, and scattered over tombs where repose the lifeless remains of the loved. Beautiful emblems of resurrection mornings are these budding, opening flowers. I would see hall and home, school house and church, all festooned in vines and embowered in vases; and especially cometeries that hold the dust of our gallant soldiered dead, who,

"Not there, but risen, redeemed, they go Where all the paths are sweet with fineers; They fought to give us peace, and lo! They gained a better peace than ours."

The Murderous Effects of War.

A Philadelphia daily, of the 7th ult., contains the confession of Probst, the murderer of the Deering family. In said confession he says: "The sight of the blood of the boy produced in me a devilish and blood-thirsty feeling, and I determined at once to murder the whole family." This Probat was a returned soldier, accustomed to blood, and he frankly confesses that the "sight of blood produced in him a devilish and blood thirsty feeling," inducing him to murder a whole family. Mark this, ye who advocate capital punishment, who advocate war or any method of retaliatory punishment. Like begets like; as the sowing, so the harvest. Benevolence arouses to benevolent deeds, and music inspires music in every listener's soul; so blood incites to bloodshed, and war to terrible, murderous acts. In fact, the whole tendency of war is demoralizing. The world needs educating into the humanitarian principles of kindness, charity, universal justice and the Christspirit of returning good for evil. Under no circumstance would I take a mortal brother's life. Moses, some three thousand years ago, would have taught me different; but one since, more thoroughly baptized into the love and wisdom of the angelworld, taught and still teaches us to suffer rather than to do wrong, and to overcome evil with good.

A. J. Davis and Evil Spirits.

Brother S. S. F., Chicago, Ill., accept our thanks for the kind words expressed, &c., &c., and permit us to say that you certainly misunderstand Bro. Davis's position in regard to "evil spirits." Not authorized to speak for him, yet we venture to say that he believes in evil spirits just in the sense that he believes in cril men. I certainly do? Death is not a chemical purifler; nor a spasmodic bound into bliss. It does not transmogrify mortals to angels with wings-a sort of celestial poultry-nor pump perfect glory into unclean vessels in the twinkling of an eye; but it is a slight event in the circle of endless being-a sleeping and a waking-a leaving of this shell-life, with its trammeling conditions, for the diviner freedom of spirit existence.

"Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round."

Bro. Davis speaks ("Present Age and Inner Life," p. 91,) of "undeveloped spirits still sectorian, and in bondage to earth-life doctrines." "Undeveloped spirits," and spirits in "bondage," is precisely what I mean by the phrase "evil spirits." Good and evil, like heat and cold, are relative terms. The highest are not perfect—the lowest have their angel side-are our brothers-subjects of progression, and destined ere long to sing the song of victory on the "banks of deliverance."

Reform and Universal Suffrage.

The recent proposition of Bismark, the Prussian Premier, for a general Parliament upon the basis of universal suffrage, takes Europe as much by surprise as did the position of John Stuart Mill the aristocracy of England, when he advocated that the "elective franchise" be extended to the women of the British Empire-"the Queen being a woman." The same question is agitating this country, and will, till woman, till the Indian, till the African, yea, ALL who are subject to taxation and the penalties of law, have a voice in the making of laws. Neither sex, nationality, color of eyes, hair or skin, should be thought of as disqualifications. Nor politics, nor political parties should settle such questions, but inherent rights-human rights -- an educated conscience and moral principle. Neither individuals nor nations must tritle with justice. God and compensations are co-workers. Age and knowledge are the only proper qualifications that relate to the suffrage question. Knowledge is the true criterion; and here is room for discrimination; for the more intellectual and moral the voters, the better, the more high-toned the officers elected, and consequently the more impartial, human and just the laws enacted—laws being generally considered but the reflections of a people.

M. Benan and Abd-el-Kader.

The author of the "Life of Jesus," now traveling in the East for knowledge to enrich future volumes, recently met, in Damascus, Abd-el-Kader, and speaking Arabic, began to converse with the Emir. "Let us speak of you," said Abd-el-Rader, "and of your 'Life of Jesus." "You have, then, read it?" said M. Renan, with surprise. The Emir sent for the volume, and opening it, said, "See, not only have I read it, but I have annotated it." The "Life of Jesus," annotated by Abd-el-Kader, is certainly a curious work, and what is still ; more strange, the Emir Low of Brief west door fast of Parker Round

thinks of publishing it. At no very distant day, we may have in English the "Life of Jesus" by Renau, with copious notes and commentaries by an erudite Arab. We welcome everything that will throw light upon the Church-world relative to the naturalness of Jesus, showing him to be what he really was, our brother-a reformer of his time. Christendom will ultimately be forced to admit the identity of primitive Christianity, with its gifts, signs, trances, visions, dreams, and modern Spiritualism.

The Spirit of the Press.

We have before alluded to the generous libceptions, has manifested toward Spiritualists and their public meetings. The following, from the 'Cincinnati Daily Times," is another sample:

SPIRITUALISTS AT THE ACADEMY OF MU-sic.—The Spiritualists had their usual Sunday meeting at the Academy of Music yesterday

The exercises of the Children's Lyceum preceding the lecture, were of a highly instructive order, and well conducted throughout. The singing at intervals by these children was very entertaining. The Lyceum numbers now about one hundred children. Mr. A. B. Whiting lectured on "Spiritualism During the last One Hundred and Fifty Years"

The speaker proceeded to show that from the The speaker proceeded to show that from the lowest stage of animal life up to man, all exhibited the work of a great, eternal creative mind, and any phenomena connected with the great spiritual problem could be accounted for without the nid of what are termed miracles. The materialists have assalled the prevailing refigious fabrics of the world upon the charge of incompatibility with natural law, and the teachers of established religious have brought miracles to their aid, as if

with natural law, and the teachers of established religions have brought miracles to their aid, as if to prop up a cause that could not withstand the test of science or philosophy; but the doctrine of miracles failed to convince the learned world, thus gradually driving the great majority of the civilized world into a condition of thought, which Orthodox religionists call infidelity.

But the advent of Spiritualism (by no means new) has opened a far superior world to man than has ever been taught by the school of revealed and miraculous religion—a world requiring no miracles; nay, the Spiritual Philosophy dispelled miracles and their necessity. It vindicates and realizes as a great truth what in doctrinal religion as at present is but miraculous, and therefore unnatural and unattainable.

The lecturer proceeded to show that man, even in his remotest infancy, had certain vague ideas in his remotest intancy, had certain vague heas of immortality, and that, anterior to the era of revelation, the human soul evidently revolted against the idea of annihilation; but, as a result to the prevailing religious education, the materialist is just as higoted in his belief as his Orthodox opponent—not one materialist in a hundred will even acknowledge his error, though you give him the most reasonable demonstrations to the him the most reasonable demonstrations to the

contrary.

Whence this state of reciprocal skepticism between Orthodox and materialist, unless it decation on all hands? But we must have charity

for all those in error.

The great thinkers of the world, down to the period of the French Revolution, voted death "an eternal sleep," although Thomas Paine rose "an eternal sleep," although Thomas Paine rose above his cotemporaries in this respect, when, in the outset of his work, "The Age of Reason," he declares that he believed in one God and no more, and hoped for happiness beyond the grave. There is even a harmony in the great German authors with the Spiritual Philosophy; prominent among whom he cited Zschokke, the Swiss philosopher, and others where lived during the district half. and others, who have lived during the first half

and others, who have lived during the first half of the present century.

Spiritualism is slowly but surely lifting the veil of error and superstition from the eyes alike of the Orthodox and materialists, even though Swedenborg himself could not refrain from introducing a measure of superstition in his great system of ethics in connection with his Spiritual Philosophy.

Mr. W. cited the Secress of Prevorst—the pupil of Dr. Kerner—who astonished even her teacher by her almost transcending powers of mental discernment, as also the discoveries and prevalence of measurerism, psychology, clairvoyance and phrese

of measurerism, psychology, clairvoyance and phre-nology, and other laws and forces in proof of the progress and reality of man's spiritual nature. At the close of this lecture, Mr. Whiting sang a song, which he professes to have composed, to-

gether with the music, under spiritual guidance, and accompanied by him upon the melodeon. Whatever we might think as to the inspired origin of the piece, it was good music.

A Card from Dr. Fitzgibbon.

Will you please permit me, through the medium ous localities to lecture and give physical manifestations through Miss Ella Vanwie, that since festations through Miss Ella Vanwie, that since the unfortunate difficulty in Baltimore, on the night of the 2d of April, at Saratoga Hall, my business relations with her in capacity of lecturer and manager ceased. Honest in my belief of her mediumship up to that date, I had no hesitation in fearlessly advocating what I supposed to be a great truth exhibited through her. As others have now endorsed her manifestations I stand on have now endorsed her manifestations, I stand re-lieved. Let me remark that the truth or falsehood of physical mediums cannot for a moment slinke my belief in the teachings of the Spiritual

Very respectfully, your obedient servant, WM. FITZGIBBON. Philadelphia, Pa., May 21, 1866.

A Grand Gathering.

Please say to the readers of the Banner that the First Spiritual Society of this city, by unanimous vote on Sunday last, resolved to hold a three days' Grove Meeting in this city, commencing on Friday, the 20th of June, at which all persons in the Northwest, in sympathy with Spiritualists, are cordially invited to be present. Our doors will be open and hearth-stones ready to welcome all who come. Speakers traveling in this direction at that time, are requested to address a note to the undersigned, Post-office box 405, to the end that they may have a hearing, and it is desired that as many be present as possible, to add interest to the occasion.
Rockford is a thriving manufacturing town of about ten thousand inhabitants, ninety-two miles northwest of Chicago, on the Galena Railroad.
We have a prosperous Spiritual Society here, with we have a prosperous spiritual Society here, with a Progressive Lycoum attached.
Very truly yours, G. W. Brown,
Chairman of Com. for invitation of Speakers.
Rockford, Ill., May 17, 1866.

Anniversary at Middle Granville, N. Y. The Spiritualists of Middle Granville and vicinity, will hold their sixth anniversary in their Hall in Middle Granville, on the 15th, 16th, and 17th of June. Mrs. Fannie Davis Smith, J. S. Loveland and others are engaged for the occasion. No effort will be spared to make it one of the most profitable entertainments of the kind ever held in Middle Granville. Come, then, and join hands with us, and let us make a three days journey in truth and righteousness. Arrangements have been made with a first class Hotel for board at \$1.00 per day. Trains arrive from Rutland at 1.40 and 5 P. M., from Troy 12.30 and 3.30 P. M.

ELIZA BLOSSOM,
GEORGE W. BAKER,
C. H. BULL,

MISS LIZZIE DOYEN Will lecture in Chelsea during June. She will not make any other engagements to lecture until further note. At Trains are been of the will not make any other engagements to lecture until further note. At Trains are been and will be promptly answered. Address as above. N. Frank Whitz will speak in Battle Creek, Mich., during June. Applications for week evenings must be made in advance, and will be promptly answered. Address above. A. T. FOSS will speak in Bangor, Me., during June. Would be glad to make further engagements to lecture until further of Light, Boston, Man will lecture in Chelsea during June.

MISS LIZZIE DOYEN Will lecture in Chelsea during June. She will not make any other engagements to lecture until further not be will enter the Worcester during June. Address above. or care Banner of Light, Boston, Man will be promptly answered. Address Bangor, Me., during June. Applications for week evenings must be made in advance, and will be promptly answered. Address Bangor, Me., permanent advance, and will be promptly answered. Address Bangor, Me., permanent advance, and will be promptly answered. Address Bangor, Me., permanent advance, and will be promptly answered. Address Bangor, Me., permanent advance, and will be promptly answered. Address Bangor, Me., permanent advance, and will be promptly answered. Address Bangor, Me., permanen The Spiritualists of Middle Granville and vicin-

C. H. BULL, Middle Granville, May 22.

A Mass Meeting.

The Spiritualists of Onandago Co. will hold a County Mass Meeting at the City Hall, in the city of Syracuse, on Sunday, June 3d, at half-past ten o'clock A. M. Good speakers are expected to be in attendance on the occasion. Come one, come all, and let us reason together. By request;

L. HAKES. Cicero, Onandago Co., N. Y., May 21, 1866.

Quarterly Modume.

The "Northern Wisconsin Epiritualist Association" will hold its next quarterly meeting at the city of Fond du Lac, on Saturday and Sunday, the 9th and 10th of June next. Good speakers will be in attendance.

JOHN P. GALLUE, Secretary!

Ochkock, May 5, 1866.

A LOST ART RE-DISCOVERED.-A correspondent of the Cincinnati Gazette states that a Mr. Disman, of Upper Sandusky, Ohio, has discovered a process of hardening copper, an art which has been lost since the days of King Solomon. It is well known that the aucients possessed the art of hardening copper and making it equal to the best of steel, but for nearly three thousand years all knowledge of the method has been buried in oblivion.

One of the editors of a New Orleans paper, soon after beginning to learn the printing business, went to court a preacher's daughter. The next time he attended the meeting he was taken down erality that the Cinciunati Press, with few ex- at hearing the minister announce as his text, "My daughter is grievously tormented with a devil."

To Correspondents.

[We cannot engage to return rejected manuscripts.] D. C., RICHMOND, VA .- No, we do not.

H. S., QUINCY, ILL. 63,60 received.

SPIRITUALIST MEETINGS.

BPIRITUALIST MEETINGS.

Boston.—The members of the Progressive Bible Society will meet every Sunday, at ?? r. m., in No. 3 Tremont Row, Hall 23. Evening meeting will commence at 78 r. m. The C. S. D. M. U.'s First Progressive Bisle Society will hold meetings every Sunday in No. 10 Tremont Temple, at 3 r. m., a iso Bunday, Monday, Wednesday and Friday evenings, at 78 r. m.

The members of the Christian Scholars' Missionary Union will meet every Saturday, at ?§ r. m., in No. 3 Tremont Row, Hall 23. Circle will commence at 7§ r. m.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 2% and 7% o'clock r. m., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. A. H. Hichardson, Conductor, Mrs. M. J. Mayo, Guardian, Speaker engaged:—Mrs. Mary Macomber Wood during June.

THE SPIRITUALIST OF CHARLESTOWN have commenced a series of free meetings at Mechanics' Hall, corner of Chelsea street and City square, avery Sunday at 104 A. M. Bepakers engaged:—Mrs. Juliett Yeaw, June 3 and 10; J. H. Gurrier, June 17 and 24.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged it of the property of the progress of the same afternoon and evening.

Juno 3 and 10; J. H. Currier, June 17 and 24.

CHELSEA.—The Associated Spiritualists of Chelsea have engaged Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to J. S. Dodge, 127 Hanoveratreet, Boston. Speaker engaged:—Lizzie Doten during June.

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

Lowell.—Spiritualists hold meetings in Lees street Church, afternoon and evening. The Children's Progressive Lyceum meets in the forenoon. Speakors engaged:—E. S. Wheeler during September, October and November; Mrs. A. M. Middlebrook during December.

Guedrook Guring December.

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

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 2M and 7M r. M. Admission free.

Wordertz, Mass.—Meetingsare held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyccum meets at 11M A. M. overy Sunday. Mr. E. R. Fuller, Conductors Mrs. M. A. Stearns, Guardian. Speakers engaged: F. L. H. Willis, M. D., during June; Mrs. N. J. Willis during July.

MARLBORO', MASS.—Spiritualists hold meetings in Forest Hall every other Sunday at 1½ r. m. Mrs. Yeaw, speaker. NOBTH WRENTIAM, MASS.—The Spiritualists have organ-ized a society, and will hold regular meetings in Harmonial Hall at 10% A. m. and 1% r. m. Seats free.

HANSON, MASS.—Meetings in Town Hall.

FOXBORO', MASS.—Meetings in Town Hall.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speaker engaged:—A. J. Davis during June.

PUTNAM, CONN.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon. Speaker for the present, A. E. Carpenter.

PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenoon. Lecturesafternoon and evening, at 3 and 7 o'clock.

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

NEW YORK CITT.—The First Society of Spiritualists hold

NEW YORK CITY.—The First Society of Spiritualists hold neetings every Sunday in Dodworth's Hall, 806 Broadway. Seats free.
The Society of Progressive Spirity Allers hold meetings every Sunday, morning and evening, in Ebbitt Hall No. 55
West 33d street, near Broadway. The Children's Progressive
Lyceum meets at the same hall every Sunday afternoon at 2%
o'clock. Speakers wishing to make engagements to lecture in
Ebbitt Hall should address P. E. Farnsworth, Sec'y, P. O. box
5619, New York.

Sofis, New York.

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

MORRISANIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% r. M.

street. Services at 3% P. M.

PHILADELPHIA, PA.—Meetings are held at Sansom street
Hall every Sunday at 103 and 73 P. M. Children's Lyceum
regular Sunday session at 23 o'clock. M. B. Dyott, Conductor: Mrs. Bailengor, Guardian.
Meetings are also held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive
Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn,
Conductor.

Will you please permit me, through the medium of the Banner, to inform the numerous friends who have sent me invitations to visit their various localities to lecture and give physical mani-lake, Conductor, Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 101 A. M. and 7 P. M., at Ellis Hall, Belleview Avenue. BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-

ther notice.

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

Sphinopield, Ill.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forencon at 10 cclock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

ST. LOUIS, MO.—Spiritualists and Friends of Progress hold meetings every Sunday in Mercantile Hall, at 10} A. M. and 72 P. M. Children's Progressive Lyceum regular session every Sunday afternoon at 22 P. M. Col. Wm. E. Moberly, Conduc-tor; Mrs. Mary Blood, Guardian.

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

Union League Hair.
Cincinnati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured the Academy of Music, north side of Fourth street, between Elm and Plumb street, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10 A.M. and 7 P.M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P.M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Gusrdian. SAN FRANCISCO, CAL.—Mrs. Laura Cuppy loctures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

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

MISS LIZZIE DOTER will lecture in Chelsen during June. She will not make any other engagements to lecture until further notice. Address, Pavillon, 57 Tremont st., Boston.

of every month during the coming year.

MRS. M: MACOMBER WOOD will speak in Charlestown (Washington Hail) during June. Address, Il Dewcy street, Worcester, Mass.

CHARLES A. HAYDER will speak in Davenport, June 3 and 10; July and August reserved; in Providence, R. I., during September; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1861. Will make engagements to speak week evenings in the vicinity of Sunday sngagements. Address as above.

WARREN CHASE will lecture in Decatur, Ill., during June. He will receive subscriptions for the Banner of Light.

J. S. LOVELAND will lecture in Trov. N. Y. during June.

J. S. LOVELAND will lecture in Troy, N. Y., during June, in anwer calls to lecture, and will pay especial attention to the establishment of Children's Lyaemus, Address, Hamburg, Conn.

to the establishment of Childran's Lychuma. Address, Hamburg, Conn.

DE: L. K. COONLEY. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. Address, Vineland, N. J.

MRS. SARAH A. BYRKES will speak in Salem, June 3 and 16.

Address, 81 Spring street, Mass. Against green, June 3 and 16.

MRS. S. A. HORTOF will would be been Mills, Vt., and vicility, during June and the green Sanday in July. Address as above, or Brandon, Vs.

YEARO P. GERHYMMAY will speak in Bouth Reading, Mass., during June. Address for the month of May. Kendushasa, Me., is ready to maswer calls to between they what the Riches may desire. Address as above.

in a librat. Sec. 120 there & depthis a to TOTAL PARISON

M. C. Harr, inspirational speaker, will, lecture in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingsbury the second and tourth, up to Jaly. Address, Middle Granville or Smith's hearing N. Y., 1972, 1974, 1975, Madraos Allys, trance and inspirational speaker, will fecture in Ludlow, Vt., June 21, in Andrew, June 18, in Andrew, June 18, in Mass, during August. Will speak week evenings in vicinity of Sunday appointments and attend funerals. Will also receive subscriptions for the Banner of Light, Address, Woodstock, Vt., in care of Thomas Middleton.

care of Thomas Middleton.

C. FANNIE ALLYE will speak in Woodstock, Vt., June 10, 17 and 24, and July 4; in Ludiow, July 8 and 16; in Londonderry, July 22 and 29. General address, Woodstock, Vt.

Mas, Mary J. Wilcocker will lecture in Northwestern Pennsylvania and Western New York till after the Mass Convention in Corry. Address, care of Wm. H. Johnston, Corry, or care of A. C. Silles, M. D., Hammonion, Atlantic Co., N. J. Miss Steik M. Johnson will speak in Houlton, Me., during

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

E. S. WHEELER, inspirational speaker, will lecture in Lowell during June; in East Kingston, N. H., July 1, 5 and 15; in Quincy, Aug. 19 and 26. Address this office.

MRS. A. P. BROWE will speak in North Groton, N. H., June 3. Will speak week evenings if desired in that section. Address, St. Johnsbury Centre, Vt.

LEO MILLER will speak in Cleveland, O., during June. Ad-Mas. Laura Cuppy is lecturing in San Francisco, Cal

ALGINDA WIGHERM, M. D., inspirational speaker, is engaged to fecture in Illinois until the fall. Address; care of E. Nye, Esq., box 20, Monmouth, Warren Co., lil.
MRS. SUSIN A. HUTOHIMSON will speak in Haverhill during June. Address as above. Mrs. E. M. Wolcorr is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Danby, Vt.

MRS. SUSAN E. SLIGHT, trance speaker, will lecture for the society of Spiritualists in Yarmouth, Me., till further notice. Mrs. Sophia L. Chappell will receive calls to lecture in New England until the last of July. Address care of this

J. M. PERBLES, box 1402, Cincinnati, O.

MES. N. K. ANDROSS, trance speaker, Delton, Wis.
MES. LAURA DE FORDE GORDON'S address is Cache Creek,
Colorado Territory.
MES. FARRIE B. FELTON'S address through the summer will
be Cache Creek, Colorado Territory.

be Cache Creek, Colorado Territory.

F. L. WADSWORTH's address is care of the R. P. Journal, P. O. drawer 6215, Chicago, Ill.

MRS. AUGUSTA A. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, LOWCI, Mass.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Lillnois, Wisconsin and Missouri during the summer, fall and winter. Will attend Conventions and Grove Meetings when desired. Address, care of box 21, Chicago, Ill DR. P. B. RANDOLPH, lecturer, box 1714, New Orleans, La.

SELAH VAN SICKLE, Lansing, Mich. MISS SARAH A. NUTT, Claremont, N. H.

DR. E. B. Holder, North Clarendon, Vt. Mrs. Emma F. Jay Bullens, 151 West 20th st., New York. B. M. LAWRENCE, M. D., will answer calls to lecture. Adiress, 15 Marshall street, Boston, Mass. JONATHAN WHIPPLE, Jr., inspirational and trance speaker, Address, Mystic, Conn.

E. V. Wilson may be addressed during the summer at Mene-kaune, Oconto Co., Wis., for engagements next fall and winter. J. C. Fish, Carversville, Pa., "Excelsior Normal Institute."
W. A. D. Huwa will lecture on Spiritualism and all progressive subjects. Address, Wars Sinz P. O., Cleveland, O.
MES. E. A. Blias, Springfield, Mass.

Miss BELLE SCOUGALL, inspirational speaker, Rockford, Ill. MISS BELLE GOUGUEL, inspirational speaker, Rockford, Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill.

MRS. AMMA M. MIDDLEERSOOK will lecture Sundays and
wook-evenings. Address as above, or box 778, Bridgeport, Ct.

Miss Eliza Howe Fuller, trance medium, will make engagements to lecture for the summer and fall. Apply as early
as convenient. Address as above, or LaGrange, Me.

H. B. Storer, Brooklyn, N. Y.

M. HERRY HOUGHTON will answer calls to lecture in any of the Eastern or Middle States. Address, West Paris, Me. Dr. W. K. Riplay, box 95, Foxboro', Mass. DE. J. K. BAILEY, Quincy, Ill., will answer calls to lecture.
O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O.

DR. H. E. EMERY, lecturer, South Coventry, Conn. CHARLES A. ANDRUS, trance speaker, Grand Rapids, Mich. care of Dr. George F. Fenn. Loring Moody, Malden, Mass. HUDSON TUTTLE, Berlin Heights, O.
BENJAMIN TODD, San José, Cal., care of A. C. Stowe.

Dr. G. W. Morrill, Jr., trance and inspirational speaker vill locture and attend funerals. Address, Boston. Mass. J. H. RAEDALL, inspirational speaker, will lecture on Spiritualism and Physical Manifestations. Upper Lisie, N. Y. MRS. FRANCES T. YOUNG, trance speaking medium, care Banner of Light. MRS. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. Addin L. Ballou, inspirational speaker, Mankato, Minn.

LYDIA AME PRAESALL, inspirational speaker, Disco, Mich MRS. ELIZABETH MARQUAND, trance and normal lecturer, hamols, Osage Co., Mo. ELIJAH R. SWACKHAMER, Chamois, Osage Co., Mo.

B. T. MUNN will lecture on Spiritualism within a reason able distance. Address, Skanesteles, N. Y. MRS. MARY LOUISA SMITH, trance speaker, Tolodo, O. D. H. Hamilton lectures on Reconstruction and the True fode of Communitary Life. Address, Hammonton, N. J. Mode of Communitary Mee. Address, Italianonous, N. J.
DEAN CLARK, inspirational speaker, will answer calls to
ecture. Address, Brandon, Yt.
Miss Lizzie Carley, Ypsilanti, Mich.

MRS. F. O. HTEER, 60 South Green street, Baltimore, Md. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

MRS. LOVIMA HRATH, trancespeaker, Lockport, N. Y. EMMA M. MARIN, inspirational speaker, Birmingham, Mich. Albert E. Carpenter will lecture Sundays and week evenings, and also attend funerals. Address, Putnam, Conn. EMMA HARDINGE. Persons desiring information of her whereabouts can obtain it by inquiry of Mits. E. J. French. 8 Fourth avenue. New York. Those who have occasion to write to her can address letters to Mrs. Hardings, care of Mrs. Gilbert Wikkinson, 205 Cheetham Hill, Manchester, England. Mrs. MART L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles of fanerals. Free Circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

ton village, South Doston.

JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings.

Address, 25 Court street, New Haven, Conn. D. S. FRACKER, inspirational speaker. Address, Beres. O. D. S. FRACKER, inspirations: speaker. Address, Beres, O. A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture.

Miss H. Malla Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

G. W. RICE, trance speaking medium, Brodhead, Wis. MISS B. C. PELTON, Woodstock, Vt. MRS. M. E. B. SAWYER, Baldwinsville, Mass. REV. JAMES FRANCIS, Mankato, Minn.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. MISS MARTHA S. STURTEVANT, trance speaker, 72 Warren C. Augusta Fitch, trance speaker, box 1835, Chicago, Hl.

DE. WM. FITZOIBBON will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila delphis, Pa.

delpina, r.a.

J. W. Shaver, inspirational speaker, Byron, N. Y., will an
swer calls to lecture or attend funerals at accessible places.

Charles S. Mahsh, semi-trance speaker. Address, Wonewoo, Juneau Co., Wis. MRS. ANNA E. Hill, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y.

W. F. JAMIESOF, inspirational speaker, Decatur, Mich. THOMAS COOK, Huntaville, Ind., lecturer on organisation. GRO. W. ATWOOD, trance speaker, Weymouth Landing, Ms A. A. Pono, inspirational speaker, North West, Ohio Julia J. Hubbard, trance speaker, care Banner of Light. DR. L. P. GRIGGS, Evansville, Wis. LYMAN C. Hown, trance speaker, Clear Creek, N. Y.

REV. Adim Ballou, Hopedale, Mass. Mrs. E. Delaman, trance speaker, Quincy, Mass.

A. P. Bownan, inspirational speaker, Richmond, Iowa, Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cieveland, O. MRS. ELIZA C. CLARK, inspirational speaker. Address care of this office. MRS. FARRIE DAVIS SMITH, Milford. Mass. J. L. POTTER, trance speaker, Codar Falls, Iowa, box 170.

Mus. C. M. Srows will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. Blates and Territories. Address, San Jose, Cal.
J. D. Hascall, M. D.. will answer calls to lecture in Wisconsin. Address, Waterloo, Wis.
Dz. J. T. Anos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.
Mrs. M. A. C. Brown, West Brattleboro' Vt.

JUDGE A. G. W. CARTER, Cincinnati, O. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas, WARREN WOOLSON, trance speaker, Hastings, N. Y. DR. JAMES COOPER, Bellefontaine, Ohio. Will take sub-criptions for the Banner of Light.

MRS. M. S. TOWNSEND, Bridgewater, Vt. A. B. WHITING, Albion, Mich. J. H. W. TOOHET, Poisdam, N. Y. See a F. A. B. C. See See GRORGE F. KITTAIDOR WIll answer calls to attend public ircles, and lecture on Bundays, in Northern Michigan. Ad-ress, Grand Rapids, box 692.

Ina H. Cuntis speaks upon questions of government. Address, Hartford, Conn. Masi Dz. D. A. GALLION will answer balls to lecture, under pirit control, upon diseases and their causes, and other su-lects. Address Dr. J. Gallion, Healing Institute, Keckuk, Jowa. Mosts Hulz, Milwaukee, Wis.

Moses Hull, Milwankee, Wis.

Mrs. H. T., Strames, Wineland, W. J.

Mrs. Jurkur J. Clabk, traine speaker, will answercalls
to locture on Bundays in any of the lowns. In Connecticut,
Willelio attend function. Address J. Fair-Haven, Uonh.

Mr. & Mrs. H. M. Miller, Zimirs, F. T., care W. B. Hatch. Mus. Fasyk Burd, inspirational speaker, Kalamagoo, Mich. Mus. E. K. Land, france lecturer, 179 Court street, Boston.

Mas. H. F. M. Brown, P. O. drawer 5015, Ohicago, Ill. Miscelluneous.

PROSPECTUS

THE LITTLE BOUQUET.

Published on the 15th day of each month, at Obleage, Ill., by the Ecligic-Philosophical Publishing Association,

THE LITTLE BOUQUET Will be exclusively devoted to the interests of

CHILDREN AND YOUTH. And will be an especial advocate of OHILDREN'S PROGRESSIVE LYCEUMS.

OHILDREN'S PROGRESSIVE LYCEUMS.

IT will contain eight pages, printed upon fine, clear white I paper, one half the sise of the Religio-Philosophical Journal or Banner of Light, and will be embellished with electrotype illustrations, which will give it a most attractive appearance. It will abound with short pithy articles, contributed by the best writers of the age, all of which will be adapted to the unfoldment of the youthful mind to the highest standard of truth and goodness. Its sole aim will be, to begin at the foundation, and lay a basis of a noble character and pure principle, by inculcating those sentiments of virtues in the hearts of tender children, which will bring forth rich fruits in mature life. It is the intention of the Belgio-Philosophical Tublishing Association to publish TRE LITTLE BOUQUET weekly, at an early a date as the subscription list will justify it in so doing. No exertions will be spared to make it the most desirable paper ever published for Children and Youth.

One year, One Dollar in advance, Clubs of ten subscribers for one year will entitle the one asking up the club to a copy for one year, free. Address, Little BOUQUET, Post Office Drawer \$25, Chi.

TERMS OF SUBSCRIPTION

eago, 111.
Ohiengo, April 15, 1868. NEURAPATHIC BALSAM;

NATURE'S GREAT HARMONIZER.

THE Proprietors of this newly-discovered PANACEA, offer it to the public, in the fullest confidence that it is a sure cure for all HUMORS AND SKIN DISEASES, (one of the Proprietors having himself been cured by it of a terrible skin disease, called by physicians Tetters and Sait Rheum, or more than twenty years' standing, which had been declared by the Faculty incurable, because constitutional.)

It will also cure all diseases of the

THROAT AND BRONCHIAL TUBES; CAMER. RHEUMATION. NEURALGIA. MUSCULAR CONTRACTION. PILES. BURNS. SPRAINS. BRUIGES, CUTS. BOILES. WORNS. SPRAINS. BRUIGES, CUTS. BOILES. WORNS. BORES, WEAR SPIKE, KIDNEY COMPLAINTS, &c., &c. In fact, the Proprietors have high authority for saying that this Baisam possesses greater curative powers than any medicine hereifore known; that never before has there been any preparation of Iron that was so well adapted to enrich the Blood and impart vitality to the whole human frame. Persons suffering from almost any disease will be greatly benefited, if not cured, by simply taking the Baisam three times a day.

It is also an excellent remedy for the various diseases of the SCALP—a very little of the Baisam rubbed into the scalp, will vitalize the skin, cause the hair to grow, and strengthen the roots of the hair, at the same time imparting to it a beautiful lustre.

will vitalize the skin, cause the hair to grow, and strengthen the roots of the hair, at the same time imparting to it a beautiful lustre.

This Balsam is a simple production of Nature, put up perfectly pure, just as it came from Nature's great Chemical Laboratory. It is found by analysis to contain many of the important elements of life, such as Magnesia, Iron, Sulphur, Ammonia, Albumen, Carbon, Polassium, Soda, and Orygen, and is highly charged with Electricity and Magnetism.

The Balsam is put up in bottles, with full directions.

For saie by OCTAVIUS KING, Druggist, 654 Washington attect; M. S. BURR & CO., 26 Tremont attect, under the Museum, and at the OFFICE OF THE BANNER OF LIGHT.

E. HAYNES & CO., Proprietors, No. 7 Donne Street, Boston. IT TAKES THE HIGHEST PRIZE!



Great need of the world is light. When that afforded by the Sun cannot be had, we should seek that which approximates the nearest to it. For this purpose many are using the

AUTOMATIC

"GAS MACHINE," which has become a great favorite where it is best knewn. Thousands will remember how beautiful Section 5, in Quincy Hall, was lighted by it at the late "Me-chanics' Fair," in this city. The

manufactured by it is so pure, and the light which it gives so brilliant and agreeable, that those who are so fortunate as to enjoy it hardly realize that it is night. This

MACHINE

is the one which took the "SILVER MEDAL"—the highest prize awarded—at the late FAIR. Purchasers, before buying, should call and examine it, when they will be satisfied it

IS THE BEST. COMPANY'S OFFICE:

BROMFIELD STREET,

BOSTON.

I. O. O. F. THE AMERICAN ODD FELLOW! AN ILLUSTRATED MONTHLY MAGAZINE.

DEVOTED to disseminating a knowledge of the Sentiments, Principles, Operations and Condition of THE INDEPENDENT ORDER OF ODD FELLOWS. Published in New York City,
BY JOHN W. ORR, P. G. P. and P. G. M.

BY JOHN W. ORR, P. G. P. and P. G. M.

THE AMERICAN ODD FELLOW is the Official Organ of the Grand Lodge of the United States.

Since the commencement of this Magazine (Jan'y 1, 1882), it has received the most fattering commendations and eulogiums from scores of subscribers, and the Grand Lodges of Cailfornia, Michigan, Toom Connectiont, New York, Indiana, New Hampshire, Cannad West, Maryland, New Hampshire, Wiscousin, New Hampshire, Hillinois.

Pennsylvania, Ohio, Tennessee, and others have endorred and recommended it to the patents.

and others, have endorsed and recommended it to the patron-age of all the brethren throughout their respective jurisdic-tions, while the GRAND LODGE OF THE UNITED STATES.

at its season in 1882, adopted it as an organ for communicating more directly with the Fraternity at large, and recommended it to the patronage of Odd Fellows everywhere.

TERMS—\$2,00 a year; ten copies for \$18,00. Specimen copies will be sent, postsge prepaid, on receipt of 20 cents each.

Address, JOHN W. ORR,
April 21.—if 96 Nassau street, New York City.



THIS CUT represents the PUBE ITALIAN or GOLD-COLORED QUEEN BEE, which I can famish the present season. Send for Circular.

K. P. KIDDER, My 26.6w), Burlington, Vt. EQUIPMENTS FOR CHILDREN'S PROGRESSIVE LYCEUMS!

MES. MARY F. DAVIS has made arrangements with the Maundersigned, so that all the articles required for Children's Lycenine can be furnished at abort notice and lowest prices. He will keep a full supply of Silk and Linux Flads, Onour-Taronys, Badors, Tiokers, Manuals, &c.; and will (for one postage stamp) send printed instructions to any part of the world. Address, FRANK W. BALDWIN, No. 544 Broadway, M. Y. Boom No. 8. THE EMPHATIC DIAGLOTT;

CONTAINING the Original Greek Text of the New Testa ment, with an Interlineary Word-for-Word English Trans-lation. By BENJAMIN WILSON. One vol., 12mo., pp. 884 Price, \$4,00; extra fine binding, \$5,00. FOWLER & WELLS 389 Broadway, New York.

That the work has real merits, none will question. That it will be approved by all, we cannot hope, for "there are many men of many minds." If it shall induce a correct reading of the New Testament, it must do good.

4w—May 26. The Children's Progressive Lyceum.

The Children's Progressive Lyceum.

FIFTH EDITION—JUST ISSUED.

A MANUAL, with directions for the ORCAMIZATIOF AND MANUAL, with directions for the ORCAMIZATIOF AND MANUAL, with directions for the ORCAMIZATIOF AND MANUAL WITH A SUBJECT OF THE CONTROL OF THE CONT

MAGNETAL MARKETTO PHYSICAL AND AND THE TRANSPORT OF THE PROPERTY OF THE PROPE

April 21.—18 w