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BOSTON, SATURDAY, APRIL 14, 1866.

NO. 4.

Written for the Banner of Light. LONG AGO.

BY MRS. HARVEY A. JONES.

When I listen; I hear the Winter, But my ear has caught a strain Coming from unforgotten summers In the chambers of my brain; Singing to-night of the long ago, By the shimmering river's brim; tend, llinting the lazy sunshine, malia to Glinting the lazy sunshine, Where cloudless spectres swim.

Off there a ravine branches, in . Israel And along its rocky bed. Up to the once grand " Cedar Bluff," My willing steps are led; My brothers and I! Oh, go not yet! : Bright visions of what have been; Let me see it all, as it used to be, And I a child again!

The purple bells of the columbine, The ovens of rock below; The quarryman's strike has hewn away Their walls of calcined snow: And over those beds of lime and clay, More shallow the waters lie, As the gushing founts of childhood Seem sluggish now and dry.

In later springs I looked to find The minnows and sunfish there, With those loved with a deeper love Than the loves of childhood were. The spell of old I sought to find, Like the mists of early morn, Had floated off with its halo bright Oh! never to return.

Original Essays.

THE PHENOMENA OF MATTER.

NUMBER ONE.

BY LEON HYNEMAN.

Oh Father, whom men call God, when we behold the beauty and perfection, the majesty and grandeur, the magnitude, the order and regularity of thy works with our spiritual perceptions awakened to the grand and sublime thoughts they excite in the mind, how very feeble is language, and how utterly impotent is the fluite being to express those thoughts.

And when we reflect that beyond the capabilities of our finite perceptions in illimitable, infinite space, worlds and universes, planets and suns, equally, if not more beautiful and of surpassing magnitude to this sphere we inhabit, roll on, and on forever, with the utmost precision, order and

Infinite is space: it has no bounds—no high, no low, no centre, no cardinal points, no place of beginning; it fills immensity; it is the theatre of the Eternal Father, in which he displays his attributes of power, wisdom and love.

All space is full of life, and ever moying, changing matter; and earths and worlds, planets and suns innumerable are moving therein in their attractional spheres, in obedience to and in harmony with the laws of the Divine Originator; moving on with swiftness beyond conception of the finite mind.

There can be no parallel to the speed with which they move, nor can they be arrested in their course, or deviate in their flight in their eternal, endless movements in their respective orbits. it never ceases throughout Nature's domain. And Noiseless as the sleep of death, calm as the silent grave, and steady as the flight of time, they pur- ning, through the instrumentality of active forces sue with undevlating rectitude their endless, cir-

Of immeasurable magnitude are worlds, and fathom their extent, their height and depth, their bulk and weight.

Oh man, thou hast but a faint conception of the globe on which thou dwellest; it is but an infinitesimal portion of the worlds revolving in the great laboratory of the Divine; but here he has ternal and through the instrumentality of exterunfolded himself to thee, and presented to thy vision most glorious and pleasing prospects to tempt thee to study him, and learn through them his laws and the nature of thine own being.

Great, mighty and infinitely glorious are those brilliant orbs, moving majestically in the eternal domain of the Father. They were the firstborn of his handiwork, and especially created for man's use. They were formed by the agglomeration of particles of unformed matter, condensed through ing process of progressive creation. infinite ages, through the agency of Divine forces and Divine laws.

And matter was formed in this wise: The Father conceived the plan of Creation. The thought in the Divine mind excited action in and throughout the immensity of space. All action, mental and physical causes vibrations. The vibratory motions caused by the thought in the Divine mind. elicited the elements, and these the essences of the germs of worlds, of planets and suns, with their attendant phenomena of light and heat. And these elements possessed the power of expansion. of condensation, of aggregation, according to inherent forces. And these forces were directed in obedience to the Divine conception, by laws which, from the primary action, were destined to be ever active and uniform in their action throughout all space. And these Laws also possessed inherent- knowledge to which there are no bounds. The ly the attribute or principle of never-ending progression, also of immutability, of universality, of just, retributive powers in all and every direc-

All forms in Nature have the property of appropriating to themselves such elements and essences as affinitize with the specific nature of such forms. suffered himself to be diverted from its pursuit in

essences is going on constantly-has never ceased from the time action was excited by the Divine conception of the plan of creation.

The Variet Combeda the mineral, vegetable and animal "kingdoms grow and increase by and through the appropriation of invisible elements and essences which combine and recombine, and form the materials adapted to each and every part of all forms.

The human, being the ultimate of Nature's production, possesses not only the principles and properties of all below him, but also, in a finite degree the attributes, powers and possibilities of the Divine. He stands mediate between the lowar forms in Nature and the Divine. All helow him is subordinate to him. He possesses the power to control all of the forces in Nature; and as he becomes acquainted with Nature's laws. subjects those forces to his use. There is, therefore, a power in him to comprehend the laws which have outwrought all of visible creation, and in the highest department of his hature he illustrates. in his being and action, the mode of action of the Divine, by and through which visible nature was out-

Thought, in the human mind, and the forces which it evokes, bears an analogy, in a finite degree, to the thought of the Divine. The thought in the Divine mind excited action, which caused vibratory motion throughout infinite space. The vibratory motion brought into being elements and essences of the most refined nature; corresponding to the element of thought; and through ages and cycles of time, the continued vibrations caused these elements to combine and aggregate, and by their inherent forces of expansion, of condensation and concretion; the formation of gross matter resulted. And matter thus formed, possessed, inherently, the properties of composition, decomposition and recomposition, in obedience to and directed by the Laws of Progression.

The action excited by the conception in the Divine mind, of the thought of creation, and the forces and laws elicited in the direction of matter in its progression to its ultimates; these laws, forces and action emanating from the Divine, and inhering in his constitution as a part of his being, are necessarily as eternal as the Divine, and in their action and direction as active in the present as in the nast, and must ever he throughout the

The forces and laws elicited by the Divine thought, through the instrumentality of which the elements and essences combined and aggregated which resulted in the formation of gross matter, are visible in the production of all the phenomena in Nature. The exterior of all forms are outwrought through the instrumentality of forces and laws existing in the interior, appropriating the elements and essences, and combining these according to their affinity for the several parts of each and all

No form in Nature grows from the exterior. regularity, the mind is lost in bewilderment, in The germ is unfolded within in the interior from admiration of thy power, thy wisdom and thy permammoth which walks on dry land; and man and woman, who stand erect, all, all have grown from invisible, germinal essences; and in obedience to the laws and forces within, the gross matter was created which constitutes the exterior form. And the formation of matter in its varieties of concreted forms from invisible essences, is constantly observable, as the soft berry, the luscious peach, the more concrete apple, the huge numpkin; and those which have one or more exterior coatings, as the hickory nut, walnut, chestnut, cocoanut, etc., the growth of which are perceptible to the visual organs from day to day, until they arrive at matu-

Thus the creation of matter is visible to the senses: in like manner matter was formed in the heginand laws educed by the thought of the Divine in the concention of the plan of creation. The thinking principle in man ever excites action, which is planets, and suns. No human calculation can not confined to the individual, but the vibrations of that action extend throughout the wide mental hemisphere and excite action in others, even of distant climes, whose mental organisms are in harmony and evoke thoughts of a kindred aature. These thoughts are outwrought on the ex-

nal appliances. The analogy is complete. Man is a finite being, and is obliged to use material instrumentalities in the expression of his thoughts. The thoughts of the Divine are expressed through the instrumentality of invisible, spiritual forces, which are eternal, endless in their action, and compose, decompose and recompose throughout the wide extent of Nature in one eternal round of never-fail-

The vibrations caused by the action of the Divine mind, brought into being elements and essences which, from the forces and laws within expounded, condensed and aggregated into substantial materiality of various consistency, from the known sublimated and refinted forces of electricity, magnetism, heat, light, etc., to the concrete granite, and worlds, planets and suns were formed.

The progressive laws of matter, unceasingly active in series of ages, formed respectively the mineral, vegetable and animal kingdoms, and, lastly, the ultimate of all the human, the representative of the Divine, with powers and capacities to subject all of Nature to his control. And more: man also possesses a spiritual Nature, with powers and capacitles for the acquirement of acquirement of knowledge has been, not necessa

rily, of slow progress. Nature and her laws have ever been open to man's investigation; no portion of its great volume has ever been closed to him. That he has made no greater progress is his own fault, having The formation of matter from invisible elements and the proper channels, by allowing his mental and

appears to the external senses. Granite is but an until it chanced, in its lonely wanderings, to aggregation of infinitesimal grains. The vibratory knock at the door of the heart of the sturdy shoemotion caused by the thought of the Divine. evolved the elements and essences which ultimated in the production of worlds, planets and suns. ture. Man being the highest and the last of Nature's creative powers, it is evident that in accordman. In his exterior form he possesses all the capabilities and possibilities of the forms in the day, although thousands were thrown into loathelower kingdoms; and the influences of his spirit- some dangeons, transplanted to distantor scourged ual Nature impressed upon his external subjects, | countries, and hanged. all below him, to the control of his commanding There is nothing within the possibilities of the folded and progressed from invisible, interior esrefined, approximating in their progressive ad-

Spirit is the internal principle of all forms-the life, the soul, that by virtue of which forms exist, proud, and wealth and personal influence graduand without which there would be no forms, no worlds, no suns; no mineral, vegetable, animal speaking mediums, until the spirit became so nor human. All forms in Nature decay and are resolved into invisible, elementary essences; and thus it is with worlds, and planets, and suns, proving that they originated from invisible forces acting upon invisible elements; and young or old, an hour or cycles of ages-all resolve into unseen ether, to appear again in the unfoldment of other and higher forms, and thus move on in one con-tinued circuit of change, the invisible manifesting in material forms through the continued ages of endless eternities.

ORGANIZATION.

BY SENTINEL

"That which is born of the flesh is fiesh; and that which is born of the spirit is ispirit. Marvel not that I say unto you that ye need to be born sgain. The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth; so is every one that is born of the spirit."

Among professors of Spiritualism at the present time there are some who deem themselves the thing has been attempted. (and the name of from the kingdom of heaven. such attempts is legion,) it has ever resulted in banishing spirit from the churches, and in substituting the dead letter of religion in its place.

This, Jesus of Nazareth, the most beautiful exemplar of Spiritualism, both in faith and practice. the world has known, was, no doubt, fully aware of: and hence we nowhere find him dictating, either by line or precept, any written laws for the government of his disciples. Speaking, as he always does, in the name of the spirit, he declared to these that he (as their spiritual law,) " would always be with them to the end of the world." and inspire them to say and do all that was needful and proper on all occasions, without thought

or premeditation. This ignoring of intellectual learning and study as a necessary preparation for inspired teaching, was as hateful and contemptible a coctrine to the the Gospel preached by Jeses, until Paul of Tarsus was struck blind by a spirit nunifestation so potent that he could not fail to understand and confess it to be the same Spirit of Truth he was then in the very act of persecutingin the persons of Jesus's disciples and mediums.

From that day it seems that Pau embraced the for a time, preached it in purity ind singleness of heart, as the spirit gave utterace; whether in the body or out, he did not alwaysappear to comprehend. But now behold how to" mystery of his divine master, the Spirit of Tath, his learned organs; but claims that he has beeived permission to speak in his name, from Is own promptings. Anti-Christ having thus alfully obtained a foothold in the person of the larned and talented apostle, further innovation and conquests over the Spirit of Truth became more easy; and the heritage in true priestly stye; constituting and dictating the appointment (bishops, deacons and other holy orders, decidly quarrels and reproving wrong doings and hersies among his brethren, with a show of authority that might vie with the dogmatic assumptions (the rulers of some of the seventy-nine churche of the present period. To cap the climax of hidyrannic usurpations. Paul ordained that woren should have no rights apart from their husands' will, and that it was a shame they should beak in church.

ed to the Pagan priests. Fromthat day to this, of the Paul has been the real god of thechurches.

The laws of progression are not confined either | tortured to death, or burned, for the glory and ediin spiritual or material creation. There is no limit fication of the church. The spirit of Christ, it is to the powers of the spirit in the attainment of the true, did subsequently coverily give atterance knowledge it seeks. The desire for knowledge through the mouths of weak and uneducated comprehends the possibilities of its attainment. men and women, and sundry babes and suck-There is not a single leaf in the whole volume of lings, located in the rocky fastnesses of the Alps; Nature closed to man. He needs but to investi- but popes and kings combined to hunt and extergate, and in accordance with Nature's manifest minate the heretics, and thousands upon thoulaws, in proportion as he desires, so will he be en- sands of the poor Spiritualists were tortured to ibled to read and learn the laws of her manifes- death in the dread prisons of the Holy Inquisition -thrown from precipices, massacred or burned at Material creation has unfolded by progressive the stake. Betrayed by Luther and murdered by erics." Matter was not created in the way gen- Calvin, the Spirit of Truth seemed scarcely to erally understood, nor is matter a substance, as it have no place whereon to lay its head on earth, maker, George Fox. He gave it honest utterance, and with such power that it shook the anti-Christian churches of England to their very foundaand by inherent forces, all of visible, external na- tions. The unlettered Quaker mediums are scouted by the religious and learned of the realm; but, as in the instance of the preaching of the Gospel ance with the laws of progression, all preceding in Judea, the poor and lowly received them glad-Nature was necessary to the production of the hu- ly. Nor was it in the power of kings and priests

combined to exterminate the Spiritualists of that

In the early history of the Quakers, and until powers. In his spiritual Nature he is a finite God. their articles of association gradually hardened into an organization that enabled the intellect, finite which he cannot attain. As matter has un- learning and wealth of the society to hold rule and stiffe the spiritual babe, the mediums among sences, these interior essences have become more | the Quakers possessed the gifts of spirit-healing, seeing, speaking and hearing in a good degree, vancement, to the spiritual essence of the Divine. the same as is witnessed among Spiritualists of the present day. But the Society grew rich and ally organized and obtained control over its straightened in its utterances that it has been in most instances forced to leave, and the great body of Friends have become dry and barren, drawing what little spiritual sustenance they enjoy, like other churches, mostly from the dead experiences of the past.

As with the Quaker, Wesleyan and other earier Spiritualists, no sooner was the iron bed of Procrustes organized among the Bwedenborgians, than selfish and worldly men obtained rule in the Church, and soon sealed up the divine fountain, from whence alone springs the waters of life, and transferred its worship to the dry channel through which they first flowed.

And so it has ever been, and from the nature of things must ever be. Organization and Spiritunlism are as incompatible as is slavery and freedom. Like the wind, the spirit must always have freedom to come and go, how and where it listeth. Neither the one nor the other can be reduced to dimensions of finite contrivation. Organization competent to organize a spiritual Chirch, forget- is the true name of the cross on which truth has ting, seemingly, that, like the wind, spirit is not ever been crucified by the chief priests and raboak of the forest; the levinthan of the seas; the susceptible of being organized; and that from the bis of the churches in all ages; and of all others, days of Confucius, Moses and Jesus, whenever these classes have ever been the furthest removed

'Among Spiritualists of the present day there are many brethren, who although they have been brought out of Egypt, have not yet got through the wilderness, and in their temptations look back to the "flesh pots" with longing eyes. Some of these have been accustomed to "minister the word" of the Bible as "stated preachers," and to receive fixed salaries from their congregations, whose itching ears they were expected to make it the business of their lives to please, and whose hearers, from time to time, in testimony of their approval of the respectable lectures of their stated preacher," bestowed certain valuable presents in addition to his salary. These manifest disgust at the terms offered by Jesus to his itinerant missionaries, (for stated preachers he never ordained, they being an appendage of the Anti-Christian Church.) They do not like being chief priests and rabbis of the chirches of that sent to preach the Gospel to all nations-minus day, as it is to their successors in his; and they any preparation of manufactured sermons-with soon combined to put the humble Galiflean to only one coat and pair of shoes, and without money death. Nor did a single learned doctor accept or scrip in their purses, giving utterance to the word of the spirit as freely as they exercise it. without money and without price, further than is voluntarily contributed by their hearers. These learned and intellectual men manifest great lack of confidence in the power of the spirits, unless it undergoes certain manipulations as it passes through their organisms. Generally they are truth with all the fervor of a new convert, and, | Paulites, and have a supreme contempt for women, especially for trance speaking, rapping, and other mediums of that sex. They think that the Spirit of Truth has hitherto in its second coming pursued a very undignified course in converting iniquity doth already work" in to unconscious the millions of infidels, publicans and sinners mind of the learned apostle. First we find him generally that it has within the last fifteen years, ignoring the necessity of wholly urrendering to mainly through the preaching of such weak and ignoble vessels. They think it would have been much better done through the cultivated intellects and polished lips of a "stated priesthood," viz: their own dear selves. They opine that through the force of their own unanswerable logic, Spiritualism would have made much more rapid progress in the world than it has done we soon find Paul lording it in hi own will over through the instrumentality of the weak things of earth the Spirit of Truth has hitherto mostly seen fit to use. From such saviours, I say, " Good Lord deliver

The writer of this has well nigh reached the age of seventy. He has traveled some; he has heard some of the greatest orators, lecturers and preachers that the world has produced. He has often listened to their nicely drawn and nicely adjusted arguments, to prove the immortality of the soul-all ending where they began-with the With Paul the organization of that was called self-evident admission, that on any subject where the Christian Churches began; it not until the there is room for argument, there is also room for reign of Constantine, nearly threscenturies later, doubt; and that the plausability of the concluwas it fully perfected, and the curches consign- sion, pro or con, depends more upon the ability speaker than upon the evidence adduced.

i spiritual faculties to be enslaved by the teachings | For a thousand years, whenever a stray disciple | immortality of the soul, is equivalent to being of a selfish, perverted and misdirected priesthood. of the Galilean could be found, he was speedly damned; and in that position he is free to confess he stood-in spite of the thousands of pulpit sermons listened to-antil he attended one of those despised scances, presided over by the weakest of the weak things of earth—an observe and illiterate woman-where all his doubts of a future life were at length entirely dispelled. He has attended hundreds of similar humble spirit circles since, and can truthfully say that he is natisfied that the spirit-power that is often manifested in the least and weakest of these, is more potent in confounding the intellectually wise men of earth, in turning such from darkness to light, and in proving the immortality of the soul, than has been ali the logic and rhetoric that ever emanated from the pulpits of all the "stated preachers" since the days of Job. And he earnestly exhorts true Spiritualists to cherish and sustain, with their countenance and means, those divinely appointed ministers of the Church in its second coming. And he would caution all who affect to despise their humble and unpretending labors, to beware of offending these little ones, for in hearen their angels do always behold the face of the Father.

A FEW PLAIN THOUGHTS.

BY "AN AMERICAN WOMAN."

"In the image of God created ho him; male and female created he them." Thus declares the revered Book, and of the truth of this latter assection, at least, there is evidence independent of

But why have we been thus created? We fail to see the love and the wisdom. Why are we created with characteristics differing so widely as to disqualify one sex from rightly understanding

With moderate and "general" love, small morality, great arrogance and physical power on one side—with shrinking delicacy, yearning affection, sound morality, and great physical weakness on

These differing natures have been the cause of untold misery. Men sometimes suffer-women

From the creation of Eve until now, there has scarcely existed a woman of good understanding and of matter years, who has not deplored her wo manhood. Not'that she does not respect her own sex, but because she suffers from the disabilities imposed upon it, and perceives that it is not understood and respected by men.

In consequence of this ignorance and undervaluation of women by men, antagonisms arise between the sexes, where the welfare of the race equires entire harmony.

Women, by reason of their deficiency of bodlly power, have necessarily submitted to oppressions which commenced when men were scarcely more than beasts, and the supremacy then established is maintained to this day.

Men are now "a little lower than the angels," and a little higher than certain other unnamed intelligences, but not enough higher to relinquish willingly the dominion thus vilely obtained and established

It requires greater elevation of character than the human being has yet attained to make this apparent sacrifice. It is, however, only the ignorance of men that causes it to appear in the light of a sacrifice. On the contrary, man could bestow upon the race no greater blessing than to resign his assumptions and the oppressions to which they have given birth—oppressions which, through the mothers of mankind, belittle and degrade the whole race. Worse even than this. These oppressions occasion the birth of criminals. A strong-willed woman who, after marriage, finds herself in the position of a slave, gives birth to children with murder in their hearts. No man, however, is expected to realize this. Only slaves can appreciate the beauty and glory of freedom.

We have a reasonable respect for physical power. Time has been when it was the chief power; but in and before the days of monts, draw-oridges and armor, human beings were not even as happy as at present; and in proportion as the physical yields to the intellectual and moral power, the happiness of the race advances. In the meantime, while man in his power and "greatness" stands in the way, and holds back the development of woman, woman is under the necessity of walting the progression of man. And man is a growing animal-any authority to the contrary, notwithstanding. He grows in all directions texcept the physical), even the moral, and women obtain leave to grew in proportion as men are convinced that the interests of man-kind require their growth.

Some years since men were forcibly reminded of the fact that they were losers in consequence of wives not having the legal power to make wills. Forthwith a bill was presented, enabling. wives to make wills in favor of their husbands!

Women were of course duly grateful to those men who made this effort for the enlargement of their liberty; they emerge from their littleness as. the "greatness" of man gives them opportunity,. But why could we not have been created like the spiders, and certain other happy dual races whose companions are literally bone of their bone, and fiesh of their fiesh, and where such unjust distinction of power cannot exist?

Careful observation, sustained by philosophy; leads us to believe that the natural distinctions of sex exist in a greater or less degree throughout the animal kingdom, with the exception, perhaps, of the dual races, of which we know but little. But apparently it is only the human animal which has enacted a law for the benefit of one-half its. race, with the intentional exclusion of the otherhalf; and in no other race is there any apparent: difference in the intellect of the sexes. Whatmust we infer from this?

Not having, however, any control over our crestion, and no power to reject the life and the sex To doubt on a question of such moment as the | thus forced upon us, we must accept both, looking hopefully for the time when the race shall have worked out its own salvation. If fear and trembling could have done this, it should have been by this time accomplished. All womanhood has feared and trembled from the beginning until

At this moment the hand of the writer shakes. lest she may be going beyond the limits of what will be acceptable to the Banner-that liberal and progressive sheet-and thus defeat her own earn-

The physically weaker sex has always been more or less an object of contempt to the physically stronger. There has been a time when the evidence of a Jewish woman was not admitted, and thousands upon thousands of women have been dealed the possession of souls, simply because they were women, instead of men.

"The world moves." The evidence of Jewish omen is now accepted, and most men of the present day (especially ministers) admit that women are endowed with souls equal in value to

Recently, thanks to the growing man, women have been placed in positions which were formerly out of their reach, and in no case has the female intellect proved insufficient for the duties of these positions. Is it not, then, more than probable that a time will come on this very earth, when the now blind eyes of the man-animal will open to the conviction that the woman, who, from the creation, has walked at his side, and suffered at his hand, is, and always has been, intellectually his equal?

Let us hope that when that time shall arrive, he will not be, as now, by his own confession, her moral inferior.

DOES CRIME DECREASE?

BY JANE M. JACKSON.

"Except the Lord keepeth the city, the watchmen waketh in valu."

With the increase of churches, do crimes decrease? If they do not, it becomes a question of the deepest interest to the advocate of physical progress, to the moralist, and the theologian. There can be no right theory of human government where there is a radically wrong view of the divine, where there exists a false doctrine in regard to the inherent nature of punishment and crime. Crimes are increasing in a ratio much beyond even the rapid increase of population from overy quarter of the universe. If we make allowance for emigration, it does not account for the enormous amount of crime that so steadily advances, until men become familiar with what once would have shocked a community.

The Orthodox religion does not penetrate into the masses: it surrounds the elect, but sends forth no living truths that can reach the outcast, or the criminal in his den of temptation, sin and crime. Is it not time that a new and vitalizing religion is sent abroad-a religion that can be felt and understood, whose messengers can and do penetrate into secret chambers during the stillness of night, making themselves heard, and those who listen can obtain the knowledge of their actual living presence, will hear of a religion that cannot be put away with the Sunday suit of clothes, to be taken out and brushed, and exhibited each Sabbath day, but must be worn daily, and its precepts practiced each hour, in all places, with the knowledge that invisible, as well as visible eyes are upon them, watching every act for good or evil? Let the strains of eloquent lips, and kindling hearts flow freely in its praise. There should be fixed days of holy meditation, of serious thought, of soul-expanding, invigorating aspirations, that we may keep a strong hold upon the chain that binds it to the spiritual world. We should meet and commune with progressed minds - not depend alone upon our individual apirituality, or development; and if each would contribute according to their ability, a suitable house could be erected at once, for never was such a building needed more.

Spiritualism has struggled through its first infancy, its youth, and now in its manhood, its 'acme." The incipient stages have been ours, in consequence of a more healthy and vigorous maternity; we have passed through them with a rapidity of which the previous annals of history of the world present no examples. We have been assailed by science, literature, and Orthodox preaching, by turns. Spiritualism has in its development a store of glorious chronicles which no profane criticisms of after days shall be allowed to call in question, no subsequent statistics impair. The more we are under its influence, the higher we rise in the scale of being above the mere animal state. It is a holy duty to regard the dead as still having an interest in us; and if Gol keepeth watch with us, we can build a temple worthy of his holy name.

THE COMING CONFLICT.

BY J. WILDE.

I am impressed to write these few lines, or influenced, as some would say. That a great conflict is coming, is a self-evident truth to every one who fa permitted to lift up the veil of the future; a conflict between truth and error, between darkness and light, and righteousness and unrightconsuces. "Coming events are said to cast their shadows before them"; and those shadows are coming thick and fast upon the canvas of time, which portend that great changes are to take place in the moral and religious world, not only in this nation, but sooner or later among all nations professing to be civilized. But there will be a mighty struggle to continue the old order of things, and consequently a great conflict between the opposing forces. Many who now seem to stand firm upon the rock of truth and progression, will become alarmed and go over to the powers of darkness; but in the end the truth will trisumph, for God and his holy angels are on your side. The seed many years ago was cast over the earth by angel hands. Some fell among thorns and briars, some on barren rocks, and sterile sands; but some, thank God, fell on good ground, and, watered by the dews of heaven, sprang up and grew, bringing forth many fold. Thus in comparative quietness the good seed has been scattered over the land, taking deep root in the soil, until the powers of darkness have become alarmed for their own safety and the safety of their most cherished creeds, which dispense darkness rather than light. They are at this moment plotting secret schemes by which they hope to be enabled to marshal all their combined hosts against every liberal sentiment of the age, and crush almost in embryo, as they think, the rising star of progress and reform, which is the hope and glory of the angel-world. Revivals and prayer meetings are held throughout the land, not so anach to promote righteensness on the earth, as to roll back the mighty tide which threatens to pass over them. They are alarmed, and will, and are even now employing a wenal press to vilify, slander and abuse those who are seeking wisdom from on high, instead of a blindfolded priesthood.

the nation to come to their assistance to save their idols. Already they have, which is but the beginning. A petition has been sent to your Congress that the Constitution might be so amended as to acknowledge the existence of a God and the divinity of Christ. Once they could get it engrafted in that instrument they would want to disfranchise all who would not believe as they did, in their Orthodox God, and in their version of the divinity of Christ and the Bible.

A word to the wise is sufficient. We have sounded the alarm, and will be with you unto the end, to sustain you as best we can through the trying scenes which you may have to pass. We would say to earth's children who have been baptized in the Spiritual baptism, be firm and brave; let not jeers, taunts or threats drive you from your faith, or your post of duty. Gird on your armor and prepare for the coming conflict, and do your whole duty, and all in the end will be well, for God and his angels are with you.

EFFECT OF ILL TREATMENT ON MEDIA.

BY HUDSON TUTTLE.

The presence of some persons wholly prevents communications. Often have I seen in circles a single word or the nearer approach of a person wholly interrupt the spirit. This has occurred when the offending person was a near and dear friend of the spirit purporting to communicate. They have remarked, and very naturally, too, that if the spirit was the one it represented itself to be, it would certainly continue. They do not understand the delicacy of tone existing between the medium and spirit, or the wonderful nicety of the conditions necessary for communication. It is not that the medium or the spirits are offended, but it becomes impossible to proceed. The sensitiveness of a medium when controlled cannot be appreciated by those who are not controlled. A word, a gesture, is sometimes enough to destroy the necessary harmony. I write this from my own experience. Inharmony in the circle is among the most torturing sensations which the nerves can

To draw an illustration from the physical world, take the effects of certain vapors in the processes of photography. Prof. Draper says that the artist often fails most inexplicably. All conditions are apparently complied with, yet no distinct impression is obtained. (Chemistry of Plants.) This will always be the result if the minutest quantity of the vapor of iodine, bromine, or clorine, or other negative substances be present. So sensitive is the plate to these vapors that he recomsame room with the camera.

The brain of a medium and the auric chain by which communications are held, are far more susceptible than the photographic paper to the presence of negative bodies. There is a physical state negative to mediumship which acts in a circle, directly against it. This may be independent of mentality, and purely constitutional. Mediums, by exhaustion, often temporarily fall into this state. For this reason there are times when the spirit-world is able to approach much nearer than at others. There is a flood and an ebb tide of inspiration. The fault is not of the spirit, but of its channel of intercourse.

The investigator, for the same reason, who expects least, usually receives most, and it is observable that the most astounding tests are received when least expected. Strong desire and ardent expectation defeat themselves by reliction on the conditions of passivity, which are absolutely essential. A harsh word, a suggestion of trickery disturbs the medium, while in a circle, far more than while in a normal condition, for he is, by his mediumship, thrown into the most susceptible state his organism will allow, and the least inharmony jars with terrible force over his nerves.

A reasoning skepticism produces no ill result, but bigotry, sneering unbelief and rude curiosity can never be gratified with test communications. These, if they are able to communicate at all, will their unreliability, to repudiate the whole matter. come spontaneously, and be passively received. Neither understanding nor heeding this, investigators are prone to invoke intercourse when not the first condition of success has been complied with. Media themselves often attempt to communicate when they know, from their own feelings, that the result cannot be otherwise than unsatisfactory. The hours of perfect mediumship are few; those of imperfect, many; and far better not to receive any communication than one distorted and untruthful.

THE GREAT WORSHIP.

BY JOHN G. WHITTIER,

The harp at Nature's advent strung, Has never ceased to play; The song the stars of morning sung Has never died away.

And prayer is made, and praise is given, By all things near and far; The ocean looketh up to Heaven And mirrors every star.

Its waves are kneeling on the strand, As kneels the human knee. Their white locks bowing to the sand, The priesthood of the sea!

They pour their glittering treasures forth, Their gifts of pearls they bring, And all the listening bills of earth

Take up the song and sing. The green earth sends her incense up From many a mountain shrine; From folded leaf and dewy cup She pours her sacred wine,

The mists above the mountain rills Rise white as wings of prayer; The altar-curtains of the hills

Are sunset's purple air. The winds with hymns of praise are loud, Or low with sobs of pain The thunder-organ of the cloud,

The dropping tears of rain. With drooping head and branches crossed, The twilight forest grieves,
Or speaks with tongues of Pentecost From all its sunlit dreams.

The blue sky is the temple's arch, Its trancept earth and air, The music of its starry march The chorus of its prayer.

Bo Nature keeps the reverent fame With which her years began, And all her signs and voices shame The prayerless heart of man.

A stranger from the country observing an ordinary roller rule on the table, took it up, and in- you do n't make be most of it." quiring its use, was answered: "It was a rule for counting houses." Too well bred to ask unnecessary questions, he turned it over and over, and at last, in a paroxysm of baffled curiosity, inquired: " How in the name of wonder do you count houses with this?"

Children's Department.

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

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

[Original.] THE HONEST BOY. FOUNDED ON FACT.

"To-morrow, mother, I'll have just enough to get my new jacket, and won't it be in the nick of time? Look at this elbow-just through, and see this nap, it goes all ways of a Sunday, up and down and in the lady's chamber. But, hurrah! that last errand I did just finished up the six dollars and a quarter, and I 've picked out the one I want; it's blue, with bright buttons."

All this Willie Grunery uttered as he came into his mother's room, his face all aglow with the effect of his run home in the fresh air and the pleasure he felt in at last possessing the last quarter" that was to give him the long wished for jacket. He did not notice the sad look on his mother's face, but went on:

"And the very next thing is to be your new shawl, good mamma. I thought of getting that tonight and waiting for the jacket, but I was afraid Mr. Russell might hate to have a shabby boy in the office, and-"

"Oh, Willie," said Mrs. Grunery, "I must tell you: they sent to-day to have that old debt paid. It was only three dollars, and I was too proud to send them away again; and then the landlord came in just after and demanded the month's rent in advance. He has not done that before for months, and I was calculating on the whole month to pay him in; it took every cent of your money and mine for both purposes."

Willie's face fell. The long expected good had again gone from him just as he was about to seize it; and this was the third time. But he was a boy of courage, and soon began whistling a merry tune to prove to himself, if possible, that he did not care very much for the disappointment. "I wouldn't care at all," said Willie, "but I hate to be laughed at, and Dick said, only yesterday, as I came home, Taking a note to the Postoffice!' because he saw the hole in my elbow; but never mind! we'll fix it all right by-and-bye, and

celebrate the coming spring in a good ride to Aunt Mary's, and we'll manage to carry the chilmends never to leave these substances in the dren some candy, if we are in muddy water just And he whistled again merrily, catching the strain he had left. There was no disposition in Willie to grumble over what could not be helped, and he whistled out many hopeful plans for the future. But it was not so with his mother. She

with my new jacket and your new shawl we'll

and admired his cheerful courage. "Do n't be so gloomy, good mamma," said Willie. "You said yourself it was a long lane that had no turning. And I remember, too, that only yesterday you were telling me that as long as I did nothing to shame you, you would not be dis-

was weary and troubled, and thought her life a

toilsome journey. But she was proud of Willie

couraged." Willie looked out in the cold atmosphere of the next morning and renewed his wishes to be courageous and faithful and forget his disappointments. Something in the air gave token or bright warm days coming, although it was now chill and disagreeable. There were no notes of the blue bird or robin to be heard, to tell of the beautiful summer coming; but still there were signs to be felt in the fresh air, and to be seen in the soft haze that seemed like a delicate veil soon to be lifted; just as beautiful spirits show themselves, when the ethereni vells are lifted, revealing a radiance

like that of a glorious summer day.
Willie went to his office work with the same cheerfulness as usual. There was in his heart a do so with spirits like themselves, and be led, by trustful courage and a determination to do his best. As he went on his daily errand to the Post-Communications cannot be forced. They must office he looked at the many whom he met, and, as the pleasant, benevolent face of some kindhearted man smiled on him he longed to be rich and good, that he, too, might wish well to all the world and lave the power to bless others.

As he passed through the Post-office his eye fell on two bank bills on the floor. They proved to be banknotes of fifty dollars each. He held them a moment with a gladness he had not felt for a long lime. A hundred dollars in his hand! and he hid the power to keep and spend it! What a blessing! what good fortune! But it was only for amoment that he thus rejoiced. That money was not his; he had not honorably earned it, and it rightfully belonged to some one else. As soon as these thoughts began to be felt Willie was himself again. His honest purpose was as strong as ever; his trithfulness and honor spoke out in his eye.

"Hallo, Bill said Dick Somers, "what sort of a glorification have you had now? you look as if all ready to sing the song of jubilee."

"I am in a litle luck," said Willie, " that's certain; see here! showing his two bank bills.

"Jemima!" sid Dick, " when did my eyes ever behold such a spht? But tell a fellow how your good luck came

"Just picked them up in the Post-office," replied Willie. They belong to some of the bigbugs no doubt,'

"I reckon if I'd found them," said Dick, "they would belong time. I'll not tell if you'll hand over two fives, and nobody else knows.

"Nobody wans money more than I just now." said Willie, "bunot a red of that will I touch till I've tried to find the owner. I made up my mind for that in about wo minutes."

"Pshaw! you is a fool! Of course you've a right to all you figh. If any old fellows are so careless as to leave thir tickets on the street corner you've a good right to make the best of their blundera."

"There's one ting I'm sure of," said Willie. I've never don anything to prevent my holding my head up with the good people that I meet, and I never will, the good Lord helps me. I'm plaguey poor, andit's a great trouble to be poor, but I'm honest."

"Oh, yes, yes," aid Dick, "who said you was not; and some other folks can brag as well as you. But there te two ways of being honest. You won't stealand I won't, and that's being honest, I reckon. But I'll be snooked if I won't take what's put n my hands and ask no questions. It's like direct Providence to have things turn up after tha fashion, and you'll be a fool if

"Remember tis," said Will, "if it's the last words I ever say, 'il stick to it,' Poor, but honest!' So good-morningo you."

"And you remember this, will you?" said Dick, "you're the greatst fool this side of Boston Harborl and you'll sy so, too, when you return the bills and receive polite 'Thank ye.' One word from on high, instead of a blindfolded priesthood. Self-denial is the most exalted pleasure, and the more: How do yu suppose the man that owned In their despair they will appeal to the rulers of conquest of evil habits the most glorious triumph. those bills will sped them? Like enough he'll Did not Pegasus interfere to stop it.

get a good dinner at Parker's, and take a drive with a fast team over the neck, and have a box in the theatre, and order his champagne supper. If you spend the money you'll get a new coat, and pay up old scores of rent, and buy your mother

some fixings, and do a heap of good." "I've thought of all that," said Will, "and it didn't take me half a minute to go over all the ground. I even saw the shawl that I would buy my mother. But I tell you the money is not mine, and it's none of my business how people spend money that belongs to them. When I earn my money, I'll find a way to spend it in a decent manner."

"Well, I say again," said Dick, "that you're a fool, and I'll bet the best dozen of oranges in the market that you do n't get the first cent reward."

"Poor, but honest," repeated Will, and he went had done. The urgent want that he felt for money was one weight in the balance; but the strong dethe scale turned toward honesty, and he held up his head with proud satisfaction at the strength | ly and sisterly affection. of his resolve.

He went immediately to his employer and handed him the two bank notes, telling all the circumstances attending his finding them. In due time the loss was advertised in the papers, and Will was sent with a note to the owner of the more like Bros. Vaughn, Barrett and Thompson, money. He felt such a consciousness of doing the cause would flourish there without lull or ebb. right that he whistled all the way, as if on the pleasantest errand possible.

Having modestly returned the money, he received in return fifteen dollars. What a rich man he felt himself. The sum gained in that way said, has been overruled for good to the cause of seemed far more valuable than would the whole amount kept dishonestly.

"Hurrah!" said Willie, rushing into his mother's room, "now for the coat and the shawl, and the holiday, and a plum pudding, and roast ducks, and-and "-and he shook the three five

bank notes in the air...
"What is it Will? what luck have you had?" "Luck enough! Didn't I find the greenbacks lying around like so much paper?"

Then they are not yours, Willie." "Not mine? I'd like to know who has a better right. Not mine, when I found them?"

"But Willie, you know that it is not right to touch what is not ours, and that is not ours that another has lost. Don't you remember how I felt when I knew that some one picked up my handkerchief and wore it, without trying to find an owner? I always felt that I had a right to the handkerchief. It is just the same with money, if it is not marked."

"Now, good mamma, don't distress yourself. This is honest money, or I would not touch it.

I wanted to see how much faith you had in me." Willie then proceeded to narrate the history of the three five dollar bank bills. A proud woman was his mother as he told how Dick had tried to persuade him to keep the money.

"My room seems like a palace to-night," said she, "and you are its king. You are greater in my eyes than Sherman or Grant. You have conquered a temptation, which is greater than to conquer an enemy."

"Now the next thing to be done is to fix on the pattern of the shawl. The coat is all bargained for, and we'll have enough left for our excursion, and then we'll begin the world with a grand spring glorification. It will soon be Easter and I shall have my best bib and tucker all ready. Oh!

And Willie whistled again one of his merriest tunes. And his heart kept beating so merrily that his dreams were full of gladness.

"Well, old fellow," said Dick, the next morn ing, "hand over your dozen oranges, for I see in your eye that you found yourself as great a fool as I declared you to be."

"You see in my eye what is in your own," replied Will, "for I was just preparing to request your honor to hand over the dozen, when I considered what a pity it was that you had to be disappointed."

"But you don't mean that you got a decen thank ye, for your folly?"

"I got three fives, and as good a hand-shaking that I don't feel mean inside. There's nothing like that to put a fellow down. Folks may say what they please and think what they please, hut if you are all right inside you can hold your head up among decent folks. I never saw a fellow yet who did a mean thing that did n't show that he knew it himself. I reckon I could do mean things myself if I didn't know it; but to know it, and to keep thinking that it was I that did it, that 's what cuts a fellow down, till he gets all cased over with brass, and then he's no better than a great machine that has n't a soul at all."

"I don't know but you are half right, after all." said Dick. "It always sticks in my crop to do anything mean, but I manage someway to swallow it down, but it do n't set easy. I think sometimes I'd like to take an emetic and vomit up my greater warriors than the Generals of to-day, bemeanness; but as I can't, I keep swallowing more. Who knows what I'll get down after a time?"

"That 's just it," said Will. "If you and I had kept that money, we should have been all ready to have done something else, perhaps, much worse. There's Hank, poor fellow, in the jail now, for doing no very bad thing, but just for getting found out in it, and he went on from little to little. I remember when he stole his first apple, and he | call the Witch of Endor " the Devil?" offered to give me a taste. If I had taken that first bite, like enough I should have done something much worse by this time."

ticularly about feeling mean inside. I often wish good myself."

And so the boys parted, and Willie felt the satsame feeling of proud satisfaction will follow all those who resist temptation and strive to do

Answer to Charade. Bridget, as I suppose, proceeds to pump;

By taking the pump handle up to do it, Against pump handle hits her head a thump, And certainly, I think, has cause to rue it.

But this, my answer, is a homely thing, And suits me not at all as I review it, Yet by no art or mystery can I bring The smallest atom of refinement to it!

Whose elegantly useless fingers fair,

Perhaps the trouble: in the subject lies-Bridget! pump-handle! basement! daily duty! Why, if I seak refinement I must write, Not of a Bridget, but some highborn beauty,

Could not pick up her kerchief should she drop On such a subject I might mount the air,

ITEMS BY THE NUMBER THREE.

BY J. MADISON MILLYN.

I wish to acknowledge in these "Items," ere passing from the scene of my last communication, the earnest sympathy and most generous hospitality extended to me by Mr. and Mrs. Clifton Rogers, and, during a second engagement, by Mr. and Mrs. John Page. I would also tender sincere gratitude and respect to Mr. Josiah Brigham, who-together with his most estimable companion, now in spirit-life-received me so kindly and tenderly. I would fain pay an affectionate tribute to the memory of Mrs. B., but it has already been done by an abler pen than mine.

God and the angels will bless those who receive on his way back to his employer's office. In his into their hearts and homes earnest, honest, way. short walk he had time to re-consider what he worn workers in the various fields of reform Though their names may not be emblazoned upon the scroll of fame, they shall live forever in the termination to do right was so much heavier that grateful remembrance of those who have experienced their generous hospitality and true brother-

Two engagements at Malden, receiving, with my wife, hospitality and kindness in the family of George Vaughn, Mr. Barrett, and others whose names cannot now be recalled. There are a few earnest workers in Malden, and were there a few Let me here remark, by way of parenthesis, that there is reason to believe (those in the "secret" will understand) that the tragedy enacted in the bank at Malden, about which so much has been Spiritualism.

Two lectures in Chelsea. Pleasant home at

George W. Libby's.
Lectured and visited with Mrs. Allyn at East Stoughton and Northwest Bridgewater. I would commend kindly to the Spiritualists of East Stoughton a little more zeal, unity and sacrificial spirit. Indeed, the same might properly be commended to nearly every community throughout the land. With the above "trinity" thoroughly incorporated into our creed, we should soon become a power in the land, little dreamed of as among the possibilities.

Gave one lecture in the beautiful but conservative town of Newton. A few days were spent very pleasantly at the home of Thomas Ranney. well known as one of the early and efficient pioneers in the Phonetic Reform. He presented me with several valuable and rare works bearing upon Alphabetism, for which I would here publicly tender my thanks. They have aided me essentially in the application to various languages, with which I was previously unacquainted, of the

Panophonic Alphabet. From Newton to Quincy, and thence to Washington, D. C., where I gave a series of lectures and a large number of personal communications. The latter seemed to be in great demand, and would doubtless have furnished a constant source of remunerative labor, had I been able to remain. Found a home in the household of George A. Bacon, whose fine mind has frequently furnished. thoughts to the readers of the Banner, some of them in commendation of the Panophonic movement. The appreciative kindness extended to ma hyMr. and Mrs. Bacon, Julius H. Mott and wife, Col. Daniels, Dr. Rowland and others, is treas-

ured as a precious memory. The tide of spirituality and progressive reform which has set in throughout the whole free North within the nast few years, has been felt even in Washington, as can scarcely be doubted in view of the fact that even the spirit of John Brown could express the flery enthusiasm of his nature before an audience of Washingtonians, and be actually applauded.

Mr. Beecher's Sermon on Saul, the Witch of Endor, Spirits, Spiritualism, and the Devil.

Henry Ward Beecher, in a recent sermon, talked very freely of the doctrine of spirit-existence and spirit-influence upon mortals, as ever having been common, and says that nothing Christ ever did or as I shall have when I get to be a big-bug myself, said, and nothing he finds in the Old or New Tes-But I don't care so much for that, after all, as tament forbids the belief in the doctrine, He utters not one word of his own belief, but declares the Bible forbids having anything to do with evil

spirits." So the Jews were forbidden to pick up sticks on the Sabbath, under penalty of death. But cannot even a Jew now pick up sticks enough to "boil a tea kettle" on Sunday without being stoned to death? "I guess" he could! At any rate, Mr. Beecher could, thank God! and so can a woman talk with Samuel, or Judas, or John Brown, without being "put to death," or "put away," or put anywhere-except out of the Church-or even being called a witch or devil, as Mr. Beecher calls

the Witch of Endor. Thank God for that, tool Mr. Beecher attempts to show, and does pretty well at it, that the Bible Generals were much cause "they sought knowledge from spiritual sources," and "information from the invisible sphere." Here he praises exactly what I understand him to say the Bible condemns.

Further comment is unnecessary; and if he has not preached the doctrine of the "anomalous development"-the title he gives Spiritualism-then I can't see right. But I wish to ask how he can

The Witch of Endor has been more abused than any woman of Bible record Readers, just review that old story and see, it you can find a word to "I believe you are right, Will," said Dick, "par- prove she was anything but a true woman, with ticularly about feeling mean inside. I often wish a kind, sympathetic, generous heart, and at the I could forget what I do, but I can't, and that same time a real large. See how she sympathizes makes me lots of trouble. I was real angry with the poor suffering King. He is hungry. Sheefcause you wouldn't keep that money, but now I fers food. In his agony he refuses. But seeing the begin to feel as glad as if I had done something great necessity, she pleads with him with such force and eloquence, he is compelled to consent to eat. When she hastened to kill the fatted calf, to isfaction of an inward sense of right, and also of make bread, and to feed the poor God-forsaken giving a noble example to an older boy. The Saul and his men-what a beautiful picture of humanity! Has any painter ever done justice to that table scene?—that last supper of that mighty King, at that late hour of night, with that one lone woman for their table maid? It must have been a solemn occasion. I think it would do me more good to witness such a scene than it would to attend an Essex street prayer-meeting caucus. Bro. Beecher, what "a queer Devil" the Witch of Endor must have been. How would she compare with Rebecca, who is so often praised to the skies from the desk, when her whole history shows she was a selfish, mean and lying woman?

It is a blessed thing, Mr Editor, that in these days we are permitted to search the Scriptures for ourselves, and see if these things are so. So let us do, in all honesty and humility, and not be afraid of the truth, let it lend us where it may. When Mr. Beecher really "takes ground" upon this "anomalous development," which he refuses to do "at present," he may give as something not quite so "mixed." "So mote it he."

PEPIN. Yours for the truth,

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The Spirit-World.

SKETCHES CONCERNING THE BORDER-LAND.

BY A. C. GRAY.

PART II.

Lingering in the distance, half-hidden at first. but within sound of the medium's voice, at one time, was seen a spirit with defiant and angry expression of countenance, who, as soon as he became aware that he was discovered, gesticulated to be fact or not, the combined testimony of difviolently, using horrible language and threats of injury to the medium. By kind words and promises of benefit to him, he was induced by slow degrees to listen to our teachings. At length he came a willing listener, and sought instruction. He was discovored to have been a German Catholic priest, ministering in the vicinity of our medium's home in the Fatherland. The medium had met him years previously, and knew him to have of the planet Mercury. It is more level than our been notorious for profligacy and wickedness. I earth; its inhabitants have large forms, long will finish up his history here, although it extend- black hair, and black eyes, Roman noses, full ed through several months' sittings, intermingled with other phenomena.

On one excursion of our medium into spiritland, this priest tells him he has prayed to good spirits to assist him to do what he could not do religion. No amusements or music touching the alone-that is, to induce those whom he had led | heart and its affections. The atmosphere cold and astray to become impressed with truth, light and chilling to one developed in the love or celestial wisdom, and that he was obliged, in expiation, to sphere. Good buildings, with ample grounds go back to the Church and his former haunts on earth, and that he now finds rest, and feels that | was so intensely intellectual. he is in a state to progress in good. After this, he lecturers, having a deep, logical mind.

Another unhappy spirit, led to us for improvement, was a Spaniard by birth, one having had form in stature; about five feet. Black hair and authority and abused it. He was ruled by selflove, was continually in broils, and at last fell in a duel. When first brought up, he scowled, and, like the other, looked flerce and angry, but began to listen, and became interested. The guide told us, that being energetic in nature, this spirit joyous. Clear, thin atmosphere, much sunshine, would persevere in reform, and ere long he left us rather level, small hills. Mercury gives to them on the road to progress. The lesson given us by some light; is about five times as large to them this was, "Those in the love of self must throw it as to us. It exerts considerable influence on their off; no redemption without it. They have a great atmospheric changes, and hard work to do to find rest."

was that of coming into a condition of semi-trance at the close of those unconscious flights into of the moon, because the centre is on one side. spirit-land, when the room seemed almost palpa- There was a time when it had a different atmobly filled with spirit-friends and the gifts they sphere and another shape. It was then equal brought us. With open eyes, but radiant with throughout, and appeared larger than it now does; light belonging not to earth, and fingers pointing but in a long course of time it became more conto their presence, he told us of our dear departed, | centrated and solid, therefore its diminished size, whose loving hands caressed us, or crowned our Its centre became displaced by volcanic disturbheads with flowers. Often, too, a sweet bouquet | ances. The earth has a strong positive influence from spirit-gardens floated gently down to us, over it. Its inhabitants are like their star, negasometimes bearing us symbolic messages, and tive; very easily influenced by positive power, so sometimes regaling the medium with their odor; that their spirits are affected by our earth, but ous perfumes. One after another each of the five they do not know whence it comes. In temperahuman senses of the medium were similarly un. | ment they are phiegmatic. Their eyes look sleepy, folded to spirit perception.

I shall never forget the emotion he testified Hair a yellowish white, thick. when his mother, many years in spirit-land, first when his mother, many years in spirit-land, first came to him. No real meeting, after long separation between mother and son, could have been more vividly demonstrated. She was accome to the service of the same accome. If you can be supposed to the service of the same accome to the service of the same accome. more vividly demonstrated. She was accompanied by music, and his earthly ear being very finely attuned, it was to him ecstatic. After his emotion somewhat subsided, he seated himself at the piano and reproduced it, as well as an earthly instrument was adapted to utter heavenly sounds. Frequently in this phase of waking trance, ignorant spirits would be seen just outside our circle, listening eagerly and with apparent delight to our conversation. From the many evidences given us, we have abundant proof that unseen beings ever linger near, whether we sit purposely to commune with them, or thoughtlessly pursue he common avocations of our lives, and catch our words and thoughts, whether of good or evil intent, and thus a double power is given us-that of aiding in the advancement of these beclouded minds, and at the same time fashioning our own future homes. Could the evidence of this truth be brought forcibly to all, would they not strive more continually to beautify those homes, and make glad these listening souls?

Some time after these communications were given us, I read Judge Edmonds's books descriptive of spirit-scenes, and found a strong resemblance in many points between them. We knew the medium to have been ignorant of this fact as well as ourselves, for not only had he read nothing upon the subject, but, as I said before, did not even believe in the Bible record of revolation, and itualism-of which he had heard but little-was some new jugglery, destined to be as evanescent as any other of the species called humbug.

This fact of corroborative testimony from re mote parts of the country, and without the possibility of collusion between the parties in the thousands of instances since multiplied, is enough of itself to show us there is a peopled realm somewhere outside of any merely human knowledge. Somewhat akin to this general diffusion of the same ideas, I have frequently met in my own experience, giving glimmerings of a philosophy not heretofore laid down in books. Repeatedly within the last few years, after pursuing a train of it in written form, but lying unpublished where no human eye, save my own, had seen it, some weeks or months maybe thereafter, upon taking up a paper, or magazine, my eye would light upon passages so similar, that did not one know of a certainty to the contrary, it might establish a very good claim to the charge of plagiarism. These fragmentary evidences, with many more not adduced, do, of a certainty, show to all reflective minds, that there are intelligences not tangible to the external senses, hovering over and around us, mingling in our affairs, and connecting in one continued chain all atoms throughout

Localities in spirit-land were materialized to this medium's vision, so that houses, gardens, and every variety of beautiful landscape were presouted as real as upon earth; inhabited, too, by veritable beings clothed in costumes expressive of their conditions in spirit-life. As he approached one pair, seemingly engaged in pleasant discourse, they came out from the bower in which they were seated, greeting him in accents of grateful welcome, telling him they were of the number who had been instructed by him and brought out of degradation into this abode of beauty.

Once, standing seemingly upon a rock overlook ing, as it were, a world beneath him, he saw something resembling a white cloud coming from the heavens above and floating downwards. When it approached the earth, he recognized it as a company of angel spirits come to minister in their several capacities. Some approached sick beds; some hovered over battlefields; some sped them to a vessel being wrecked at sea; others found wants to be supplied to those in health, thus giving us assurance that wherever distress calls for aid and sympathy, or a human being needs help left undone? A word to the wise is sufficient. beyond earth's supplies, these spirits, intent on

doing good, are our silent ministrants, commissioned of the Father to visit all his children.

The guide, in some of his teachings, discoursing upon the law of sympathy, said that by progressing in good desires and deeds, the virtue, as it were, flowed back and purified former misdeeds. Likewise, that different organisms and degrees of development required different localities, or stars. for homes: that as new conditions are developed new stars are created. In illustration, he was led to visit the planetary system. Many clairvoyants, from Swedenborg to the present time, have claimed to visit other planets. Whether believed ferent individuals may not be without its value therefore I subjoin a statement, given in brief, of this clairvoyant's experience in that department. He was taken to each of the planets in their order, as they form our solar system, in person, he thought at first, but learned soon that it was only by impression, through a connecting link of spirits. I will give his own relation, but much condensed cheeks, stately, measured tread, and full intellectual developments. Visited an assemblage; the speaker had great reasoning powers, very logical. They are very strict in government and well cultivated; caused a headache, the sphere

Venus, the star of beauty, physically and spircame many times, and finally became one of the litually. Inhabitants more beautiful than any paintings he ever saw; beyond the ideals of Raphael, which words could not express. Very unieyes; not prominent foreheads, rather low; cheeks full, healthy red; small mouths, and small white teeth; not very intelligent looking, but smiling faces, feeling more in the heart. Love to travel; are given to pleasures of a moral kind; gay and

Examines the Moon. Says the opposite side to One pleasant feature of the medium's control, us is inhabited, but not our side, which is very mountainous and volcanic. We only see one side and they have altogether a sleepy appearance.

Written for the Banner of Light. I LEFT HER WITH GOD.

BY MRS. J. A. FIELD.

Tears streamed unchecked adown the mournful face Of one oppressed because of Afric race; A rude, rough hand repeated blows had given, And from her soul sweet faith in friendship riven. Had dire revenge within her bosom burned? In anger had she on her chastener turned? . Her gentle nature sought no smiling rod, But, sad and sorrowing, "left her with her God."

'Oh, noble child! thy skin, though like the night," Enwraps interiors of a spotless white: Star-jeweled thoughts illume thy spirit meek, And from its depths forgiving angels speak. While oft, alas I the lily's, rose's bloom, Hide 'neath their beauty's veil a blackened tomb, And pride and passion in their scorning nod Till, weak and trembling, they are "left with God."

From thee, dark malden, may we humbly learn is ere they madly burh: To breathe forgiveness to the maniac soul, When temper-surges o'er our brother roll. "I will requite." the Lord of Heaven bath said. Let those who err be to my presence led. Then tearful, hopeful, let us yield the rod. And, strong in patience, "leave them with their God."

"How to Find Gold."

New Orleans, La.

Under this head, the article in the Banner of thought, until our sittings, that this modern Spir- | the 10th ult. suggests some thoughts, that may shed a few more rays of light, and lead to a more satisfactory answer to the question proposed to your Western associate.

This question has doubtless absorbed more thought than any other subject connected with human life. Why? Because it promises the greatest good in the present sphere. It has been said by an ancient writer that "the love of money is the root of all evil." While this may be true, no one will deny that the proper use of it is a source of great good, and a reasonable supply would prevent much crime. The question is often asked, Will the spirits of departed friends lend their aid to discover or develop the underthought in my own mind, sometimes embodying standing to see the best way to obtain all needed goods? Why should they not? It is highly probable they will, whenever they can find wisdom and benevolence enough manifested toward the suffering to make it useful in every respect,

Psychometry and clairvoyance are facts known to all earnest investigators. Why should they not be employed as aids to advance the science of geology? The fact of the existence of these faculties would seem to indicate that they have some mission connected with this sphere, or present

state of existence. Let it become a settled fact that mining for the production of the wealth in the earth can be made to pay legitimately, much will be done toward counteracting the demoralizing tendencies of trade as it now exists.

A little anecdote, perhaps, will illustrate the idea of the writer better than anything that can be said upon the subject. It is related of a distinguished New England clergyman, who became a "victim" to the truth of Spiritualism, and gave some very interesting and instructive lectures, that on one occasion he met with an old parishioner, who took occasion to tell him that he had great confidence and respect for his former views and opinions, adding that he considered Spiritualism great humbug. Said the preacher, "This is ery commendable frankness, sir; but do you know anything about it?" The answer was, Yes; a young woman in my neighborhood professes to be a medium, and says that her deceased mother comes back and tells her how to make good bread, which seems to me to be very great nonsense." The preacher could not see it in that light. If the mother fails to teach her daughter how to make good bread, what could she do better than come back and do the important work

Correspondence.

Spiritualism and Spiritualist Work-

Believing that the numerous readers of the Banner would be interested to learn something of the condition of Spiritualism and the spiritual agencles at work in California, as well as to place the matter conspicuously before the spiritual public and the world, induces me to trespass (for the first time, and perhaps the last) upon your columns.

Until within a very few years Spiritualism has and no public advocates on this coast. A few private mediums, with a very few men and women who had become convinced of its beautiful truths, were the rank and file of the spiritual army. Here and there, scattered along the mining towns, you would hear of some wonderful manifestations through the mediumship of some rough, hardy miner. Of course the manifestations would correspond with the moral and social status of the camp, yet they were truly marvelous, and no country in the world can boast of those more wonderful or powerful, through which many a miner, rough, yet honest, has learned that on the "golden shores" of the spirit-land his loved ones yet live, and can return and communicate with him.

Gold was the all-absorbing theme of these adventurers, and those manifestations failed to make a very deep impression. But as the processes of mining had become systematized, and machinery brought into more general requisition, giving the miner a little more profit, and with it more leisure, and meanwhile receiving news of the wonderful spiritual movements in the East, there became a desire to know something more of it, and its literature was brought into requisition, as that was deemed the best calculated to give the needed light, and the most potent among which stands the BANNER. In fact, it has been the chief worker here, and by its light the gloom with which the past ages enveloped the future to the minds of thousands, has been dispelled. Indeed, I have met scores who have told me that they never had heard a spiritual lecture, nor 'witnessed many manifestations, but they had become convinced by reading the Banner, and other spiritual papers and books. Through these agencies the good seed was sown on these "golden shores." and it is taking deep root in the rich and spiritual soil, and promises at no distant future an abundant harvest. In this, as in other lands, workers are needed-active, energetic and practical workers-for this is an energetic and practical people. Happily there are a few just such workers on this coast at this time, and happily, too, through their labor Spiritualism is in a very prosperous condition.

Prominent among them as a medium stands Mrs. séances many have been forced to yield their skepticism. "It may be interesting to her Eastern friends to learn that she has not married herself out of the spiritual field and out of usefulness, but nore thoroughly, if possible, into both. Her husband is a highly intelligent and carnest Spiritualist, and it is his highest ambition to have her place the wonderful test facts peculiar to her mediumship before the people, and I understand she intends to devote her whole time to giving public scances. She has given them in this city, to crowded houses, and they have created considerable excitement, calling down opposition from some of the press; but, to their honor be it said, the majority have treated the subject fairly, giving correct reports of the manifestations, thus leaving the readers unprejudiced to investigate and judge for themselves. These seauces were conducted with great fairness, both by the medium and the committees, commanding universal satisfaction, and their success to the cause of spiritual truth and progress is very sensibly felt, creating a desire on the part of hundreds of the citizens of San Francisco to learn something more of this, to them, strange phenomenon.

Mrs. Laura Cuppy arrived in this city in the inter part of October, and has occupied the desk of the Friends of Progress every Sunday, (except when illness prevented,) since. She is a true and noble worker, and gives very general satisfaction. Her audiences have steadily increased, from the commencement. The Society before whom she lectures has had an existence as an organization a little over a year, and has, up to the time of her arrival, held regular meetings every Sunday-Conference in the morning, and lectures read by some one of the Society, or such local or other lecturers as from time to time they could procure, in the evening. Believing in the divinity of the cause they advocated, and the intelligence and generosity of the people of Cali, fornia, they determined to make these meetings free, a platform free for each to utter his or her highest convictions of truth, and seats free for all. of every grade, color or station. Thus the first Spiritualist Society on this coast have inaugurated free meetings-a precedent worthy of imitation by others. And this Society is now in a very prosperous condition, judging from the attendance and interest manifested in their meetings. Mrs. Cuppy was exceedingly fortunate in following the advice of her spirit guldes, who undoubtedly had this Society's rostrum in view when they predicted for her a successful career on these golden shores, to find a free platform and a prosperous society ready to welcome her, as her triumphant success abundantly proves. The large attendance compelled the Society to procure a larger hall. and the audiences since have more than doubled.

Mrs. C. M. Stowe. This energetic and indefatigable worker, whose health had become much impaired by her excessive labors in the East, necessitating a journey to this coast overland, with the hope of improving it, settled with her family in the city of San José, in October, 1864, and alhough weary and feeble from the fatigues of the journey and an attack of the bilious fever contracted in the Sacramento Valley, she did not stop to rest, (for labor is rest with her.) but immediately went to work, not in the lecture field, but in a scarcely less laborious one, that of the exercise of her clairvoyant and healing nowers.

Under the genial influence of a California climate, her health began to improve, and she then desired a larger field of action. A city of only four thousand inhabitants was too small for her active and ambitious mind; she extended her labors to San Francisco, taking rooms, practicing and lecturing there, and in San José, alternately. Last summer she took a tour over the mountains, in fulfillment of a promise she made to the friends of Susanville, while on her journey here, taking in her route Oroville, Quincy, Indian Valley, and Taylorsville, lecturing and practicing in each. Traveling unaccompanied, by steamboat, railroad and stage, day and night, and in the latter over roads that would appal many a man who had never traveled over these mountains, returning home, making the round trip of eight hundred miles in five weeks, somewhat "tanned" by exposure to the sun's scorching rays, but considerably improved in health and purse-for California pays liberally for that which interests them. In December last, her health being sufficiently im-

bles, and entered the lecturing field in good earnest, spending that month in Petaluma and vicinity; January in Sacramento, and this month (Feb.) in Nevada City.

Pioneering on this coast is quite a different thing from what it is in the Atlantic States. Lecturers must expect no assistance from friends, but must transact their own business. On entering a town, they must put up at the best hotel, hire the best hall, and advertise extensively (the prices for which are no small item), and if they succeed in interesting an audience, there is no kind of difficulty in getting good houses and ample remuneration, whether the lectures are free or

At Petaluma, Mrs. Stowe was told by a leading Spiritualist, that there was but little use in trying to get out an audience to listen to the subject of Spiritualism. Any one less persevering would have been discouraged, but she engaged a hall and advertised. The result was crowded houses every Sunday, good satisfaction, and sufficient remuneration.

At Sacramento, she found the few Spiritualists much divided, no organization, and no desire manifested for lectures; but nothing daunted, she determined to make an effort. Procuring a hall, advertising at her own expense, she commenced her labors, and was crowned with triumphant success-if a hall crowded with an appreciative audience is any indication. During her stay in the Capital city, she won the respect and esteem of all with whom she came in contact. The following affords some evidence of the appreciation which Californians have for her perseverance, her virtues, and her talent:

Ance, her virtues, and her talent:

Assembly Chamber, State of California.)

Nacramento, Jan. 18, 1868.

Mrs. C. M. Stowke— Hadam: I take pleasure in informing you that the Assembly on this day passed the following Resolution:

Resolved, That Mrs. C. M. Stowe be granted the use of Assembly Hall, on Sunday next, at 11 o'clock A. M., for the purpose of a public lecture.

Very respectfully,

M. D. BOSWICK,

Chief Clerk.

This was an unexpected appreciation, for neither she nor the Spiritualists of Sacramento had solicited the Assembly Hall; but she had been invited by several of the members to occupy it, and had agreed to do so, hence the resolution, which, she was informed, passed unanimously. During her stay in Sacramento, the Spiritualists organized, and are now a prosperous society.

I learn that she is giving the best of satisfaction this month at Nevada City, where, after spending a short time at Grass Valley, she goes to Virginia City, Nevada, for the months of March and April.

Mrs. Stowe is a true and noble woman, a most affectionate and devoted wife and mother-in fact, her devotion to her family is unbounded. She is blessed with a happy and hopeful disposition: is alike at home in the kitchen, parlor, rostrum, or the sick chamber, and many a one on Ada H. Foye. Through her public and private these shores will long remember the smiling, happy face and helping hand, that raised and cheered their feeble bodies and desponding souls into health and happiness. All who know her admire and love her for her energy, her womanly devotion, and her kindly smiling cheerfulness.

> Other workers there are, mediums scattered all over the country, doing their share in the great work. But I must not forget that true, pure, and unselfish worker, Robert S. Moore, for he has inaugurated on this coast the Children's Lycoum. the influence of which for the improvement of the race, will be more powerful than any other. Two of these progressive nurseries are in successful operation on this coast, as the result of Mr. Moore's labors; but ill-health prevents him from further prosecuting this noble work. We pray that this climate may soon restore him to health and use-

The cause of Spiritualism was never in so prosperous a condition as now, and more laborers are needed. Can you not send along two or three? We will take good care of them-laborers like Mrs. Cora L. V. Daniels, Lizzie Doten, Laura De Force Gordon, Moses Hull, J. G. Fish, Benjamin Todd, F. L. Wadsworth, and a host of other number one speakers. None other will do here at present. Send that old war horse, who wishes to be put into the front ranks-A. T. Foss-and we will put him through over these mountains. Able

pioneers are wanted. We are happy to learn that Benj. Todd intends to come soon-hope he will not disappoint us. There are a few here who are acquainted with his pioneer labors in the Northwest, and are auxious he should come. In this communication I have spoken only of workers now here. It is needless for me to speak of those noble workers. J. M. Peebles, J. V. Mansfield and Emma Harlinge, for the spiritualistic world have already been apprized of the great work they have done. FRANK M. BROWN.

San Francisco, Cal., Feb. 27, 1860.

Notes from Dr. Fairfield.

As it is necessary for me to forward my appoint ments. I add a few lines that will be at your disnosal. I have now been in this lively city some three weeks: have two more Sabbaths engaged here. Good, intelligent audiences greeted me every Sunday; and more, the Children's Progressive Lyceum is full of life and health, nursing at the fountainhead of all truth and beauty. Fathers and mothers, friends and neighbors, all join the Progressive Lyceum to learn the lessons of life and progress for the here and hereafter. God bless Brother Davis for the development and application of the spiritualizing Lyceums. Many will be the sparkling stars in his crown of earthly and heavenly life.

Last Monday I received a call to go out into what is called the Pennsylvania Settlement, about twenty miles from Rockford, to engage in a debate with two so-called ministers. I went, feeling that truth was all-powerful to the pulling down of theological guide boards. Arrived about noon, and complied with the terms offered. Subject for discussion:

Resolved, That the spirit of man survives the death of the

The number of evenings to discuss this subject was not named. I affirmed, and led off, speaking the truths of our immortal nature, proving the same by the Bible, and the past and present experience of mankind. My opponents denied, and labored as well as men could without a foundation their allotted time. Thus we replied to each other until past eleven o'clock, the audlence manifesting a good degree of pleasure. At this late hour one of my panting opponents proposed closing, while the voices of the people were heard saying, "Go on." But it was no go. So ended the discussion, for the ministerial gents both re-fused before the large audience to discuss the subject with me another evening, saying that they could not stay longer from home. So I gave no-tice that I would lecture at one and seven o'clock the next lawound agoodly number came out to hear the live Gospel of Spiritualism, for which their hearts yearned. There are some practical, spiritual-minded people in this little settlement. Mr. B. Gallagher and Mr. O. Van Horn have the cause of reform at heart, and will keep it before the people in their vicinity.

Societies wishing to engage me to speak for them should notify me a month in advance. See lecturers' addresses in another column.

H. P. FAIRFIELD. Rockford, Ill., March 10, 1866.

proved, she again obeyed the voice of the invisi- The Davenport Brothers in Glasgow. The Davenport Brothers and Mr. Fay have been lately giving scances in Glasgow. The North British Mail, holding by the absurd idea of jugglery, gives the following interesting account

"The phenomena," as they themselves phrase their performance, were, however, conscientiously placed before the spectators, in all their detail, and, judged merely as jugglery, the entertsinment is truly an extraordinary one. The fact that the brothers tacity affirm the presence of unseen powers, and have really not yet been satisfactorily "exposed," adds a vague sentiment of diableric to the feelings with which the onlocker regards the said phenomena, that considerably heightons the said phenomena, that considerably heightons the charm of the scance.

the charm of the scance.

The first part of the programme, the cabinet scance, was given in the City Hall. We need not enter into any detailed account of this scance, the imitations by Mr. Redmond and others being, so far as the "rope-trick" is concerned, widely known already to the public. Some strange facts cannot, however, he passed over. Not only did the Messrs. Davenport appear freed from the ropes that tied them with marvelous celerity, but tunes were heard being played upon the fiddle, with a tambourine and bell accompaniment, the doors were thrown open by the committee chosen from the audience, with the swiftness of a moment, and the Messrs. Davenport were found tied up as before. Hands appeared at the aperture in front of the cabinet, several at a time, the doors front of the cabinet, several at a time, the doors were again flung open, and the brothers sat as impassable as ever. A bell and a brass horn were occasionally thrown through the aperture. One of the committee, thinking to grasp the hand that threw them, hastily thrust his own hand through the aperture, but had it selzed and pinned against the cabinet till he shouted with pain. One of the gentlemen of the two that formed the committee, and who seemed well acquainted with the mysteries of rope-tying, tied one of the brothers with the ne plus ultra of untiable knots, known as the "Tom-fool," but without effect. At known as the "Tom-fool," but without effect. At the request of Mr. Fay, both of them, in turn, entered the cabinet, and were tied to each of the Mesars. Davenport. A hurly-burly of sounds from banjo, tambourine, fiddle and bell were heard—the doors swiftly thrown open, and the gentleman discovered sitting between the brothers, still tied, the various instruments resting on his head and shoulders. One of the two who entered, a homely Scotchman, emerging from the cabinet with a troubled look, said, "They might take his word for it, he could just tell them what he felt, but his arm had been clutched by a hand. take his word for it, he could just tell them what he felt, but his arm had been clutched by a hand, another had been placed on his brow, while the instruments were flying aboot above his head." The Mesars. Davenport, he was sure, had not moved, as he had a hand attached to each of them, and could have felt the slightest motion. The dark scance that followed the cabinet scance was underlying the two was undoubtedly the most wonderful of the two. A select circle of the audience assembled in one of the hall ante-rooms. Mr. Fay and one of the Messrs. Davenport were again tied, not in the cabinet, which was dispensed with, but to common deal chairs. The instruments were placed on a table between them, the lights put out, the company linked hands with each other, and the company linked limids with each other, and the phenomena again instantly declared themselves. A strong wave of air passed swiftly over the faces of the circle, the violin jerked out a few notes, and then seemed to be thrown violently about the space that the company inclosed; the guitar passed with a sound of tremulous music around the room, and finally rested at the foot of a lady in the company. In order to show the moa lady in the company. In order to show the mo-tion of the instruments in the darkness, a few drops of phosphorized oil were put on the guitar and tambourine. The room was again totally darkened. The phosphoric glimmer of the tambourine was immediately seen flashing through the room, then floating up near the ceiling, and at one time reating above the heads of the circle. The gultar passed with erratic speed round the front of the company, flashed back, and, striking against a lady, fell at her feet. That these movements could be directed by either of the brothers, ments could be directed by either of the brothers, by Mr. Fay, or any accomplice, seemed impossible. One of the brothers was held by the arm, linked to the company. Mr. Fay and the other Mr. Davenport sat field to the chairs as before described, with coins on the tips of their boots, and other precautions to check their slightest motion, and any collusion on the part of some one unknown that might be in the company was to some extent provided against by their sitting joined hand in hand. Several of those present, of spiritistic inclination, seemed struck by the experiment. istic inclination, seemed struck by the experiment. "Manifestations," one of the gentlemen present began to phrase the performance about this period. A lady in a corner also pleaded that" they," meaning the spirits, we presume, "would not come near her." Others requested that hands should touch them, and had their wish gratified in one or two instances rather violently. The brothers, meanwhile, reticent to a fault, remained silent amid the conversation, hazarding expression of neither one sort nor another on the scene in which they and Mr. Fay were the chief actors. The scene was altogether a curious after a principle. in which they are.

The scance was altogether a curious affair, an inexplicable juggle to any but the initiated, and,
heyond all exception, the eleverest of juggles.

The Messrs, Davenport, any unprejudiced person
who has once seen them will say, have been unthe word need them will say, have been unjustly treated, and to some extent maligned. Let the wonders with which they amuse an audience be produced how they may, the entertainment is, so far as we have seen or heard, neither to be approached nor imitated. The one obnoxious feature in the matter—a pretence to spiritual agency— may be placed aside as absurd, unworthy considmay be pinced uside as abstra, inwormy consideration, and the scance still enjoyed simply as an interesting juggle. Every part of the scance, we may add, is conducted with quiet taste and decorum, on which no rowdyism, it is to be hoped, will, during their stay in this city, at all obtrude. The mediums, we believe, are now again on their way to London.

THE MALE AND FEMALE VOICE.—Nature alone has given the human being two distinct kinds of voice, that are again divided and sub-divided. "In order to make the causes of this We quote: "In order to make the causes of this clear, let us cast a glance at one of the simplest laws of tonal vibration. For example, we take a string of a certain length and strength, and give it a certain tension. If with the how, or simply with the finger, we set it in motion, we shall perceive a tone, which we shall call C. Here is another string of the same strength and tension, but only half the length of the last. If we set it in matter it are given out the tone C—but not but only half the length of the last. If we set it in motion, it also gives out the tone C—but not the same; it is finer, higher, more penetrating. If we now strike both strings, we perceive this difference more distinctly, and recognize that peculiar unison which musicians term octaves. In order to give forth the high C, the short string is obliged to give forth twice as many vibrations as the long, but in the same time. Without knowing or willing it we obey the same laws of vibra. ng or willing it, we obey the same laws of vibra-tion. Ask a young girl to sing an air that has tion. Ask a young girl to sing an air that has just been sung by a man, and in the same key; she will sing it an octave higher. The finer and more delicate voice of a woman makes more vibrations, in the same time, than that of a man, and is higher from that cause. The woman is the octave—the half of the man. The good citizens who call their wives their 'better halva,' are right, musically speaking. The octave exists through the might of the right divine. In the male and female voice there are, again, two principal sub-divisions—man sings tenor, or bass, woman contratto or —man sings tenor, or bass, woman contralto or soprano. The contralto is the octave of the hass; the soprano the octave of the tenor. Each of those voices has its own peculiar character, that does not depend merely on compass or on fullness, but rather on tone coloring."—Musical Review,

Lord Shaftsbury on one occasion was visiting a girls' school, and just as he was about to take leave he addressed a girl somewhat older than the rest, and among other things he inquired, 'Who made your vile body?" "Please, my lord," responded the unsophisticated girl, "Betsey. Jones made my body, but I made the skirt my-

Open an oyster, retain the liquor in the lower or deep shell, and if viewed through a microscope, it will be found to contain multitudes of small oysters covered with shell, and swimming nimbly. about. The liquor also contains a variety of animalcule and myriads of worms.

Little drops of rain brighten the meadows, and little acts of kinduess brighten the world.

New York and Vicinity.

Notes from W. B. B. Rev. Henry Blanckard on Spiritualism.

It was my good fortune on Sunday morning last, to hear the Rev. Henry Blanchard speak before the "First Society of Spiritualists" of New York, who now hold their meetings at Dod worth's Hall, instead of Hope Chapel, as heretofore. This change, I think, will prove to be advantageous to the society, as Hope Chapel has become rusty, unsightly and dilapidated.

Mr. Blanchard read the 12th and 13th chapters of 1st Corinthians, and I think it would puzzle the most expert and accomplished scholar in our ranks to draw out the genuine Spiritualism contained in those words of that old and learned scholar, but splendid medium, PAUL, more thoroughly and completely than did Mr. Blanchard. It really seemed as though this instruction "concerning spiritual gifts" was written but yesterday, and designed for the special enlightempent and guidance of the mediums of the present time. But when he read those most memorable words which set forth so touchingly the worth, the power of Charity (or Love), I wish every Spiritualist in the land could have listened to it. "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; beareth all things, believeth all things, hopeth all things, endureth all things."

Oh, if Spiritualists would only take hold of these words, and show by their daily lives that there is a meaning in them-a meaning that can and must show itself in our every-day life; then we shall have no more such painful exhibitions as those which occurred among the Spiritualists of Chicago during the Fair held there last sum-

But I am getting away from the subject I intended to write about; but this matter of the crying necessity for more spirituality among, us, is something I think about not a little, and cannot prevent it from finding its way into these "notes."

Mr. Blanchard took no text, but said he came before them by invitation, more for the purpose of having a plain, familiar talk with them, than to give a formal or set discourse. He honored the bravery of those who would invite a speaker not of their faith and belief to come before them and discuss and criticise their opinions. He was not a Spiritualist, though he very much desired to be one. From reading the works of Judge Edmonds, Robert Dale Owen, S. B. Brittan, and others, he was profoundly impressed with the Philosophy, | and could accept it; but not so with the ordinary phenomena of physical manifestations. For many of them, he thought, could be accounted for by other means than through the agency of spirit-power. But the Philosophy seems natural , and most rational, and he believed that two-thirds of the ministers of the Universalist denomination were believers in it. Why they did not more of them come out publicly and acknowledge this, was owing to various reasons; but with many of them it was the same as with himself, they cannot accept all that is claimed for Spiritualism.

From a careful and thorough examination of the subject, he was convinced that Spiritualism has reached a large class who were either Infidels, or without any religious belief, but especially those who could find no evidence which to them was at all satisfactory, of the immortality of the soul. The popular theology of the day drives men to infidelity, while Spiritualism arrests their attention, reclaims and leads them up to God.

The greatest crimes against humanity have been committed under the guise, and sometimes under the special protection of modern theology,

He was exceeding glad to acknowledge the great and good work Spiritualism had done in counteracting and removing the pernicious effects of the teachings of the theology of the present day, He likes the spirit of universal brotherhood man-

ifested by Spiritualists, especially as shown in the action of their late State and National Conven-

He then criticised, and spoke of what he conaidered the bad effects resulting from the practical workings of Spiritualism, as shown by its believers. The effect, or the result of the practicing of mediumship is degrading, and more especially is this the case with the more common or lower order of uffinifestations.

But I think he should have added, that when Spiritualism becomes more spiritualized, when it has thrown off its swaddling bands, and reached A more mature and well-defined period in its rapid growth, these baleful results will disappear as surely and naturally as the dead flesh from the healed but once wounded limb.

He greatly deprecates the too common practice of trusting ourselves to be guided and controlled by directions given through mediums, in respect to the common affairs of life. In that direction lies the road which leads to endless troubles, and

sometimes to insanity. He estimates that there are four million of Spiritualists in the United States, and carnestly desires that we should strive to unite with all the liberal and progressive men and women of whatever name, station or color, and form a grand army of Liberals, with Jesus of Nazareth as our pattern and leader. Separate organizations only serve to distract and weaken the practical work-

ing power. "In Union there is strength."

We can unite on the great truth of spiritual communion, or intercourse; that the conditions which will attend us in the next world are essentially the same as we find them here. He yearned and prayed with all his heart for such a union. This most interesting and instructive address was closed with an eloquent appeal for us to stand firmly and boldly for what we conceived to be the truth; that thousands all over the land were in active sympathy with us, and bidding us Godspeed. I regret exceedingly my inability to do justice to Mr. Blanchard's effort. The impression upon his hearers was most favorable.

Mr. Blanchard is much like Rev. O. B. Frothingham in very many respects, but most unlike him in others. Both are intensely rationalistic and earnest advocates of progress and reform,

Frothingham is scholastic and brilliant; Blanchard, though a thorough student and an eloquent speaker, aims more to practical results. One is by interest and education an aristocrat; the other " as thorough a democrat as ever breathed the free air of heaven.

"Frothingham would prefer the select and come-1y audience; Blanchard would rather look@into the honest faces and sturdy hearts of men from the shop, the plow, and the loom. Each is doing his allotted work and doing it well,

I hope to get a complete and full report of Mr. Blanchard's address to print in the Banner. Brooklyn, N. Y., April 3, 1866. W. B. B.

There are over six million of Spiritualists in the United

Ebbitt Hall, New York. Miss Lizzie Dolen has again favored the people

this hall five Sundays. Last Sunday she gave the first two lectures of the course, to a very full house morning and evening. Both were very good, practical discourses.

Children's Lyccum in New York.

The Third Annual Celebration of the New York Lyceum in the great hall of Cooper Institute was splendid affair. It is estimated that nearly two thousand persons were present. The marching, the singing, the tableaux, the declamations, the gymnastics, the "Old Folks' Concert," etc., were applauded with enthusiasm. Mrs. Adams, her two talented daughters, and Prof. J. J. Watson, the remarkable violinist, received hearty applause. The treasury of the Lyceum was greatly replenished. Heaven's blessings rest on the Lyceums."

Newark.

2.5° 140 25° ... In a place like Newark, it is remarkable that lectures on Spiritualism can be at all sustained; but under the management of Mr. Stewart, who also lectures occasionally, they are doing very well. Arrangements are being made to organize a Children's Progressive Lyceum, which will probably be done when Mr. Davis returns from Troy.

Williamsburg.

The meetings here are progressing finely, with Mrs. Bullene as leading speaker. She is one of the very best lecturers in the field. The house is always full.

Banner of Light

BOSTON, SATURDAY, APRIL 14, 1866.

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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, capacitics, relations, duties, welfare and destiny, and its application to a regenerate life. It remains a continuous Divine inspiration in Man: It alms, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—[London Spiritual Magazine.]

Dipping and Sprinkling.

A very lively, and very ridiculous, controversy is going on in New York, decidedly personal and passionate in its character, between two extremely "reverend" doctors of divinity, as to the intrinsic merits of baptism by sprinkling and immersion. It appears that these two divines-Dr Armitage and Dr. Vermilyea-were at swords points on this identical subject years ago; and so warm did they wax over what they consider to be an essential point in their religion, that they parted company in anger and positively refused to hold any intercouse with one another thereafter. If the idea of it were not so pitiful, the whole matter would be indescribably ridiculous.

To make it still more curious, and even laughable, these two gentlemen have been again brought together through the agency of the Christian Union Association, within which are to be found men of all religious denominations. The feeling seemed to have deadened, if not died out altogether, with the lapse of time, and circumstances apparently conspired to make the healing of a breach between two such men a full compensation and balance for the misfortune of the falling out. Matters worked admirably in the way of pacification for a time, until suddenly the old question came up again, and the old wound was reopened. Fraternization had gone so far as that Dr. Vermilvea had permitted Dr. Armitage to preach from his pulpit, and the latter had done so. Dr. Armitage, too, had invited his old friend to preach in his pulpit likewise. Just as the latter was all ready to controversy breaks out. Dr. Vermilyea at once sends word to Dr. Armitage, in a pet, that he will not preach in his pulpit, and sends a spicy letter in his place! It is feared that even the excellent avail to bring about a second reconciliation. The last state of their minds must be a good deal worse than the first.

The peculiarity of the affair suggests to the New York Herald a little story; which, as it is so very pat to the case, we cannot excuse ourselves to the

readers of the Banner for withholding: There is a very comical story current concern There is a very comical story current concerning two neighbors, whom we will call Smith and Jones. Riding past Smith's house one morning, Mr. Jones remarked, "I say, neighbor Smith, yonder's a place where you might have a fishpond, if you wanted to." Mr. Smith instantly retorted, "But I do n't want to." "Well," returned Jones, "I did n't say you did; but if you did—" "There's no if about it," shouted Smith, "for I do n't want to." It this style the controversy read for helf In this style the controversy raged for half an hour, when the two neighbors separated, vow ng never to speak to each other again. They kep their resolutions for ten years; but at last, by the intercessions of mutual friends, they were brough together amicably. After shaking hands and mak ing up, and exchanging the compliments of the season, Mr. Jones observed, "But, I say, Smith, l really do n't see how you could have misunder-stood me. I did n't say that you wanted a fish-pond. All that I said was, that if you did want it.—" "But I did n't want it," interrupted Smith, growing very red in the face; and at it the two neighbors went again, hammer and tongs, refus-ing to be reconciled, and becoming more bitter enemies than ever.

Following this "first-rate notice" from the Herald, are the moral reflections, with applications of the same, which were to have been expected from a sheet so notoriously pious and respectable Nevertheless the advice the Herald gives these quarrelsome doctors of divinity is excellent, and a good deal more worthy of their own pulpits than some things they have said there themselves What a mockery it is indeed, for old men, who have been preaching the precepts of Christ all another as to call down upon themselves the pity and the ridicule of those whom they should wish to be almost reverenced by! When such is the conduct of the public teachers, what are they to expect of the followers?

Here are two gentlemen, now, of experience and education, who are quarreling over whether a perthan by merely sprinkling the water on. They would undoubtedly think "table-tipping" and 'rapping" far below the dignity of their faith, as open their guns upon one another, from their pultion may be secured with a considerably less. and tipping are base tricks; sprinkling and dipping are all-important in the salvation of a person's

But these outbreaks serve a good turn, after all. of New York with an engagement to lecture at | They undeceive the people, who have hitherto put | calls for that time.

such implicit confidence in the divinity doctors, and they break the rein of that superstitious tyranny from which it has been desirable to free men's minds this many a year. Seeing these immaculate and exalted clergy with their robes off. shows the people how closely they resemble human beings everywhere. Hence they are most timely and efficient agents in dissipating the boudage in which the popular mind is held.

Another Legal Decision.

Spiritualism has made a triumph in the attempt to persecute Dr. Fitzgibbon while in Washington, which is a full offset to the famous (or rather infamous) Colchester Buffalo case. Dr. Fitzgibbon was arrested for "giving exhibitions of jugglery," &c., without a license. The case was brought up for trial, and was postponed from day to day, to give the prosecution and the justice an opportunity to examine the manifestations. At the first trial, Bro. T. Gales Forster addressed the Court at the request of Asbury Lloyd, Esq., the counsel for the defence, and at the close Judge Waters ordered the release of the Doctor, having witnessed the phenomena, and being fully satisfied that neither necromancy nor jugglery was practiced. The case created a great deal of interest, and the Spiritualists stood squarely up in defence of Dr. Fitzgibbon, asking a fair investigation. The result is before the world.

A complaint was also made against the Doctor, by the U.S. Collector of Internal Revenue, for not taking out a license; but after an examination by the Collector, he was released, Mr. Clepham, the Collector, deciding that the whole affair came under the head of public lectures.

Now here are two very grave and important decisions made in favor of Spiritualism; points of decision affecting the whole body politic, as well as of Spiritualists proper; decisions made by men in high authority-and yet the secular press disdain to allude to the matter. How different from the course when Mr. Colchester was convicted! Then, nothing could be said too strong to prejudice the public against the whole body of Spiritualists through Mr. Colchester. This shows a mendaciousness unworthy the press of a free country, in this boasted age of free thought. But whether the press does us justice or not, at present, matters but little; the decision above record: ed has been made, and it is only to be regretted that the press is so much under the control of bigotry as to be afraid of reporting it, from fear of displeasing the intolerant Church, which body, if it had the power, would be more malignant than it was in the times of Cotton Mather.

Progress of Spiritualism in California.

It gives us great pleasure to announce that our beautiful Philosophy is sinking down deep into the hearts of the people of California. Every steamer that arrives brings us the cheering intelligence that our cause is making rapid progress in the Golden State.

By reference to the Call in another column, it will be seen that our friends are to have a State Convention in San José in May; Children's Lyceums have been organized in different parts of the State; a loud call has been made for our best speakers, and several have responded with a will, and are about leaving us for a new field of operations. Truly our glorious cause is flourishing beyond the most sanguine expectations of its friends. We indeed have reason to be grateful to our spirit-friends, through whose cooperation humanity is being redeemed.

SAN JOSE.—The Convention is called to meet at San José on the 25th, 26th, and 27th of May. The people in that section are fully awake to the subject of Spiritualism. They procured the services of Mrs. Laura Cuppy (who is speaking regularly at San Francisco,) for two lectures on the evenings of Feb. 28th and March 1st, and she was greeted by crowded audiences on both occasions. The Mercury alludes to her address thus: "She spoke in defence of that philosophy which claims to give us indubitable evidence of spiritual existence after death-a theory which, we believe, is now mainly opposed by those who believe in such apiritual existence without tangible evidence of the same. Infidels and Atheists, as a general respond in acceptance, the sprinkling and dipping rule, care but little about the matter, either way; though on the whole we incline to the opinion that the idea of being snuffed out of existence at death, is not as palatable to them as they would have us believe. Mrs. Cuppy is a very entertainoffices of the Christian Union Association will not | ing speaker, and deals in much hard logic. She seems not at all masculine, or out of place on the rostrum. Her last discourse was listened to with marked attention and interest."

The Convention will no doubt create a more general interest in that section, and command the attention of many who have not yet given the subject of Spiritualism any examination.

A Good Test.

Several weeks ago Mrs. S. C. Whall received information from a spirit through the mediumship of Mrs. M. A. Hall, of Chelsea, regarding her son who was then on a voyage at sea, which afterwards proved to be a remarkably reliable test of spirit-power. The substance of the spirit-message was this: The medium being in a trance or clairvoyant state, said to Mrs. W. that she saw a ship at sea, homeward bound; there was much commotion on hoard; the crew were launching the life-boat; the sea was very rough, and the boat appeared to be in great danger of being stove, or swamped; saw them bailing out water; saw a young man in great peril. Not wishing to alarm the mother, she did not tell her who it was, but morely remarked that he would be saved.

In course of time a ship arrived at this port, on board of which was Mrs. Whall's only child, a young man yet in his teens. From him and the officers of the ship, she learned that her son, at the time the medium clairvoyantly saw the transaction, was thrown from the yard-arm, during a severe gale, and fell into the sea. By almost superhuman efforts he was rescued from drowning: but not, however, until he had been in the water one hour and ten minutes. The sea was so rough that the first boat swamped, and before the young man was found and rescued, the ship had drifted their days, to go off into such a passion one with four miles from him. He could not be seen any great distance from the boat, but only traced by the sound of his voice. He had divested himself of all clothing, so as to better control his motions and keep himself affoat; but was almost exhausted and chilled when picked up.

The young man is quite mediumistic, as well as his mother, and his invisible guardians were thus son will "go to heaven" straighter by dipping enabled to sustain him in his imminent peril until he was rescued.

The above narration is substantially true, and can easily be corroborated. The incident was instruments in proclaiming the truth. Yet they seen and imparted, as far as it was prudent to do so, to the mother, long before the ship arrived in pits and in public, because one holds that salva- port. The chance for a skeptic to quibble at the genuineness of the revelation made by the amount of water than the other one. Rapping spirit, is very slim. Perhaps some may cry out, in their ignorance, "Mind reading"!.

> Dr. F. L. H. Willis is not engaged to lecture during July and August, and will answer

Physical Manifestations.

Laura V. Ellis, the young medium, has been giving scances for cabinet manifestations, in this city, for the past week, with the most complete success. Each evening a thorough investigation and rigid scrutiny was had by a committee appointed for that purpose by the audience. Invariably they reported entire satisfaction, assuring the audiences that they did not believe the medium practiced any deception. After the medium had been securely and satisfactorily tied, and then secured to staples in the cabinet, the manifestations would take place, according to the time kept by several persons, in two seconds sometimes; varying in time in accordance with what was done, from two to eleven seconds.

The scance on Thursday night was a splendid success. The room was crowded with ladies and gentleman of good common sense and discrimination—skeptics as well as believers—which we cannot any has very often been the case in public circles for physical manifestations in this city for several years past. Dr. - (we dld not hear his full name), a skeptic, was chosen to act as committee. The usual tests were given satisfactorily, when (as previously arranged) a police officer was announced, who desired to place upon the wrists of the medium a pair of patent English steel handcuffs. The young Miss submitted to this ordeal with much self-complacency. After being seated in the cabinet, and the door closed, to the wonder and surprise of many present musical instruments were heard, violent thumping against the sides of the cabinet, etc., etc. When the door was opened, there sat the medium in precisely the same position as when she took her seat, still handcuffed, of course, as the officer in attendance had deposited the key in his vest pocket. The committee reported that "it was all a mystery to him. He came to the circle expecting to see humbug; but he should go away with an entirely reverse opinion."

The most rigid scrutiny did not detect the slightest attempt at deception. We consider the medium perfectly reliable and truthful. Below we give the statement of Mr. Lee, a gentleman of strict integrity, who was on the committee Wednesday evening:

I have always been a disbeliever as to the spirtunlity of the cabinet manifestations, as exhibited by the Davenport Brothers and the Eddy Family, and as a disbeliever I attended the entertainment individual capacity, irresponsible to each other, given by Mr. Ellis and his daughter, on Wednesday evening. Much to my surprise, I was chosen authority, tends to the destruction of all governas one of the committee to examine the medium and watch the manifestations, and determined, if possible, to detect the trick. I critically examined the cabinet and appurtenances, but failed to the individual man. This is the end of governdiscover any "trap doors," "sliding bars," "movable panels," wires or springs, and was satisfied that the cabinet is what it purports to be, viz: a plain wooden box, having a seat for the medium, and a hench to lay the properties on.

I witnessed the tying of the medium, and saw the knots securely sewed by the lady member of the committee. After the medium was tied to the ring inside the

cabinet, I tested the knots, and then sewed them and the slack ends of the bandage together. The manifestations soon commenced.

After each manifestation, I carefully examined the knots and bandages, and found them intact; and instead of slackening, I think they were tighter toward the close than at the beginning, owing to the swelling of the medium's flesh under the bandages. A small trombone was played upon with considerable skill, and at the suggestion of one of the audience I placed a block of hard wood one and a quarter inches square in the medium's mouth; the instrument was sounded as soon as the door was shut, and when it was again opened I found the block as I had left it.

The question was asked whether Mr. Ellis was ventriloquist and produced the voice. As an answer, he held the block in his mouth and faced the audience, while I conversed with Miss Ellis and the "intelligences." The result satisfied the audience that ventriloquism had nothing to do hold it there as long time as the medium is required to do, its size and shape producing a painful sensation in the jaws. While holding it in my mouth, I endeavored to speak, but could only produce some inarticulate sounds, and the effect was the same when the medium held it in her mouth, and the door open; but with the door closed, the voice" was heard clear and distinct as before. and upon again opening the door the block was found in the medium's mouth. I am satisfied that she did not remove or displace it.

In conclusion, I would say that I am satisfied there was no collusion between Mr. Ellis and his daughter; that I believe, nay, I know that no mortals present assisted in producing the manifestations; that I know the medium did not release her hands from the bandages, and that I am convinced the manifestations were produced by an 'intelligence" to us invisible.

WILLIAM H. LEE.

Spiritualists Everywhere.

If numbers are a source of inspiration to any

soul, then the believers in Spiritualism have every reason to feel strong in their faith by reason of the numerical power with which they are supported. Go where you will, you may find Spiritualists. Take up any literary work, and our faith and philosophy betrays itself in many an expression on many a page. In the churches the Spiritualists are to be found on all sides. Some are such under another name, disguising the real truth without being aware of it. Where men and women meet together to pray, they throw their very petitions into a set of forms that imply the interposition of immortal spirits out of the body, as necessary to the fulfillment and perfecting of the wishes preferred. But the open and unequivocal number of Spiritualists is rapidly increasing. It is becoming popular to write books, not to discuss or denounce belief in Spiritualism, but to introduce Spiritualism as an important and a leading element in the conduct and character of the

The tide is turning visibly. Once make a thing fashionable, and it will go alone. But then, on the other hand, comes its trial; so severe a test generally, that men have wished again and again that they had always been doomed to be in a minority, and sighed, on looking back, for the primitive and simple days when existence for a faith was to be had only by a struggle that gave stimuus and zest. The ranks of Spiritualists are filling up with remarkable rapidity. Even those who denounce it as a delusion, lay less stress on

its being positively a delusion than they used to do. There are evidences in plenty that no sect will, in a short time, be able to compete in point of number with the Spiritualists of the United States.

Personal.

A. J. Davis has been engaged by the Spiritualists of Troy, N. Y., during May, to organize a subscription list under favor of so welcome a Children's Progressive Lyceum in that city. change.

The Flag of the Union,

This expressive symbol of our nationality is the result of a suggestion derived from the terrestrial heavens. There are the blue depths studded with stars, each star representing a State, and the whole symbolizing the Union established by our fathers. For the preservation of that Union we have offered a fresh and noble sacrifice on the national altar.

But there is something more in this silent but eloquent suggestion. The heavenly bodies are kept in their respective places by virtue of a central attractive force. If it were possible to neutralize that attraction, they would wander off; or, like transient meteors, fall, exploie, and disappear in darkness. In like manner the stars in our political firmament are upheld and kept in their right relations by their gravitation toward a common centre. Destroy the influence of the general Government-in other words, suspend the principle of political cohesion, and their fall is rendered inevitable.

Suppose that one of those orbs that illuminate the heavens at night, should suddenly leap from its orbit and rush through the trackless void. It might occupy a wider sphere; it might exhibit a larger freedom; it might possibly give more light whilst scattering its burning elements on the world below; but we had rather see it up there where it belongs, moving on from age to age, making the azure fields glorious by its presence, and lifting our thoughts above the world by its impressive illustration of that subline order, which is

--- "Heaven's first law." The temporary suspension of this central attraction, or the loss of its power over several of the States of this Union, led to fearful consequences. Star after star lost its integrity, broke away from the common centre, and fell from the political heavens. And now scathed by flerce lightnings of war; battle-scarred and blasted as with volcanic fires, they are seen beneath in a state of lurid eclipse. They fell in consequence of a monstrous political heresy-a theory of gov. ernment that is forever incompatible with the stability of our institutions. If the centripetal force is indispensable to the grand harmony of the universe, we may not hope to preserve this political association of States in the absence of the common bond of union which has its centre in the national authority.

The notion that the States are sovereign in an and hence owing no allegiance to the national ment. States derive their authority from the people, and this political heresy, in the last analysis, resolves itself into the absolute sovereignty of ment, in any sense that is compatible with democracy, and in every form that is known to civilized society. Here is the termination of all law; even here is the beginning of the process of social disintegration and the reign of universal anarchy.

But the national ensign has a further significance. Those whose treason eclipsed the stars of the Southern Constellation, have been made to realize that its stripes are painfully suggestive. Whilst the beautiful symbol of our nationality shall hereafter be the emblem of hope to all the enslaved of every nation, clime and color, it shall also be a fearful warning to the enemies of popular liberty throughout the world.

"Flag of the starry gems!
Whose sapphire-circled diadems
Stud every sea, and shore, and sky—
Again the living gaze
Upon thy silver blaze,
And kindle at the rays
Which led the brave of old to die.
Oh Banner! beautiful and grand,
Wave yet forever o'er our Land.

Industrial.

The work of war has naturally excited attention again to the needs of peace. So much destruction has been wrought, that industry is now appealed to, to make good the deficit thus caused. hence labor is on all sides in active request. Agriculture wants it badly. The mechanic arts will need a strong force at their elbow. Railroads are to be constructed again, all over the Southern with the voices. I afterward held the block in States in particular. Commerce will need all the hands it can secure, to help move the great bulk of products from one point to another, and enable them to reach the markets where they are in leading request. A great number of men, the active laborers and producers of the country, were killed during the continuance of the war-a great many more were crippled by casualities, and made permanently useless. Hence the dearth of labor tends to make an active demand for it: and if to this be added the fact that there is a scarcity of everything which labor produces, wrought by the destructive agency of war-we get some idea of the actual state of the case.

This is, therefore, the time for labor to review the ground, revise its laws and regulations, and look thoughtfully after its own inferests. There is comparative leisure now for that very work. The relations between Labor and Capital, so long in dispute, if not capable of being bodily recast and reformed, may at least be made both more pleasant and profitable. Hours of work, wages, social privileges, sharing in substantial advantages, cooperative schemes—all these may be attended to now, and so thoroughly overhauled as to become an almost entirely new thing. There is great need of a revival of these matters by the admissions of all sides.

Napoleon's Tunnels.

The Emperor of the French has a peculiar knack of keeping his people, amused and diverted, so as to suppress all tendencies to disquiet and revolt. The Grand Exposition of 1867 goes a great ways in that direction. His last piece of ingenuity is a plan for running a tunnel under the English Channel, so as to connect Dover and Caiais. Should such an enterprise be carried out, it will be but a descent of a flight of stone stairs, the stepping into a railway car, and a brisk halfhour's ride underground, for a distance of twentysix miles—and England is reached. What the fishes overhead will think of it, is not mentioned. The mermaids will probably do up their hair without stopping to coil it, as the trains go thundering and shricking beneath them. This Channel Tunnel will be worthy of the Mount Cenis affair, or the Suez Canal.

Lower Prices. Next to the announcement that Spring is at the

door, that of the decline of dry goods and other commodities is particularly welcome. Cotton goods have receded fully one half, and dress fabrics generally from a quarter to a third. Coal is down in New York to seven and seven and a half dollars. And other things are falling in proportion. But while import duties continue as high as they do, it will hardly be expected that foreign goods will give way so much as our own home productions. At any rate, there is a much better look for a man than there has been in three years. We cannot omit to congratulate our readers on a tendency which is to result in such a consummation. It will give us pleasure to enlarge the Banner's A GARAGE

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Miss Doten's Lectures in New York. Miss Doten is engaged to lecture in Ebbitt Hall,

during this month. She also spoke there during the month of January last, previous to her visit to St. Louis. The New York correspondent of the R. P. Journal at that time spoke of her in the following complimentary strain:

Miss Lizzie Doten is doing a great work here. "Miss Lizzie Doten is doing a great work here. Her discourses during her present engagement at Hope Chapel and at Ebbitt Hall, have steadily increased in power and interest with the crowds who flock to hear, and who hang breathlessly upon her divinely-inspired utterances, as given from time to time by her. Miss Doten is one of the most effective speakers it has ever been my privilege to hear. Her statements are clearly made and argued with a logic and fervor that never fails to carry conviction to her listeners. She rests her transcendentallsms (if, indeed, she ever indulges in them,) upon solid earth. She stands rests her transcendentalisms (ii, indeed, she ever indulges in them,) upon solid earth. She stands upon the known, and goes out as far as she can convey her audience with her, into the unknown. It is next to the miraculous that such a pettle, It is next to the miraculous that such a petite, fragile body can stand a strain fit for a giant. For one, I feel a regret words cannot express, that she is about to leave us for a time, and I believe I but speak the sentiments of all here who have been favored, as I have been in hearing her. However, it is a comfort to know that if our loss is great, you of the great West are to be gainers, as it is understood, I believe, that she next ministers to the people of St. Louis. Wherever she goes, may God bless her, and may His best-beloved angels have charge over her—comfort, sustain and uphold her at all times and in all places."

At the commencement of her present engagement there, a price was charged at the door, but in the evening, a sufficient sum was subscribed to carry on the meetings free for another year. This is as it should be, and speaks well for the liberality of the Society.

Our friends in this community will be pleased to hear that she is engaged to speak before the Society of Spiritualists, in the Melodeon, during the month of May.

Emma Hardinge.

The English Leader newspaper states positively that Miss Emma Hardinge, now lecturing in England, is none other than "Belle Poole,' the famous Confederate agent, whose unscrupulous and bitter career, and heroic adventures, were ofttimes the topic of the papers during the American war." This will be news-the very latest-to our readers this side the Atlantic. The good, whole-souled, energetic, talented lecturer, EMMA HARDINGE. whom nearly everybody in America knows, either personally or by reputation, is, according to the Leader, the notorious spy, Belle Boyd! Out upon such arrant nonsense! This class of libels against our Spiritualist lecturers, excites only a smile of contempt upon the countenances of all high-minded, worthy people.

The London Spiritual Times of March 24th, says that Miss Hardinge answered questions with sur- 1802. No association, within its sphere, has done prising readiness on Monday evening at the Harley-street Rooms. We have only space to say will bear it gratefully in their memory to their that her answers apropos to the subjects of "Death." "The Fall." "The Difference between Hysteria and Mediumship," and her remarks on "Insanity," were inagical in their effects upon her audi-

Senator Foot's Departure.

with Senator Foot during his last earthly hours, that before he passed on, his spirit vision was opened to the transcendent beauty of the spiritof God has been very great to me in this sickness: I have so many kind friends, so many angelic visits of the country. ors around me, it seems as though a company of angels were all about me to bear up my sinking spirit." And they were around him, ready to welcome his spirit to its eternal home. Again: "God reigns over all; there can be no doubt of that; we do not come into the world by chance; we are not creatures of accident; we are born to an eternal life." Then, folding his wife to his heart in a last fond embrace, he looked up and exclaimed: "What! can this be death?" and, shortly after, a look of ecstasy came over his face, and he whispered, "I see it! I see it! The gates are wide open! Beautiful! beautiful!" and immediately ceased to

Meetings in the Melodeon. .

Mrs. A. M. Middlebrook has spoken before the Society of Spiritualists in this city for two Sundays. Her four discourses were listened to by large audiences, and all seemed to be well pleased with the sound and progressive ideas of the speaker. She is a good lecturer, and her services are in constant demand.

Next Sunday Rev. Andrew T. Foss, of Manchester, N. H., well known in nearly all the free States as an orator and able speaker, will give his views of the Spiritual Philosophy in contradistinction to the teachings of theology. He has, within a few years, become entirely convinced of the truth of Spiritualism, and is now doing good service in drawing the attention of the people to the subject, and enlightening their minds, as he is abundantly able to do.

The Eight Honr System.

A majority of the special committee of the Massachusetts Legislature have determined to report in favor of so amending the statute relative to the hours and conditions of labor, as to establish eight hours for a day's work, when not otherwise agreed on between the parties interested. The same proposition has been defeated in the New York Legislature, but adopted by that of Ohio. There are signs of its becoming popular as a system. At any rate, there is not as much objection to trying it as there was. Legislators are opening their eyes to the fact that the wealth of a nation consists in its labor; nothing is convertible into wealth except by application of labor. The laboring classes, therefore, not having hitherto had control of the legislatures, need protection, and we are heartly glad they are about to secure

Europe in Danger.

A very small spark might suffice at almost any day to set all Europe in flames. Prussia is in trouble, within and without. Austria is weak, rife at the tea-parties of that place. It runs that but hates Prussia's overhearing conduct. Italy a "professedly pious person, who is a Church memis in debt deeply, and the Papal Government also. Belgium is divided against itself. There is great apprehension in France about the Mexican question. Turkey is in a bother over the Principalities. Hungary is unquiet. Russia looks wishfully toward the South, for an outlet to India, Denmark submits sullenly to the spoliation of her territory. Spain has her hands more than full in South American affairs. And, last, but not least, England never was more completely nonplussed than she is to-day with the Fenian business. She hardly knows which way to turn. The continental field is really an interesting one to contemplate.

Convention in Corry, Pa.

We are requested to call the attention of speakers to the call, in another column, for a Mass Convention, to be holden in Corry, Pa., on Friday, Aug. 3ist, and the two following days; and, also, to the series of meetings being held there the first of this month; consequently she has withdrawn. nday of each month.

New Publications.

CHRIST AND THE PROPLE. By A. B. Child, author of "Whatever Is, is Right," "A B C of Life, etc. Boston: William White & Co.

It is unnecessary to commend a new booksfrom Dr. Child to the Spiritualists. He comes before the public, groaning, so to speak, with his free thoughts, which he states, illustrates and enforces with all the power of his soul. This is an advance on his former ground. He has taken hold of a connected series of topics, and evoked from each of them a meaning and expression which superficial and hasty thinkers never thought they contained. The sections of the Book are as follows: Changes, Sacrifices, Justice and Charity, The Laws of Man, Experiences, The Necessity of Sin and its Uses, and A Lecture, inculcating the necessity of not resisting evil.

The style is that with which all of Dr. Child's thousands of readers are familiar. In fact, it shows signs of greater care and polish than in his earlier works, which is a proof that thought and expression are coming nearer together than ever before—a necessary consummation for impressive and successful authorship. No one can read these pages down, one with another, and not yield himself to the power of the thinker. He is full of benevolence and charity; looking at life on its divine side; a hater of war and strife, anger and jealousy; auxious that his fellow-men should get out of the encrustations of forms, and search for the meaning of things; a preacher of scorn for the cheats of the world, of pity for its empty vanities, and of love for all of God's children. We predict that "Christ and the People" will be called for by progressive readers by the thousands as we know its beneficent and elevating influence will be commensurate with its popu-

We have on our table the first number of a publication, called The Practical Philosopher and True Senator, edited by R. J. Wright, A. M. It is printed in Philadelphia, and its design is to discuss Government and politics, on the basis of principle instead of passion and prejudice. It will be published either monthly or quarterly.

No. 8 of The Radical is the first number we have seen. It is able and trenchant, rests stoutly on its own views, enjoys the favor of a corps of strong contributors, and looks as if it had touched success. It is neatly printed and bound, and for sale by A. Williams & Co.

Col. Frank E. Howe sends us the Final Reports of the Superintendent and Treasurer of the N. E. Soldlers' Relief Association, 194 Broadway, N. Y. This institution was founded in New York by resident sons of New England, on the 3d of April, more real good during the war, and thousands

Wm. White & Co. have just published in neat namphlet form, and as convenient as it is neat, a lecture delivered by Caleb S. Weeks, at Ebbitt Hall, New York, on Sunday evening, Nov. 26, 1865, on "Christianity, its Influence on Civiliza-It appears from the account of those who were | tion, and its Relation to Nature's Religion." It is well worth careful perusal.

The Herald of Health for April is out, with a world. Among other things he said, "The mercy full table of interesting and timely contents. It is always largely quoted from by the daily press

Clark's Clarion of Health.

The first number of this very neatly printed Quarterly, edited by Dr. Uriah Clark-a new cure magazine-has just been received. It treats upon cholera, and other diseases; healing vs. miracleworkers; physical training, etc., etc. The leading article," Why the Clarion of Health is Published," is a production of much merit. In it Dr. Clark says, "The Clarion aims to be, in the truest sense popular, readable, racy, reliable, eclectic, optimistic, cheerful, fraternal, humanitarian, free, frank, fearless." Here the reader has the whole story in a nutshell. Price: Fifty cents per year; single numbers, fifteen cents. Orders, by mail, or otherwise, received at 18 Chauncy street

Benj. Todd.

We stated last week that Mr. Todd would sail for California the 11th of May; but he has now decided to go as early as the 21st inst., on account of an engagement to attend the Spiritual Convention which meets at San José on the 25th of May. Consequently his missionary labors in this State will cease next week. He will be missed here, but he is going where his services will yield an abundant harvest. The spiritual field of California is ready for just such a pioneer worker as Mr. Todd. Success is sure to attend his efforts.

Message Department.

The Questions and Answers in our Message Department, last week, were considered of more than usual interest by many of our readers, discussing, as they did, subjects of vital interest to the community at large. The matter upon the sixth page of the BANNER this week, will also prove equally interesting, we hope.

In the Banner two weeks since we discredited the story published in the Cincinnati Commercial in regard to a deceased soldier returning in spirit and placing a bag of gold on the coffin of his child, and that the nost-master of Indianapolis (where the occurence was said to have taken place,) endorsed the statement. We have before us a letter from the postmaster there which corroborates the correctness of our suspicions that the whole story was a hoax. He says, "The original publication in the Commercial was a contemptible hoax in every sense of the word, and was simply gotten up for that purpose. It is false in every particular."

A St. Paul paper, says the Boston Herald, records a scandal which has been for some time ber, and has a large and respectable family, has formed a guilty attachment for a woman who has been the Caucasian wife of a respectable gentleman of African extraction; that the intimacy originated years ago in Illinois; that she followed her paramour to St. Paul, where they have ever since violated all the laws of decency and decorum: and that he has at last run away, leaving her to discharge the partnership liabilities.

LAUGHABLE. - Unitarian ministers lecturing before Spiritualist Societies on faith / Why, gentlemen, Knowledge entirely surpasses Faith ! Spiritualists have positive evidence that their spiritfriends can and do commune with them. Preach SPIRITUALISM, then. Why will ye loiter by the

Mrs. Fannie B. Felton will accompany her husband to Colorado Territory the latter part her engagements to lecture in New England.

ALL SORTS OF PARAGRAPHS.

Mrs. A. A. Currier, says the St. Louis Democrat of a recent date, delivered an eloquent lecture in St. Louis for the benefit of the Lincoln Monument, in compliance with an invitation from a committee of fifty gentlemen. The address gave great satisfaction.

The Union Republican ticket prevailed at the recent election in Connecticut, and Gen. Hawley was elected Governor. The same in Rhode Island, where Gen. Burnside was elected Governor.

The President has issued a Proclamation declaring that "the insurrection which heretofore existed in Southern States is at an end, and henceforth to be so regarded."

The Supreme Court of Massachusetts has denied the prayer of Edward W. Green for a writ of error, and decided that the penalty of the law must be inflicted. The time fixed for his execution is Friday, the 13th inst.

A member of the Washington Cabinet has received a telegram from an army officer stationed in Richmond, which says: "The celebration by the colored people to-day of the anniversary of their emancipation has passed off quietly and without the slightest disturbance. Over twentyfive thousand participated in the procession, and the display was really very imposing. Gen. Terry did not in any way interfere with the display."

PIETY AND PROFIT .- A Southern minister, who, it is boasted, can out-preach the ablest divines, is making a great fortune in New York, in the Wall street gold and brokerage business, says the Haverhill Tri-Weekly Publisher. Probably this able divine thinks, with Pope, that " Whatever is is right."

In the complicated and marvelous machinery of circumstances, it is absolutely impossible to decide what would have happened, as to some events, if the slightest disturbance had taken place in the march of those that preceded them.

There are about three thousand colored people in this city, most of whom are quiet and industrious. Several are worth fifty thousand dollars

The city of Lynn is thriving rapidly. New buildings are in process of erection which will cost six hundred thousand dollars.

India has a new sensation. Widows, instead of burning themselves on the funeral piles of their husbands, are, like sensible women, marrying again. Who says civilization is not advancing?

"Cato, what do you suppose is the reason that the sun goes to the South in the winter?" "Well, I don't know, massa, unless he no stand de elemency of the norf, and so am obliged to go to de souf, where he speriences warmer longimi-

Be always at leisure to do a good action; never make business an excuse for avoiding offices of humanity.

The noblest question in the world is, What good can I do in it?

A few years ago the manufacturing perfumers of Europe derived an immense revenue from this country. Now the entire annual amount of their toilet extracts imported does not equal one month's consumption of Phalon's "Night-Blooming Cereus," the most popular scent extant. Sold everywhere.

Business Matters.

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

COPPER TIPS protect the toes of children's shoes. One pair will outwear three without tips. Sold everywhere.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

C. E. W., SPRINGFIELD, MASS.-We will insert the obituary in our next. The poetry does not possess sufficient merit to

C. B. STERRINS .- Your scaled question has been answered We will send it to you when we learn your address.

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be, by those who yet live in the sphere of selfishness and bigotry.

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April 14.

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ELECTRIC AND MAGNETIC PHYSICIAN. MISS ANNIE GETCHELL, has removed to 175 Court St. Her success is wonderful in treating chronic diseases, as hundreds can testify. Both mental and physical distribunces are treated in a manner which restores harmony to the mind, and gives lite and size to the system. No charge for advice, Hours from 8 A. N. to 7 P. R. April 14.

DR. JEHIEL W. STEWART, MAGNETIC HEALING PHYSICIAN, will be in LOCK-HAVEN, PA., at White's Hotel, until April 14th. Will try and be in Georgetown, Ky., by the last of April. April 14-

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Grafton, N. H., Feb. 4, 1866.

Dr. Spence — Dear Sir: Your Positive Powders have been a great benefit to my mother, and we are willing that you should make public use of the following statement of her case:

My mother, Mrs. Betsy Adams, is now sixty-four years old. Previous to using your Powders, she had been troubled with the Rheumatism for about twenty years. She was unable to find any relief, and grew worse from year to year, until she became almost helpless, so much so that she could neither lie down nor get up alone; and it was not safe to leave her alone any length of time, as she was liable to fall down, if she attempted to walk.

tempted to walk.

My mother commenced taking your Positive Powders last September, and has rapidly improved under their use; so that she is now able to sit up all day, and do considerable work, and before the cold weather and the snow prevented it, she could walk quite a distance. I know it is not faith that has made the cure; for she had no faith that your Powders, or anything else, would do her any good.

Yours truly,

MRS. M. E. CHANDLER.

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Each Message in this Department of the BAN-EER 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

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 peyond—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

with his or her reason. All express as much of truth as they perceive-no more.

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MRS. 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.

Tuesday, Jan. 30.—Invocation; Questions and Answers;
Frances Davis, of Richmond, Va., to Southern friends; James
Reanian, of the 9th Mass. Reg., to his sister Mary, and friends;
Ada Richardson, to Josiah Richardson of Troy, N. Y.
Thereday, Feb. 1.—Invocation; Questions and Answers;
Joseph A. Warner, 3th Mass. Reg., to his sister Olive, and
uncle Joseph, out West; John Daley, lost on board the Cum
berland, to his wife, I hannah Daley; Teddy Jones, of Nashville,
Tenn., to Lydia, his mother; Amelia Thornton, daughter of
Stephen A. Thornton, of Montgomery, Ala., to her father and
friends.

Invocation.

Our Father and our Mother, too, thou who art the source of the sunbeam and the soul; thou whose life permeates every atom; thou who numbereth all our thoughts, and giveth each its portion and place; thou for whom suns shed their radiance. and stars twinkle at night; thou for whom creation ever chants its hymn of praise; thou God, thou Spirit, thou Eternity, we worship thee for thy holiness and thy greatness; we praise thee for thy goodness and thy love. Looking out upon the various races of human intelligence, we are led to exclaim with one of other days," Of one blood thou hast created all nations." It is life, simply life; and because it is thine own life, it proclaims itself to be good, very good. Oh God, thou Perfect Life, we ever turn to thee with thanksgiving. We have learned of the sunshine, of the flowers, of little children, to praise thee. We praise thee for the ocean; for the dry land; for day and for night; for life, and what men misterm death; for all these are the manifestations of thy wondrous life. Oh God, may we be enabled to teach thy children, who are scattered throughout the length and breadth of the land, that they are all dear in thy sight; that black and white, red and copper-colored, are all thy children, and precious to thee; that inasmuch as we scorn the least one of these, we scorn thee; inasmuch as we refuse our friendship to one of these, we turn our backs upon thee, and endeavor by our acts to wander from thee. But we cannot, for thou art in us, and we in thee. And, oh God, we praise thee that no separation can ever take place between thee and thy creations. Oh thou Sun of Life, shed thy radiance upon all thy children. Make their souls glow with its radiance. Make their outer lives holy, perfect and divine representatives of that Divine Spirit of Truth, that dwells within every soul. Oh our Father, thou who art in Heaven and on earth, we praise thee to-day, and we know that through all Eternity we shall thus praise thee. Jan. 23.

Questions and Answers.

OUES,-By M. S. L.: Spirits frequently speak of the loss of their bodies. Is the casting off of the body a loss or a relief?

Ans.-To some it is a loss, to others it is not a loss. There are some who have entered the spirit. world, so-called, who feel that they would rather have dwelt for a time longer in their physical body, than be as they find themselves. They regret having passed out of the conditions and circumstances attending physical life. To such it is a loss. There are others who, perhaps for the first time in all their conscious existence, breathe the air freely. feel they are indeed and in truth free, who would not return, and take possession of a physical form, permanently, if they could. To such, it is no loss, but rather a gain. They have laid aside the imperfections, physical ills, the so-called physical ailments, with the casting off of the flesh. They feel to rejoice. Therefore they will not tell you that they have lost anything. They will rather tell you they have gained freedom, by laying aside the old crust.

Q.—Please explain the meaning of this text: 'And God said, Let us make man in our image, after our teness,''—Genesis i: 26.

A .- The passage, in our opinion, has been wrongly rendered. It should read thus: And man said, Let us make God in our own image. Are not all humans to-day proving the mistake of the record? Are they not all perpetually saying in actual life, Let us make God in our own image? and are they not actually creating, each for themselves, God in their own image? Each distinctive life has its own ideal Deity; and you might as well instruct a well developed Angio-Saxon, one thoroughly Christianized, to bow down and worship a Heathen Deity, as to expect the heathen to worship the God of the Anglo-Saxon. They will each worship the God that corresponds to their own highest ideal. Every one has an ideal Deity that they worship. The ideal always far exceeds the external, the real, the actual, and why? we cannot tell, except that in the order of wisdom's providences, it has been permitted that this ideal may constantly be out of the reach of human minds, always in advance of them, so that they may strive to reach it, but nover do. We think, as we before stated, that this passage in the so-called Holy Writ, has been wrongly rendered. as have been many others. Reason, your everyday experiences, teach you that you are all perpetually fashioning your God to suit your ideal. I might not be able to worship your God in ail his various proportions; you might not be able to worship mine. I might see my God, in all his divine glory and beauty, in the child; you might see your God manifested in the starry heavens, and so on, through all the various category of human intelligences. Every one has their own God. This is a truth, a fundamental fact, in intelligence, that all will sooner or later embrace.

Q.-Please explain this passage: "And the Lord God said, Behold the man is become as one of us, to know good and evil. And now, lest he put forth his hand, and take also of the tree of life, and eat and live forever," etc.

It seems to me to imply that man is not to know good from evil; and also not to live forever.

A.—The ruling intelligences who stood at the head of whatever religious sect they represented, were by the ancients called God, the something to be worshiped. The God, or the intelligence representing the life of that particular religion under which the ancients at that time existed. seeing the march of intelligence, and feeling that

stand the various secret rites and ceremoniesthose ceremonies that had been endowed as that. Well, now, I'm no more contented than sacred, those ceremonies that had received the when I was tailoring here. Then I was uneasy, blessing of the head of the Church - these the and would want to get out of that. Once in about common people were beginning to see into some- eight or nine weeks I would want a change. I what; and that which had been thoroughly mysterious, they now began to understand. The was uneasy and restless, so I'd go off on a spree, shades of mysticism were beginning to pass away. The sun of reason was going higher in the heavens, and shedding his rays down upon these mysticisms. And the priests, seeing this, declared they must change their devices, for these common people were growing as wise as themselves. We must devise something new, strange, more mysterious, they said, for these common people, by-andbye, will take the rule out of our hands. From Flynn had come back here, they would ask if he these ancient facts you have received the words is any more contended than when he lived here. that are inscribed in your so-called Holy Record. No. I am not at all: no sir, I do n't like it; I'm as It could have come from nothing else; and do not uneasy as a fish out of water. I thought if I charge us with blasphemy, when we say that nine- could come here and just say a few words to me tenths of all that is contained therein may be Jan. 23. traced to just such sources.

Christopher Kenderfield.

I was a strange old man here. The world did not understand me half as well as I understood it. When the blessed Angel of Death entered my garret and told me I was to go with him, I was alone; no bodies like my own were with me, nor had there been for days. The last one was the Inspector of the District, whose business it was to look after the poor there. But when the Death Angel was near to me, on the very day I that got broke first-yes, it was; and if there went away with him, came the Rector of the Church of that District, sent, no doubt, by the Inspector. He asked, Would I receive the sacrament; and die under the blessing of the church? 'No." I said, "I go under the blessing of the God, and that is greater. I told him to take his symbols away, and, if he chose, he could talk reasonably to me-I would hear him. "Old man," he said, "you're soon to be in the presence of God. Reflect; you may regret the course you now take." That was in the battle of Cedar Mountain. [Did "Priest." I said, "I am now in the presence of that to me, through his angels." I then told him the angels had talked to me by day and night. They had told me they would take care of me, them that one Irishman with one hand could lick They had looked out for me many years, and I had walked with the angels, and had been aschewed by the world of mortals; called strange, wild, weird, and something altogether unnatural.

Money I had none. When pressed by the necessities of the body I went forth, and never returned empty. My garret was always warm, my can't get out of that. [You would n't want to be limbs were always clothed, my stomach was never wanting for food. Who gave it me? for I aisy. [You can't run away from yourself.] No, was past the power to labor. God, through his

This I told the man of God, as he called himself. Priest," said I, "so said Satan to our Saviour are themselves, I suppose. long ago; and I say to you, as he did to him, get thee behind me, Satan, for I will have nothing to do with you. And furthermore," I said, and when the call came, "Fall in, boys!" oh, I was Priest, I will return to you after death. I will turn the warner. I will return from yonder bright world, come from over the waters, find that sheet called the Banner of Light, and speak to you through it."

Old Christopher Kenderfield, from the garret in Cheapside, comes to the priest who visited him when the beautiful angel was waiting to take him to his loved ones.

Oh. Priest, I charge you to renounce your belief, for by-and-bye you will stand naked, and poor, and starving, while I shall have robes of purple and fine linen. But I'll fold you to my heart even then, as the Great God, through his angels, has given me a place in his loving heart. Farewell. Eighteen months since this very

day, I went home. That is proof enough. Fare-

Olive Guyzer. its home with the angels. My friends have sorrowed because they did not know how I passed on, whether or not I was happy and reconciled. I come to tell them I was happy. I died peacefully and calmly.

Three years before the war, I married, and went South, and was then identified with Southern interests externally, but not internally. I should knew that they were surrounded by those who were kind and true to them. I knew that they had facilities for comfort that my friends at the South could not possibly have, and I felt that such as I was needed at almost every step. Then I stayed because I felt it my duty. I felt then, as I do now, that both sides were at fault, both were mistaken in each other. It was very hard for me to draw a line between that which was right and that which was wrong in the matter.

I was twenty-two years of age. My name before marriage, Olive Andrews; my name after marriage, Olive Guyzer.

My friends here have heard, no doubt, that my by you the battle of the Seven Pines. If they first to furnish it. But I presume they have it ere find out about my death. I was taken down with died among those I loved at the South. They needed. The absence of my dear friends was the only source of sorrow, real sorrow. But even in that, I felt a calmness, for somehow I felt I should what I knew they would be so anxious to hear.

Now that the way is open, now that the bridge two worlds unto each other's spheres, why should they not seek to commune with friends?

They say, Oh, if I could know this or that conthem from over the water, asking them to give oh God, most fervently for them. Amen. heed. By-and-bye, I trust, their ignorance will give place to wisdom.

Say, good sir, I am happy, would not return, would not have had one condition in life changed, if I could have had it by asking for it. Farewell sir. [Where do your Northern friends live?] Well, sir, in New York. [City?] Yes. Jan. 23.

James Flynn.

Well, sir, it is comforting to hear somebody say

I lived an honest life, I lived up to all the re- unto itself, but a mirror, so far as itself is conquirements of the Church, but for all that I'm cerned, to all who would gaze thereon. not contented now. That is it; that is the way it It has been said by an ancient writer, that, as is; I don't know how it is; I'm wrongly made mind progresses, it loses the desire to deceive, to

wrongly educated?] I do n't know, sir; it may be was always wanting something, you know. I

then I'd lose me place. So when the war come, I said to meself like this: I will lay down the breeches and the coat, and shoulder the gun, and see what I can do for this country. Oh, I had a good jolly time of it. Sometimes I had a hard time of it; then was the time when I wished meself out of it. I suppose if any of the chaps I knew should hear that James friends I'd be satisfied; but now I have the chance, I want to go further. Yes, sir, I do; I do not want to stop there. I think me mother was so before I was born. I don't know; I have though so.

Well, you see, I went down in New Jersey; there enlisted in the 32d New Jersey, because I knew some of the boys in it. Now the most of em got out safe and went home. They're getting along pretty well, and here I am no better off than when I was on earth. I tell you what it is: if a party of us went on a time, it was always me was anybody got work it was others, but I must

go around kicking for a job when I got on a spree. I'm come back, anyway. They said I would. I'd like the chaps what know me, to form one of these things around the table and let me come to them. Oh, I can't oh, Lord bless you! why not as well as here? I'm not afraid of anybody! It was I that grabbed the flag and held it up to the rebels. and said, "Shoot and be damned!" [Where?] you get shot?] Did n't I get shot, riddled through God; I can never be more so." "Who taught you and through, until I was like a sleve? I held the this doctrine, old man?" "It was God taught flag up until I fell to the ground. I was no cowand through, until I was like a sieve? I held the ard. No, sir! I'd show them whether one Southerner could whip five Yankees or not. I'd show a dozen of them. Oh, they're not all so smart, although there's some smart ones among them.

Well, I'm James Flynn now, the same as I always was. I lived in New York, the Paris of America—that's the place where the tailors go to get good jobs. Oh, well, I am Flynn, anyway: I any one else.] Yes, I would, for maybe I'd be I can't, that 's what makes me mad.

Now say to Cornelius O'Brien-he's a pretty sensible kind of a fellow—I believe when you get "You believe in this great delusion of the age—out of purgatory you'll understand this thing. Spiritualism." "Call it what you will," said I; The devil! perhaps I'm in it! but I'm onaisy. I I believe in the communion of those who have can't be like that old man and lady who were died-left their mortal bodies." "Old man," he here before me. Oh, it did me good when I stood says, "I charge you to renounce your belief." here and heard them talk. I'm meself, and they

> I like it in the army? Yes, sir, I never feel better than when I was on the wing, was moving; anybody but James Flynn-I was never so happy. Well, good-by, sir. [Come again, and we'll try content you.] Oh, then I'll come; you'll press me—is that it? [We won't press you into any service you don't wish to engage in.] I thought you meant to press me as I used to press a coat.

> [We'll smooth you in a different way.] Well, I'll take it, anyway, if it's with a whiskey punch. Oh, I'm in for any sort of a good time, you see. Do not take me for the worst fellow that ever was. Jan. 23.

Ada Corey.

I am Ada Corey, daughter of William Corey, of Chesterville, Tennessee. I'm come to say as how I can come. I was nine years old. Had I stayed a little while here more I should have been ten. I got to learn the way here fast when I sees others come so straight. My uncle, Alexander Corey, from the District of Columbia, was with me when Like the parting of day, my spirit went forth to I first come; I don't know as he be here now. But he was, and said to-me, "Ada, say to your father I would like to come to him."

I thought it was so strange first, when I was in the spirit-land. I did n't know I was dead: I did n't know so till I tried to move myself, and I see myself, too, on the bed, and I tried to move myself, and I did n't have no way to. I could n't. I had lost myself, and I didn't know I was dead have returned to my friends at the North, but I then. But pretty quick somebody told me I was, And I was feeling bad until the folks got done feeling bad; then I did n't. [Did their feelings reach you?] Oh, yes, I felt them awfully hard. Good-by. [Is that all you wish to say?] Yes, only I wish for my father to know I can come, and I want to-to-him-[Want him to find you a medlum?] Yes, sir. I'm going now. Jan. 23.

The circle was closed by Theodore Parker.

Invocation.

Oh God, thou perfect Soul of all souls; thou whose cadences of melody roll eternally through Creation's vast cathedral; thou whose love and husband was killed in what I believe was called wisdom beam in upon us through sun and shade, through day and night, through sickness and sorhave not that information, why then I am the row, through joy and gladness; thou who art everywhere present, our Father, we praise thee. this. They need not fear to go to Richmond to Oh God, for as much as we have gained in the earthly life, we praise thee. For what we have fever, and after struggling fearfully for weeks, I gained in the spheres beyond earth, we praise thee. For every step in life, with its thorns and were kind, and I received all the attention that I its roses, its joys and its sorrows, we praise thee. Oh God, we thank thee for all thoughts of the ages; for the unwritten and written records of men's minds; for all those glowing lights that meet them sometime. Then I could tell them have been handed down to the children of this day. We praise thee for war and for peace; for all conditions of life, we praise thee, and turn to thee, between the two worlds is completed, now that knowing there is need of them; knowing that the everything seems to beckon the approach of the sun shines at thy command, the rain falls by the same power, that all the changes of life come in obedience to thy law. Therefore it is, that, looking into our inner lives, we find naught but praises. cerning my dear friend that is gonel and yet they We gather the bright lily-buds of Truth. We lay in their ignorance, refuse to hear the voice calling them upon the altar of this hour, thanking thee, Jan. 29.

Questions and Answers.

QUES.-By H. R. Parke: Is the Rev. T. L. Harris right in predicting a universal development of all our internal senses, so as to see as all are seen, and know as we are known, within one hundred years?

Ans.—This prophecy may not be applied to all: on the contrary, it can only be applied to a porthey are satisfied with what they've got. Some- tion of human life. It has been said that as mind how or other, there are some what never seem to unfolds, as it passes through the experiences of be satisfied. Maybe I was one of the kind that its life, it becomes a mirror unto itself, in which was always wishing for something I could not get. it is perfectly reflected; and not only a mirror

the common people were beginning to under- | up; yes, sir, I'm wrongly made up. [Were you appear what it is not. We are not sure that | will.

this writer is not in part right. For as we come to know that we are inseparably bound to all the atoms composing life, life everywhere. ture, we shall begin to feel the necessity of our ences; for that is the better portion; is the most comely, that is the truest. We all aspire; that is our nature. We all set our standard in advance of us. Give us heaven to-day, and we ask for a greater, a more perfect heaven to-morrow. We are ever unsatisfied. This is a law of our being, and so we perpetually unfold by this same natural law. T. L. Harris has been educated, or led in many of the intricate ways of life that seem to be behind the curtain-that seem to be in the future life that stretches on so far that ordinary intelligence cannot reach it; and because he is thus blest, he has learned many of life's truths. Being sensitive, and open to receive inspiration, he has caught these beams of sunshine, and has transmitted them as perfectly as he might be able to through his organism. Thus he tells you that after a certain time you will have advanced so you will know as you are known, so that this mirror of your lives will stand out in perfectness. But this, as we said before, applies to special cases; to the individual-not to the masses. It is true in this sense, but not in the sense you suppose it is.

Q.-How does the belief or unbelief in a Supreme Being and a future life affect human morals in this life, or our conditions and happiness in the next?

A .- We believe it affects each one believing it differently. Some who have no belief in a Supreme Intelligence that governs all life, are morally high. They are guided ever by a distinct line of morality that amounts to religion. Many who way and give my friends a call. I assure you have no belief in a Supreme Intelligence, as they themselves surrounded by the same-almost the same conditions of life that they were surrounded by prior to the change—when they see they have taken but one step in the great stairway of life, satisfied I'm alive, and I'm hearing the colors of and are able to look behind them, and, to a certain extent, before and around them, they begin oftimes to doubt that they have not doubted before, namely, non-belief in the guiding power of life. And so it produces with them unrest-a side, waving in the sunlight, was the colors. state of dissatisfaction. They turn this way and that, to know the right way, having suddenly found themselves like mariners on the sea without a compass.

Q.—What are either Thomas Jefferson's, Henry Clay's George Washington's, or Abraham Lincoln's views of negro suffrage?

A .- Your speaker believes they are all as one man in favor of negro suffrage, knowing it is Q.-Will the pestilence affecting people and

cattle in England, also reach the United States side. this year, or shall we escape the plague on cattle and mon? A.—We see no reason why you should suffer to

any great extent from this calamity. Q.-By T. J. L.: Cannot the spirits of the persons represented in the Old and the New Testaments, manifest themselves through mediums

wholly or partially developed, as readily as any

spirit that has recently left the form? A.—They have need of perfect conditions, as every other spirit has; but should they come declaring themselves to be Paul, or Luke, or John. or Matthew, do you suppose you would recognize them by the accounts you have of them in Holy

Writ? Verily, we tell you, you would not. Q.—By W. C. B., of Lansing, Mich.: If Jesus and his apostles were highly developed spiritmediums, and progressive development be true, why did not Spiritualism continue to increase and spread, and be as familiar to the people generally during the last nineteen hundred years, as at the present time? Did not the desire exist so strongly during all that time on the part of spirits not, they have been constantly disturbed with to give, and their friends in the form to receive communications from them as now, and if so, why were they not permitted to do so, or did truthful stories of folks on your side. I say they they do so, and the record of it has been lost to us of the present day?

A.—There never has been a time since the dawning of intelligence when so-called departed spirits have not returned and held communion with earthly friends. Mark us, there never was a time when this especial inspiration was withheld. In the present you are receiving a large influx of spiritual light-and why? Because you yourselves are more ready to receive it, and because the earth is in a condition to generate that atmospheric life that is absolutely necessary to the manifestation of spirit. In coming to you that inhabit physical life, it is absolutely necessary that atmospheric conditions be, to a certain extent, spiritually rarefied, if we may so express ourselves. This could not have taken place to so great an extent at any other time of the earth's existence as now; at any rate, that we have record of. Yet there always have been times and seasons when the spirits of the departed have made very great efforts to overcome these atmospheric conditions, and establish perfect communication with earth friends. But at all these times, and under all these circumstances, these shadowy intelligences have come among you, have talked with your inner lives, have ever and auon manifested themselves to your external livas, have been with you, not away from you. Spiritualism is not a child of to-day, but of all

Katy Connelly.

I was told would I come here, I could send some word to me mother, who is in New York. Me name was Katy Connelly, and I have been dead nigh mest a year. Me father was killed in the war, and me mother is left with me little brother, now; that is all there is. And I was coming to her two nights ago, and she's very unhappy, and thinks because I come, I am to take me little brother; and that's what brings me here, to say 't is not so; but to show her that I was a medium meself, and that I could come to her; that is it. And she's making herself unhappy because of it, and not doing her work at all, because he's the last, and is going. He's not agoing. He will stay on the earth for all I can do. for I got no way to take him. You'll understand, sir, that me mother thinks because I come, I was come to take him.

We have no way to pay for these things, and me mother has no way; what will I do? [You are welcome here-free to say what you please.]

Me mother has had the washing for most of the folks at the Bowery Theatre, and that's what takes care of her. Since I show meself to her, she's not worked much; she's not; she's thinking she'll not do anything, and do n't care what becomes of her. [Do you want us to write her a letter?] Oh, I like it printed. She can read printed. [It will be some time before your letter. is printed.] Well, what will I do? He [referring to a spirit] says now I have come here I can go there and tell me mother that I have come that she'll know all about it when it's me turn to have me letter printed. [You'll tell her.] Yes, sir that's it. [You can show yourself to-night.] Yes, sir, I

When I was here, I was selling all such wares as I could get to sell to help me mother, so she'd not have to work so hard. And now I don't life in the past, life in the present and in the fu- know how I'll help her at all, only that I can let her know what she is—she 's a medium, too—so being true to our higher lives, our inner exist- she can do something for herself; yes, sir, that's it, that's what I want.

And me father sends all the blessings he can think of to her and little Johnnie; so she'll not think he's anywhere else, only near her most of the time. But he cannot do like as I can, show himself to her; may be he will be able to some-

Oh I be much obliged to you if you will print it as you do the other ones. [What was your age?] was most fourteen, sir, I was.

When I was here, sir, oh sometimes when I was on a chair-sitting on a chair-it would go away from me, or when sitting round the table, sometimes it would hop right up. [You were a medium.] Yes, sir; that's what I was. [Did n't you feel frightened?] No, sir; we did n't know what it was; thought it was some kind of wind what did it; we never thought it was dead folks, Now I know, I want to tell me mother what it was, what was the meaning-that's what I want -so she'll know, you know.

I'd give you anything for pay, if I had it. [We want only your good will.] I give that, and the Lord bless you all the time. Catherine was the name I was christened by, but I was called Katy. Jan. 29.

William Leighton.

How do you do? William Leighton, sir, colorbearer, in the 9th New Hampshire.

I'm very happy to be able to come round this they are not at all posted in this post mortem art: pass on from this sphere of action, when they find | but I'll do just the best I can to send a little bir of a telegram home to my friends.

I am happy; that's the first thing they general. ly want to know when one comes back. I am the regiment of Truth. When the emblem of Liberty and Justice dropped from my hand. and my spirit ascended to meet those who had gone before me, the first thing I saw on the other Twas the most glorious sight I ever beheld. And I thought I was in some place where all the Union armies were congregated, and were having a grand jubilee. That's the first heaven I was introduced to, and I tell you I was one of the happiest boys you ever saw. I shouted for the old flag on the other side, as I died shouting for it here.

Now send word home to my folks in Concord, New Hampshire, that I'm all right, happy, gloriously happy, and I'm, flag in hand, on the other Jan. 29.

Charles K. Watkins.

I am Charles K. Watkins, of the 1st Virginia Cavalry.

I was on picket duty when I was shot by some one from your side, with whom I've not got acquainted as vet. It has been said, that all such stray shots came from our side; but I can assure you of one that came from yours.

I was out on the line toward Centreville: had been stationed as an outside picket about one hour, when I was made acquainted with Yankee lead, and went home. Our forces and yours were then on the eve of one of the most terrible engaements that either army was called to participate in during the whole term of the war. I regretted very much not being able to take a part in that contest; for like every other true soldier, I was anxious to engage in the fight, because I had a hope of victory.

As I was found, my body was returned to our lines, but not sent to my friends. Because it was the idea that I was taken prisoner and roughly used. They heard very strange, and perhaps unwere troubled, because they feared this might be so, notwithstanding they were told by those who brought my body in and buried it, that they did so. In view of their sadness, I thought it might be best to avail myself of this great highway of return, for the purpose of showing the thing in its true light, and of assuring them that I am excellently well satisfied with the conditions of this new life. I would not return if I had the nower to: would not again become a permanent resident of earth, not if I could be made possessor of all its

wealth. I have lost all my enmity against you Yankees. I have seen many things since I have been in the spirit-world that I did not see when here. I have learned much I knew nothing of when here.

Oh, I am very glad that I was able to be sacrificed for something higher than the mere opinion of any party, for I believe that involved in this great! civil contest was a principle, higher, grander and of more value than either you or our folks have ever thought of.

If George L. Vance is on the earth—and I presume he is—he was one of my comrades, was acquainted with those who knew me here; my friends, my relatives and all I held dear-and I have been informed that he is somewhat acquainted with these things—so I ask, should be receive my letter, will he be kind enough to forward it, with due explanation, to all my friends.

I may be able to do something more than thank him for this. I may be able to assist him, even before he comes where I am. At any rate, he may feel that he has granted a favor for a friend, and that should be pay enough.

My years on the earth numbered twenty-eight. I thank you, sir.

Willie T. Demarest.

I have been here before. I am Willie T. Dems rest from No. 11 King street, New York; and come here to say if my father will go to that lads

come here to say if my father will go to that lady who lives not far from him. I'll come. I will. I'll come—I'll speak, so they 'll know it's me. [Did your parents get your letter?] Yes, sir; and did not believe it. They thought it was somebody what knew him, me, knew us.

Do n't forget, will you? Won't you please to send the paper to No. 11 King street, New York, and charge it to me? What'll he do to you for sending it to him? They say here, let that gentleman carry it what carried it hefore, and not you send it. Well, you can charge it to me for coming. And, and that gentleman what takes it can charge it to me, too. Good-by, Mister.

Jan. 29.

Circle closed by John Longley.

A Spirit-Message-Springtime.

A Spirit-Message—Springtime.

It is the time to sow and plant, for the trees to hud, and vegetation to spring forth with all its glory and fragrance to heautify the earth; the forests that have withstood the winter blasts, stretch forth the stalworth arm, that it may become beautiful in the garden Nature has provided for it. Here, then, is a lesson for man. Arise, oh man! come forth with the beauty of the Spring; reconsider the obligations you owe to yourself and to your God, and every living being, to decorate the garden in which the Lord has placed you. Make to yourself a mansion this side the grave, that, when you put on the robes of immortality, you can say your work is done, and well done.

Lafayette, Ind., March 1, 1866.

F. B.

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t to me for ator. me. he trees to he trees to with all its earth; the iter blasts, it may be-as provided Arise, oh he Spring; to yourself ng, to deco-placed you. placed you. the grave, nmortality, ull done. F. B.

In Chicago, Ill., March 19th, by Mrs. H. F. M. Brown, Mr. J. T. Kelly, of Ononwa, Iowa, to Miss Elvira Smith, of Austerburg, O. May the angels of abiding Love and Harmony ever illumine their hearthstone. The following congratulatory lines are inscribed to the happy bride by her friend, Cora Wiburn: To ELVIRA S. KELLY.

The compensating angel of thy life
Comes, with the fullness of a soul fraught dower,
And placing thee above the world's rude strife,
In the sweet refuge of the heart's home-bower, Brings from the realms of Angel-Joy above, Realization of thy dream of Love.

Married.

Thy throne is gained; the crown of womanhood, The sceptre of a sovereign realm is thine; All that earth holds of Beautiful and Good, Is consecrated to a use divine.

And life below appires to heaven above,
'Neath the soul-fostering sunshine of true Love.

Gladdened by the heart-sunshine from within, Walk upward in companionship of Truth;
For from the turmoif and the worldly din, Hask in the sunrays of Eternal Youth. Guarding with prayerful care the gift above All earthly price-the treasure-gem of Love.

Obituaries.

heaven. Sycamore, Ill., March 23, 1868.

Passed to a higher life, March 16th, 1866, Wm. P. Roys, of Warren, Vt., aged 52 years.

Ills life was a living example of Christianity, in remembering the poor by deeds of kindness and benevolence, ever ready to divide the fruits of his own frugal and industrious life with them. Ills wife and four active, intelligent some not only wept his fate (which was sudden, by the fall of a tree), but the fatheriess, whom he had ever cared for with the kindness of parental love. The large number in attendance at the funeral aervices, evinced the heartfelt acknowledgement of his many virtues. He was acquainted with the beautiful truths of spiritualism, and was a firm advocate of its principles. Three lovely daughters greeted him on his entrance to the higher life, who, together with the father, will watch over the remaining family. The writer was induced on the foureral occasion to recount his life, so full of noble deeds which are sure to bring their reward.

Sandasty, V., 1866.*

Passed to the Summer-Land on the meaning the contraction of the summer-Land of

Resolved, That the National Convention of Spiritualists be invited to hold their max session in the city of Providence, in the month of August next;

Resolved, That if this invitation be accepted, we recommend that one day be devoted to an excursion upon the waters of our Narragansett Bay. And we tender to the Convention the free use of our half, a fraternal greeting, and kind hospitality."

(Signed)

L. K. JOSLIN, Sec'y.

(Signed)

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

the business which may come before said Conven-JNO. PIERPONT, President,
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I. REHN,
Vicy-President for Pennsylvania.
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Vicy-resident for Delaware.
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A. G. W. CARTER,
Vice-President for Michigan.
S. DONES,
Vice-President for Michigan.
CHARLES H. CHOWELL,
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BY HUDSON TUTTLE.

THE design of the author is well set forth in the title of his work. The manner of its accomplishment may be un-derstood by our saying that he seems peculiarly endowed with derstood by our raying time the secting peculiarly endowed with the rare faculty of presenting the most dry and obscure ques-tions of Science in such a vivid and striking manner, that the most unscientific reader can readily comprehend them. He stands directly between the Scientist and the man of common

"Over the River."—On the 5th of March, 1866, Mrs. Chauncy Ellwood, of Sycamore, Ill., put off the mortal coll, and passed over the river to the Summer-Land.

She lived the earth-life in integrity, beloved, endeared, sainted in the affections of friends. A faithful wife, a faithful the ledver in the ministry of angels, willing to suffer reproach for the Truth's sake, also is qualified to be henceforth a ministering angel to the bereft. How dignified and beautiful her departure!—calm, trusting, full of light, and the glory of heaven filled the room just as she rose up a spirit inhabitant of the "better country."

At her dying request, Miss lielie Scougal spoke at her funcarial to a large circle of relatives and friends, with comforting words, that were as "apples of gold in pictures of silver." Peace to the departed: rest and hope to our weeping brother and his little ones, watched over now by a loving angel in heaven.

A FREND.

Speamore, Ill., March 23, 1866.

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It is as a handbook for constant use, for centre tables, conferences, circles, conventions, the arena of discussion and public rostrums; a reform book to which to turn on all occasions o inced; a text-book for believers, friends, neighbors, skeptics, inquirers, editors, ministers, authors; an aid to the weak in faith, the doubtful, the unfortunate, the fallen, the despondent, the afflicted; a complete companion to lecturers and mediums, and an advocate of their claims as well as the claims of the people; a plain guide, embracing the pros and cons; theoretical, practical, scarching, frank, free, feaflers; offensive to mone but the persistently blind and infatuated; tiberal and claritable to all; safe to be put into the hands of all; chaste, eloquent and attractive style, distinct in the presentant of principles and pointed in their application, and overwhelming with arguments and facts in proof of Spiritualism. The author has had a large experience in the ministry, and in the editorial and spiritual lecturing field, having been among the callest ploneer champions, visiting all the Northern, Eastern, Middle and Border States; and this volume embodies the studies and labors of years. It is the first and only book going over the whole wound.

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price, and we should like it better." On the offer hand, many
of the Leaders of Choirs say they prefer the words as peparate
from the music, and in large-sized type; that they choose to
select for themselves the music adapted to the words to be
used; that very frequently the words to be sung, as they
wish, are in one part of the book and the music in another, so
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meet, in part, these deficiencies."

Select Iteadings at the commencement and closing of meetings is a common practice, and gives a variety of exercises
that cannot well be dispensed with in the present demands of
society.

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when any of the words have been taken from copyrighted works with music, the author's name is given, and reference made to where the music or work containing it can be obtained, so as to give a wide-extended notice of such publication.

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METHODISM AND SPIRITUALISM; THEIR AGREEMENTS AND DIFFERENCES. A Letter of Review (Two Discourses on the Nature, Immortality, and Desting of the fluman Houl, delivered in Waterloo, Iowa, on the 12th of March, 1855, by J. Bowman, Minister of the M. E. Church. And, also, A Chapter on a New Order of Society, as expressive of one object of Spiritualism. By ANDREW as expressive of one object.

RIGHEL.

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Miscellaneous.

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THE Proprietors of this newly discovered and truly valuable PANACEA, offer it to the public, in the fullest confidence that it will prove a blessing to suffering humanity. One of the proprietors has himself been curred by it of a territio skin disease, called by physicians Tetters, Salt Rheum, &c., which baffied all their skill, and which they pronounced incirable; it had troubled him for more than twenty years, and at times it was so annoying as to render life almost a burthen, and he had given up all hopes of being curred, when he was impreased to rub some of the lisiasm (which he had procured for another purpose,) on his arm, and a few days afterwards, to his surprise and delight, he found the spot on which he had applied it perfectly clear of disease, and the skin bright and bealthy; he immodiately applied it to all parts of his body that were affected, and at the same time took a little of it every day internally, and after a few applications, the cruptions on the skin entirely disappeared, leaving a new skin as soft and clean as an infant's; at the same time, his general health was greatly improved, since which the liaisam has been tried in many cases of cutaneous and other diseases with great success, until they have become astisfied that if properly used it will cure almost every kind of humor, or disease of the cuticle, such as

TETTERS, SCURVY, LEPROSY, SCROPULA, SALT RHEUM, ERYSIPELAS, ARMY ITOH, &c. IT WILL ALSO BE FOUND AN EXCELLENT REMEDY IN ALL Diseases of the Throat and Bronchial Tubes; AND FOR

CANKER, RHEUMATISM, NEURALGIA, Muscular Contractions, Piles, Burns, Scalds, Bruises, Chibhains, Sores,

And in all cases of INFLAMMATION, and in fact it will be found that in almost all cases of disease the patient will be greatly benefited by simply taking from three to ten drops of the Balsam three or four times a day. It is also the best HAIR OIL,

Or LUBBICATOR OF THE SCALF AND HAIR, yet discovered; a very little of the Balsam well rubbed in will make the Hair Guow, strengthen the Boots, and give to it a beautiful lustre. This Balsam is found by analysis to contain many of the important elements of life, such as Magnetia, from, Sulphur, Albumen, Soda, Ammonia, Carbon, Potassium, and Orygen and is highly charged with Electricity and Magnetiam. It is a simple production of Nature, from her own great chemical laboratory; it is perfectly harmless, and may be taken by any person without the least fear of injury.

MALDEN, March. 2, 1866.

Madden, March, 2, 1866.

Meases, E. Haynes & Co.—Gentlemen: I have suffered for the last six years almost as much as man could with the Piles, and found nothing that would give me any relief, until last winter I began to taste of your liaisain in your office, not once thinking it a remedy for my compilate. I continued to taste of it several times a day, when to I to my great deliabilit I found I was getting well, and now I would not be without your liaisain for a great deal of money. I am now enjoying better health than I have for the last six years. You are at liberty to do with this as you think best, hoping you may do much good to the suffering. Yours truly, J. P. H. CK eding.

Boston, March 2, 1866.

good to the suffering. Yours truly, J. P. H. Ctening,

E. Haynes & Co.—Gentlemen: On my strival in New York
last December, from Methodraic, in the ship Partick Henry,
Capitain Page, owing to the poor food on board. I found myself
afflicted with Scurvy, and I take pleasure in stating that two
applications of your Neurapathic Balsain, and taking half a
teaspoonial twice a day for two days has entirely cured me;
It worked like a charm. You may make such use of this as
you please.

High W. Bhows.
No. 52 West Orange street.

Boston, March 13, 1866.

E. Haynes & Co.—Gentlemen: My wife having been from
bled with Worms, seriously afterting the leadth, I was advised
to try your Neurapathic Balsain, which I did, and found, to
my surprise, It had the desired effect driving them entirely
from her. I also tried it upon my child for Coup, with perfect success, and I believe it the best thing that can be given
for either of these complaints. You are at liberty to publish
this if you think best.

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Witness—J. S. T. Cushing.
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Spermatorrhea, Worms, &c.

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13w—March 24.

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DLEARANT to the palate, cause no pain, act promptly, I never require increase of dose, do not exhaust, and for cledrly persons, females and children, are just the thing. Two taken at night move the bowels once the next morning. We ranted in all cases of Files and Falling of the Rectum. We promise a cure for all symptoms of Drapkrela, such as Oppression after eating, Nour Nomach, Spitting of Food, Paiplint Itoms: also, Headache, Dizziness, Pain in the Back and Loins, Yellowness of the Skin and Eyes, Sick Headache, Conted Tongue, Billoumess, Liver Complaint, Loss of Appetite, Debility, Monthly Pains, and all irregularities, Neuraljal, Faintness, &c. Travelers find the Lotenges just what they need, us they are so compact and inodorous that they may be carried in the trest pocket. Price 60 cents per hox; small boxes 30 cents. For sale by J. R. HARRISON & CO., Proprietors, No. I Tremont Temple, Boston. Will be mailed to any address on enclosing 60 cents.

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DR. MAIN'S HEALTH INSTITUTE.

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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.

DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, cures all discases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, 81.0. No. 4 JEFFERSON PLACE (leading from South Bennet street), Boston. April 7. DR. PRESCOTT will be found at his Rooms, from 8 A. M. to 4 P. M., for the cure of all diseases that are curable by the power of God through his agents, the splitts, at 139 Pleasant street, Hoston.

MRS. M. E. BEALS, Test, Clairvoyant and Business Hedlum, 425 Washington atreet, Room No. 7. Test circle every Thursday evening. Developing Circle every Tuesday and Friday evenings. We—March 24.

DR. G. W. MORRILL, J.R., Healing Medium by the Laying on of Hands. Will receive patients at 415 Washington atreet, Room No. 7, from 9 A. M. 10 4 F. M. Ile cures without medicine with good success. 482—Mar. 24. MISS NELLIE STARKWEATHER, Writing IVA Test Medium, No. 7 Indiana street, near Harrison Av Hours from 9 A. M. to 6 P. M. Circle Thursday evenings, April 7.

MRS. SPAFFORD, Trance Test Medium, No. 11 Kneeland street, Boston. Hours for sittings from 1 to 4r. M. only.

MRS. A. J. KENISON, Test, Business and N. Healing Medium. Hours from 9 A. M. to 5 P. M. Rooms No. 13 Hudson street, Boston, Mass. March 10.

MRS. T. H. PEABODY, Successor to the late Mrs. M. 8. Pike Clairvoyant Physician, 12 Dayis street, Boston. Hours from 16 till 2 P. M. 3m²-Jan. 20.

MRS. A. C. LATHAM, Medical C.: 1. voyant and Healing Medium, 222 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. and 2 to 3.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 12w2-Fy. 16 M ISS FANNIE REMICK, Trance Medium, at Mo. 13 Latirange atreet, Boston. March 10.

SAMUEL GROVER, Healing Medium, No. 13 Dix Place, (opposite Harvard street.) April 7.

SOUL READING,

Or Paychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE. would respectfully
Announce to the public that those who wish, and will visit
them in person, or send their autograph or lock of half, they
will give an accurate description of their leading traits of character and penuliarities of disposition; marked changes in past
and future life; physical indexe, with prescription therefor;
what business they are best adapted to pursue in order to be
successful; the physical and mental adaptation of those intending marriage; and hints to the inharmonlously married,
whereby they can restore or perpetuate their fermer love.

They will give instructions for self-improvement, by telling
what faculities should be restrained, and what cultivated.
Seven years' experience warrants them in asying that they
can do what they advertise without fall, as hundreds are willing to teatify. Seperities are particularly invited to investigate.

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April 7. If Wiltewater, Walworth Co., Wisconsin,

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BY THE LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their lib. Our institution is commodious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our loost surcers is gray marvelous, and dails the suffering find reflectat our hands. The Institution is located in MILWAUKEE, WINCONSIN, on Marshall, two doors south of Division street, and within one hundred feet of the street railroad. Post Office Drawer 175.

Milicaukee, Wis. Dec. 23, 1865.

DR. J. P. BRYANT HEALS THE SICK AT

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DR. JAY C. TAYLOR,
HOMEOFATHIC PHYSICIAN and successful HEALING
MEDIUM, will heal the sick at his residence, one-half
also visit the sick at their dwellings. Homeopathic Medicines
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11w*-Feb. 10.

for sale.

MRS. J. E. WISE, Clairvoyant Physician and Fest Medium, will practice in New Philadelphila. O., through the month of April: in Ubricksville, O., during May't in Massillon, O., during June

DR. J. VALENTINE, at present residing in Ohlo, is meeting with great success in curing disease by the laying on of hands.

MRS. J. W. FOSTER, Healing Medium, has removed from West Danville, Me., to Ballston Spa, N. Y.

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THE Spirit-World has looked in mercy on scenes of suffering from the use of strong drink, and given a sementy that
takes away all desire for it. More than three thousand have
been redeemed by its use within the last three years.
Send for a Chechas. If you cannot, call and read what it
has done for thousands of others. Enclose stamp.

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April 7.

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Box 5080, Boston, Mass.

Jm-Jan. 21. CHARLES COWLEY.

ATTORNEY AND COUNSELLOR AT LAW. No. 7 Court Square, (47 Barristers' Hall,) Mar. 24. BOSTON. SCENES IN THE SUMMER-LAND. NO. 1 .- THE PORTICO OF THE BAGE.

NO. I.—THE PORTIOO OF THE BAGE.
BY HUBSON TUTLE.
TYPIE Artist has endeavored to impress on canvas the view. The has often had clairvoyantly of a landscape in the Spherca, embracing the lit ms of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the guli of darkness, he has published it in the popular Carre by Visits form. Single copies 25 cents, sent free of postage. Large size photograph, 51; large size colored, 33. Usual discount to the Trade. For sale at this office.

A GENTS for the sale of 100 different articles, of which a list will be sent. All persons desiring employment will do well to communicate with us, as this is no humbur, but articles that sell readily and pays large profit. Samples and Circulars sent free. Address, T. CROSISY & CO., Box 1364, Roston, Mass.

BELA MARSH, at No. 14 BROWIELD STREET, keeps constantly for sale a full supply of all the Spiritualiand Reformatory Works, at publishers, prices, LT. ALL ORDERS PROMPTY ATTEMPED TO.

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House, 18 Webster street, Somerville. FOR \$2, I will send, by mail, one copy such of my four books, "Life Line of the Lone Une." "Fagtive Wife," "American Crisis," and "Gist of Spiritualism."
For address, see lecturers column. WARRES CHARE.

PHOTOGRAPHS OF MR. AND MRS. ANDREW JACKSON DAVIS.

CARTE DE VISITE PHOTOGRAPHS of the above-named persons just received. Price 25 cents each. For sale at our Boston and New York Offices. jan. 70.

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Bunner of Light.

WESTERN DEPARTMENT: CINCINNATI, ONIO.

J. M. PEEBLES......RESIDENT EDITOR.

We receive subscriptions, forward advertisements, and we receive an exceptions, forward anvertisements, 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 the Western Department, etc., should be directed to J. M. PREBLES, Cincinnati, Ohio, P. O. Rox 1402. man and a significant property in resident transfer as a second section of the second sec

Lords, Gods, Angels, Spirits.

Opening the Old Testament Scriptures we read that " In the beginning Gods (Elohim, plural) created the heaven and the earth." Heslod has a poem entitled Theogonia, giving the "generation of the gods." "In the books of Moses." says that learned Church authority, Calmet, "the name of God is often given to the angels. " " Princes, magistrates and great men are called Gods. If a slave is desirous to continue with his master, he shall be brought to the Gods. The Lord is seated amidst the Gods, and judges with them."

The terms heading this article were used interchangeably by ancient Phonician, Jewish and Grecian writers. Thus understood, much of the mysticism connected with the gods of mythology. and the Lords, angels and spirits of King James's version is cleared away. That is, the "God of Israel "that spoke to Moses; the "wrestling Angel" of Jacob: the "Redcemer" of Job: the "Gabriel" of Daniel; the "young man clothed in a long white garment "of Mark; the "faithful witness" of John on Patmos; the "demon" of Socrates; the "Apollo" of the Grecians; the "My Father" of the Nazarene; the "Lord " of Swedenborg; the "guardian angels" of the Catholics, and other similar phrases, have, with slight shades of difference, the same primal meaning. In this age of Spiritualism, we term them "ministering spirits," "spirit-guides " and "spirits." The histories and Bibles of all past ages, corroborate the spiritual facts that are now flooding the world.

Cincinnati Affairs.

N. B. Starr, the spirit-artist of this city, continues to take spirit-pictures under the influence of unseen intelligences, thus giving tests to skeptics and advancing the interests of Spiritualism.

Miss Lizzie Keyser is one of our best test mediums, describing spirits, speaking in a trance state, and giving the names of such immortals as present themselves for recognition. These names she sometimes hears spoken clairaudiently, and at other times sees written in electric lines of light. Beautiful is her mission!

George W. Kates, a young man of excellent mental and moral attainments, has fine, mediumistic powers, and is destined, with proper cultivation of his mediumship, which is now unfolding, to become one of the shining lights in our new philesophy.

Col. W. B. Oden, who answers sealed letters and gives excellent physical manifestations, is now spending a few days in Louisville, Ky.

It is the purpose of the Spiritualists to organize a Children's Progressive Lyceum next Sunday. All are saying, How we wish Bro. A. J. Davis could be present to give it his personal influence. With energy on the part of the officers, zeal on the part of parents, and punctual attendance on the part of leaders and all connected therewith, it cannot fail of proving a grand success.

Settle your Speakers. As I read "Chicago's" article in the Banner of

March 24th, on the necessity of spiritual speakers being located and laboring to present vigorous thought to audiences ever anxious for higher and diviner truths, I could not restrain a long, loud Amen! The interests of Spiritualism, and lecturers also, have been crippled by our present system of itinerating. First, a little of my own experience, and it may be briefly summed up thus: More than half of the moneys received since being in the lecture field, has gone to pay railroad fare. My family has actually suffered from what the railroads have thus indirectly taken from them. I know a superior lecturer who, from filling an appointment in central New Hampshire. made Milwaukeehernext point. Distance, twelve hundred miles: fare, three cents per mile, thirtysix dollars, besides incidental expenses. From Milwaukee she went to Cleveland, costing full fifteen dollars more, from Cleveland back to Elkhart, Iud., adding ten dollars thereto. Here are traveling expenses of thirty dollars per month, to be paid by somehody. This faithful worker was not able to pay such an amount, neither are Spiritualists able to pay such sums to railroad corporations. The story is not yet told: while thus traveling, wearing her life away, suffering from the inclemencies of the weather, she has almost hopelessly ruined her health. Others are traveling at equally enormous expenses, and what for? To occupy the same restrums, and give the same general drift of lectures that she had given. The truth must be acknowledged, though it pierces like a two edged sword. We have followed each other around and repeated the same thing, until sensible and logical minds with our profoundest thinkers have become disgusted with the monotony of Spiritual lecturers. Nor is this all: Spiritual lecturers themselves have not grown as they would have, under other circumstances. They have traveled in a treadmill method from place to place, saying their say. Their story is endless, but it is an endless repetition. When would Channing, Chapin or Beecher have become the great men of their age, wielding an over increasing influence, had they traveled from place to place, repeating, and re-repeating the same lectures? These were men of constant effort, of intense labor, even during the long midnight hours, thus preparing from three to five new discourses per week, cultivated and strengthened their own intellects, and feasted their audiences. If there is any one thing distasteful to me, it is re-delivering a discourse. If there is anything I love, it is being compelled to prepare two new discourses each week for Sunday delivery. The mental effort richly repays myself, and satisfies the longing and deep soul-wants of the people. Further, I love to see a speaker take his notes with him into the pulpit, for it virtually says I have got something which, in my own estimation, at least, is worth delivering, and assures me that he knows what he is going to say, and why he says it.

The age is progressive, and its intellectual and spiritual wants must be met. But I must close, or this article will never see the light-the light that ever shineth from the Banner of Light! Milwaukee, March 24, 1866. Moses Hull.

Notice.

The Spiritualists of Milwaukee meet every Sunday at 10} A. M. and 7} o'clock P. M., at Bowman's Hall. Regular speaking by Moses Hull. Progressive Lyceum meets every Sunday at 2 o'clock P. M. Strangers are invited to lectures and Lyceum.

Progress of Spiritualism in Cincinnati, O.

DEAR BANNER-I want you to give me just room to say that the Religious Society of Progressive Spiritualists of Cincinnati, have just secured by contract the Academy of Music, situated on the north side of Fourth street, between Elm and Plumb streets, in this city, to hold their Sunday meetings of worship in hereafter. On Sunday, April 8th, 1866, their meetings will commence in that place, and will continue there for a long time to come,

I undertake to say that we will have the finest place of worship in the country. The hall has a large and commodious stage, with beautiful painted scenery, which we can use for our rostrum, our choir, and our Lyceum, and a grand auditorium, consisting of parquette, dress circle, balcony and gallery, which will seat comfortably, in canebottomed chairs and well-chusioned seats, as many as six hundred persons. The whole theatre, of course, just erected and entirely new as it is, is filled with bright paintings and costly ornaments; and if holy ourselves, in our surroundings there, we can worship in the beauty of holiness. This new place will be quite attractive to us, and to all outside of the pale of Spiritualists, so that we hope and expect to much increase the numbers of our audiences, and, of course, believers. The stage will be a pleasant place for our speakers and singers, and the auditorium will be a very agreeable place for our hearers.

On Sunday morning next, we assemble together ing a Children's Progressive Lyceum. We hope to accomplish a complete organization; and having done so, we will, on the following Sunday, transfer the Lyceum to our new hall—the Academy of Music.

Mr. A. B. Whiting is here, and speaks for us next Sunday, and will, as a speaker, inaugurate the new hall on the following Sunday.

Yours truly, A. G. W. CARTER. Pres't R. S. P. S. of C. Cincinnati, O., March 30, 1866.

MRS. LOIS WAISBROOKER.-A correspondent writing from Massillon, Ohio, asks for the address of Mrs. Waisbrooker. He says there are quite a number of letters in the Post Office there, waiting | interesting and profitable occasion. her order.

Theodore Parker.

The following incidents, narrated in the Life of Theodore Parker, will be recognized by some minds as of spiritual origin, and as indicating that, like other great reformers, he was highly mediumistic. Says Parker in his autobiography:

"When a little boy in my fourth year, I saw a little spotted tortoise sunning himself in the shallow water. I lifted the stick I had in my hand to strike the harmless reptile, for I had seen other boys out of sport destroy birds, squirrels, and the like, and I felt a disposition to follow their wicked example. But all at once something checked my little arm and a voice within me said clear and little arm, and a voice within me said, clear and lond, 'It is wrong.' I held my uplifted stick in wonder, till the tortoise vanished from my sight. I hastened home and told the tale to my mother, and asked her what it was that told me it was wrong. She said, Some men call it conscience, but I prefer to call it the voice of God in the soul of man. If you listen and obey it, then it will speak clearer and clearer, and always guide you right; but if you turn a deaf ear or disobey, then it will fade out, little by little, and leave you all in the dark, and without a guide.' I am sure no event in my life has made so deep and lasting an impression on me.

In his youthful days he was sometimes called by the pet name of Parkle. The last time that he discoursed before his Society, was on the second day of January, 1859. In a letter written less than a year before his decease to his friend Dr. Howe, he says:

"The 2d of January, when I turned away from the congregation after the sermon was over, it flashed into me, 'This is the last time, oh Parkie!' and I turned and looked at the departing multitude as for the last time.

Was this thought thus flashed into him the whisper of a departed friend, now acting as a guardian spirit?

Weiss states that one day a short time before his decease, he was in great trouble about his li brary, and declared that everything was in confusion. As it happened, this strong impression of his was at the very time when the person in charge of his dwelling house in Boston was in the library putting it to rights, as the phrase is. Let it be remembered that Mr. Parker at this time was in Florence, Italy. Did death while then disrobing him of his body, open the eyes of his spirit and give him clairvoyant vision? It was at about the same time that he said to a friend, taking her hand engerly, "I have something to tell youthere are two Theodore Parkers now. One is dying here in Italy, the other I have planted in America. He will live there, and finish my work."

Spirit Communication. "Many long years I spent upon this earth of yours, and yet I found not the blessed faith that you to-night enjoy. I worshiped a false doctrine—a doctrine which is destined soon to have an end in the minds of men. It cannot withstand the shafts of truth that will be hurled upon it. A structure of any kind will not, cannot stand steadfast if it is not built upon a firm foundation. I have been in the spirit-world but a very short ime, and yet I have learned more in that time than in all of my earth-life. I lived, as I thought, a good life; but if I had only found and embraced this grand and sublime truth, (spirit-communion,) I should have been far better prepared to have entered upon my new life. My Baptist friends will not believe that I have come to you to-night and said this thing; but truth must prevail. And I, too, ask to go on as you are guided. It seems to me—pardon me if I say it—it seems to me that you are not doing right to be sitting here enjoying your faith without making an exertion to do others good; to help your misguided brothers. Then open wide your door of faith, and gather the stray ISSACHAR FULLER.

The above communication purports to come from Issachar Fuller, who was for many years a resident of Hingham, and for a long time Deacon of the Baptist Church of this town. He passed away some four or five weeks since, and communicated through a young medium at our Wednesday evening circle, (March 28, 1866.) Mr. Fuller was a good man, much respected and beloved by all who were acquainted with him. He was strongly attached to his religious views, and very constant in his attendance at all meetings of Church and society. The change that the above communication would seem to indicate in his religious views are so great, that many present in the circle requested me to forward a copy of the same for publication in the Banner.

Yours truly, EDWIN WILDER, April 3, 1866. Postmaster at Hingham.

CAN'T MAKE A MAN OF HIM. The Egyptian Government has published an announcement that Prince Ismail Bev has been made an "infant," and that none of his debts contracted without the written consent of his guardian will be naid. This infant is about forty years old; it was he who last summer lost twenty thousand dollars a day at cards, at the Imperial Club, Paris.

It is better to be foolishly happy than wisely miserable. ्रश्चरकाष्ट्र न प्राप्त

Presentation.

An interesting meeting was held at 637 Washton street, Boston, the residence of Mrs. M. A. Pearson, the well-known test medium, on the rearson, the well-known test medium, on the evening of March 20th, being the last of the many interesting scances held there for three past years. Her friends had previously arranged a surprise, in shape of substantial edibles they brought in their well filled baskets. The friends came prepared, also, to discourse pleasant music and singing. After the lanse of an hour spent in and singing. After the lapse of an hour spent in agreeable conversation, Dr. N. H. Dilingham made his way through the crowd, hearing in his hand an elegant silver chased goblet lined with gold, containing a porte monaic with something of the whetevier by the above a waver containing the substantial in it; also, a paper containing the names of the donors, and a beautiful ring, which he presented to Mrs. Pearson, accompanied by a few well-chosen words appropriate to the occa-

On the goblet was inscribed the following:—
"Presented to Mrs. Mary A. Pearson, from her friends, March 25th, 1865."

Mrs. Pearson is at present visiting among her friends, taking a few weeks rest from her arduous labors. When located, due notice will be given through the columns of the Banner. S. P. through the columns of the Banner.

Spiritual Convention in California.

The undersigned Spiritualists, being desirous of calling together all the liberal and progressive minds of California, for the purpose of becoming better acquainted with each other and to consider some plan by which the glorious Gospel of Spiritualism may be presented to the people, and also to give our youth a natural and unsectarian education, do call a State Convention, to be held in Socrates' Pleasure Garden, in the city of San José, in Metropolitan Hall, for the purpose of organiz- on Friday, Saturday and Sunday, the 25th, 26th and 27th of May next.

Mrs. C. M. Stowe, Mrs. Laura Cuppy and other speakers are engaged.

Mrs. Ada Hoyt Foye, the wonderful rapping test medium, will be present and give séances in the evenings.

Speakers from the Atlantic States are invited, and some are expected to be present.

The various Children's Progressive Lyceums of the State are invited to be present and take part in the exercises.

It is hoped that all Spiritualists and progressive minds who sympathize with the objects of this Convention, will avail themselves of the opportunity to make this, the first effort on this coast, an

R. A. ROBINSON, San Francisco. J. H. ATKINSON, JOHN C. MITCHELL, " J. D. PIERSON, Mrs. Laura Cuppy, " R. B. HALL, San José. A. C. STOWE. J. J. OWEN, W. N. SLOCUM, MRS. C. M. STOWE, San José, Cal., March 8, 1866.

Circular.

FRIENDS, we desire to inform you and all members of the Corry Society of Friends of Progress that arrangements are being made with the different societies of Spiritualists and Reformers for a Mass Convention in this place on the 31st of Au-

gust and September 1st and 2d.

Also, that the friends here have inaugurated a series of meetings to be held the first Sunday in each month, for the coming year, with lectures by the best speakers in the field. The hours of meeto'clock P. M. The place of meeting will be half past ten o'clock A. M., and one o'clock P. M. The place of meeting will be either the School Building adjacent to the M. E. Church, Concord street, or one of the halls on Washington Concord street, or one of the halls on Washington street. For more definite information, inquiry should be made at the Union Hotel, Washington street. Speakers engaged: For March and to fill all vacancies, Mr. L. C. Howe; for April, Hon. Warren Chase. If those friends who can only be with us at these meetings will sustain them, we promise to establish without their aid weekly meetings and a Children's Progressive Lyceum. Your aid is, therefore, confidently expected. The time for action has come, and we call earnestly upon every Progressive Spiritualist to strike with us now for the achievement of religious freedom and the universal recognition of the advent of the New Dispensation. Respectfully, W. H. JOHNSTON,

O. H. FRASER, and others, Corry, Eric Co., Pa., Feb. 6, 1866. Committee Committee. [R. P. Journal please copy.]

SPIRITUALIST MEETINGS.

BOSTON-MELODRON.—The Lyccum Society of Spiritualists will hold meetings on Sundays, at 2% and 7% o'clock. Admission free. Spicakers engaged.—Hov. Andrew T. Foss, April 15 and 22; Miss Lizzie Doten during May.

The Bible Christian Spiritualists hold meetings every Sunday in hail No. 118 Tremont street, at 10% a.m. and 2% p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Scats free. D. J. Ricker, Supt.

The C. S. D. M. U.'s First Progressive Bible Society will hold meetings every Sunday in No. 10 Tremont Temple.

THE C. S. D. M. U.'S FIRST PROGRESSIVE BIBLE SOCIETY will hold meetings every Sanday in No. 10 Tremont Temple, at 3 P. M.: also Sunday, Monday, Wednesday and Friday evenings, at 73 P. M.

The members of the Christian Scholars' Missionary Union will meet every Saturday, at 23 P. M., in No. 3 Tremont Row, Itall 23. Circle will commence at 73 P. M.

The members of the Progressive Bible Society will meet every Sunday, at 23 P. M., in No. 3 Tremont Row, Itall 23. Evening meeting will commence at 73 P. M.

ing meeting will commence at 74 P. M.

CHARLESTOWN.—The First Society of Spiritualists hold meetings every Sunday in Washington Hall, at 24 and 74 o'clock P. M., under the supervision of A. H. Richardson. The public are invited. The Children's Lyceum meets at 10 A. M. Speakers engaged:—B. J. Butts, April 15; E. S. Wheeler, April 22; Dr. Wim. K. Ripley during May.

The Spiritualists of Challestown have commenced a series of free meetings at Mechanics Hall, corner of Chelsea street and Chy square, every Sunday atternoon and evening. All are invited to attend. Speakers engaged:—Mrs. Sarah A. Byrnes, April 15, 22 and 23; Mrs. Susie A. Hutchinson during May.

ng May.
Chalsea.—The Associated Spiritualists of Chelsea have en-

CHESSA.—The Associated Spiritualists of Uncises 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 Hanover street, Boston. Speakers engaged:—E. B. Wheeler, April 15; K. S. Greenleaf, April 22 and 29.

Greenleaf, April 22 and 29.

Low R.L.—spirituallists hold meetings in Lee street Church, afternoon and evening. The Children's Progressive Lyceum meets in the foremoon. Speakers engaged:—F. L. II. Willis during April and May: E. S. Wheeler during June; R. J. Finney during September, October and November; Mrs. A. M. Middlebrook during December.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Children's Progressive Lyccum meets at 10 o'clock A. M. Speaker engaged:—Susic M. Johnson during April. M. Speaker engages;—Susie pl. Joinson during April.
PLYNOUTH, MAN.—Spiritualists nold meetings in Leyden
Hall, Sunday afternoon and evening, one-half the time. Children's Progressive Lyceum meets every Sunday forenoon at
Il o'clock, Apeakers engaged:—Mrs. M. M. Wood, April 22
and 29; M. Henry Houghton, May 20 and 27.

and 29; M. Henry Houghton, May 20 and 27.

TAUNTON, MASS.—Spiritualists hold meetings in Templar Hall regularly at 24 and 74 P. M. Admission free. Speaker engaged:—M. Henry Houghton, April 29 and May 6 and 13.

WOSRGSTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 M. A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Nicarns, Guardian. Speakers engaged: Mrs. Fannie Davis Smith, April 15, 22 and 29; Susie M. Johnson during May; F. L. H. Willis, M. D., during June; Mrs. N. J., Willis during July.

NOSTH WERNTHAM, MASS.—The Spiritualists have organized a society, and will hold regular meetings in Harmonial Hall at 10 M A. M. and 1 M P. M. Seats free, and the public are invited.

MARLBORO', MASS.—Spiritualists hold meetings in Forces Hall every other Nunday at 12 P. M. Mrs. Yeaw, of North boro', regular speaker

HANSON, MASS.—Meetings are held in the Universalist Church in Hanson every other Bunday. FoxBord, MASS.—Meetings in Town Hall. Speaker en-gaged:—E. S. Wheeler, April 29.

PROVIDENCE, R. I.—Bleetings are held in Pratt's Hall, Wey-bosset atreet, Bundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meets every Bunday forenoon, at 10% o'clock. Speakers engaged:—S. J. Finney during April; 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, Mz.—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. Lectures atternoon and evening, at 3 and 7 o'clock. HOVER AND FOXOROFT, Mr.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall. Seate free.
THE ROCIETY OF PROGRESSIVE BYEINTUALISTS hold meetings every Sunday, morning and evening, in Ebbitt Hail No. 55 West 33d street, near Broadway. The Children's Progressive Lyc-um meets at the same hall every Sunday afternoon at 2% of clock. Speakers wishing to make engagements to lecture in Ebbitt Hail should address P. E. Farnsworth, Sec'y, P. O. box 5078, New York.

Ebbitt Hall should address P. E. Farnsworth, 1960 y, R. W. Och 5679, New York.

Meetings at the "Temple of Truth," 514 Broadway. Lectures and discussions every Sunday at 19%, 3 and 7% Oclock. The hall and rooms are open every day in the week as a Spirit-pallets, depot for information, etc. All are invited.

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

PHILADELPHIA, PA.—Meethies are held at Sansom street Hall every Sunday at 101 and 73 F.M. Children's Lyceum regular Sunday seasion at 23 o'clock. M.B. Dyott, Conduc-tor: Mrs. Balenger, Guardian. Meetings are also held in the new hall in Phomia street ev-ery Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Trof. I. Rehn, Conductor.

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

Allen, Conductor; Mrs. Deporal nutier, Guardian.

Ilamnonton, N. J.—Meetings held every Sunday at 10½
A.M. and 7 P. M., at Ellis light, Belleview Avenue.

Baltimore: hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till further notice.

ther notice.

Springpield, I.L.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forencen at 10 clock. Mr. wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

Sr. Louis, Mo.—Spiritualities and Friends of Progress hold meetings every Sunday in Mercantile Hall, at 10\frac{1}{2} A. M. and 7\frac{1}{2} P. M. Children's Progressive Lyceum regular session every Sunday afternion at 2\frac{1}{2} P. M. Col. Wm. E. Moberly, Conduc-tor; Mrs. Mary Blood, Guardèan.

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

Omon League Hall.

CINCINNATI, O.—The Spiritualists of Cincinnati have organ ized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wainut streets, 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\frac{1}{2} a. M. and 7\frac{1}{2} r. M. Children's Progressive Lycoum regular Sunday session at 1 o'clock P. M. Mr. L. Jewett, Conductor; Mrs. D. A. Eddy, Quandian.

SAM FRANCISCO. CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessle streets, Ran Francisco, every Sunday, at 11 A. M. and 71 F. M. Admission free. Children's Progressive Lyceum meets in the

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WERE IN THE BANNER

[To be useful, this list should be reliable. It therefore begoves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur Should any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.1

is intended for Lecturers only. 1

Miss. Anna M. Middlebrook will lecture in Boston, April
8. Will answer calls to lecture week-evenings. Address as
above, or box 778, Bridgeport, Ct.
A. T. Foss will speak in Boston, April 15 and 22; in Bangor,
Me., during June. Would be glad to make further engagements in New England for the summer and fall. Address,
Manchester, N. H.

Manchester, N. H.

Miss Lizzir Dotrn will lecture in New York during April; in Boston during May. She will not make any other engagements to lecture until further notice. Address, Pavillon, 57 Tromont stroet, Boston, Mass.

F. L. H. WILLIS, M. D., will lecture in Lowell, Mass., during April and May; in Worcester during June. Is disengaged for the three last Sundays in March. Address as above, or care Banner of Light, Boston.

care Banner of Light, Boston.

N. Frank Whitz will speak in Louisville, Ky., during April; in Battle Creek, Mich., during May and June. Applications for week evenings must be made in advance, and will be promptly answered. Address as above.

Mrs. N. J. Willis, trance speaker, will lecture in Worcester, July 1, 8, 15 and 2). Address, Boston, Mass.

Mrs. Augusta A. Currike will lecture in Detroit, Mich., during April; in Oawego, N. Y., during May. Applications for ovening lectures in the vicinity of the above places should be made carly. Address as above, or box 815, Lowell, Mass.

** August E. Simnons will speak in Woodstock, Vt., on the AUSTRE E. SIMMONS will speak in Woodstock, Vt., on the first and fifth Sunday of every month. Address, Woodstock nrst and nith Sunday of every month. Address, Woodstock. Charles A. Hayden will speak in Chicago, Ill., during April: in St. Louis. Mo., during May: in Pavenport, June 3 and 10; July and August reserved: in Providence, R. I., during reptember; in Cincinnati, O., during October and November; in Cleveland during December; in Philadelphia, Pa., during May, 1867. Will make engagements to speak week-evenings in the vicinity of Sunday engagements. Address as above.

auovo.

WARREN CHASE will speak in Byron, N. Y., April 15; in Chardon, O., April 29; in Cleveland, O., May 6 and 13; will spend last half of May at South Pass, Ill.; will lecture in Decatur, Ill., during June. He will receive subscriptions for the Banner of Light.

C. FANNIE ALLIN Will speak in Appleton, Me., and vicinity during April: in Woodstock, Vt., June 10, 17 and 24. Address Rockland, Me., during April; after which, care of O. Sampson, North Middleboro', Bass. MRS. PANNIE B. FELTON WIll speak in Portsmouth, April

MRS. FANNIE B. FELTON Will spoak in Portsmouth, April 15. She has withdrawn her engagements elsewhere, and will leave with her husband for Colorado Territory the last of May. MRS. SARAH A. BYRNES Will speak in Charlestown, April 16, 22 and 29; in Gloucester, May 6 and 13. Address, 87 Spring street, East Cambridge, Mass.

MRS. S. A. Horton will speak in Troy, N. Y., during April; in Ludlow, Vt., May 6; in Eden Mills and vicinity during June and the first Sunday in July. Address as above, or Brandom, Vt.

ISAAC P. GREEKLEAF will speak in Taunton during April-

Is ready to make further engagements anywhere in New Eng land for the season. Address as above, or Lowell, Mass.

M. C. Henr, inspirational speaker, will lecture in Middle Granville, N. Y., the first and third Sundays in each month, and in Kingshury the second and fourth. up to July. Address, Middle Granville or Smith's Basin N. Y. Miss Sarah A. Nurr will speak in Smith's Basin, N. Y. April 8. Address as above, or Claremont, N. H.

DR. H. P. FAIRFIELD, trance speaker, magnetic healer, will lecture and heal in Beloit and Whitswater, Wis., during April. Will answercalls to lecture. Address, Greenwich Village, Ms. MRS. MARY J. WILCOXAON will speak in Buffalo during April. Will answer calls to lecture during the coming year. General address, Hammonton, Atlantic Co., N. J.

J. MADISON ALLYN, trance and inspirational speaker, will lecture in Londonderry, Vt., April 8: in Woodstock, May 13, 20 and 27, and July 4, 8, 18 and 22. 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. Refers to Thomas Middleton, or to G. A. Bacon, box 205, Washington, D. C.

D. C.
O. P. KELLOGO Will address the friends of progress in Monroe Centre, Arhtsbula Co., O., April 8. Subject, Spiritualism and its Opponents. He will remain in Northern Ohio during the spring, and will answer calls to lecture. Address, East Trumbull, Ashtabula Co., O.

Miss Susin M. Johnson will speak in Haverhill during April. MRS. MARY M. Wood will speak in Charlestown, April 1 and 8; in Plymouth, April, 22 and 29. Address, 11 Dewey street, Worcester, Mass.

MRS. M. S. TOWNSEND will speak in Philadelphia, Pa. during April.

during April.

MRS. SARAH HELEN MATTHEWS will speak in Quincy, Mass., April 29, and during May, June and July. Address as above, in care of Cilin Rogers, Esq., or East Westmoreland, N. II.

E. S. Wheeler, inspirational speaker, will lecture in Chelsca, April 18: in Charlestown, April 22; in Foxboro', April 29: in Haverhill during May; in Lowell during June. Address this office. this office.

LEO Miller will speak in St. Louis, Mo., during April
Address as above, or 22 Market street, Chicago, 111.

A. B. Whiting will speak in Cincinnati, O., during April. M. HENRY HOUGHTON will lecture in Milford, Mass., April 15 and 22; in Taunton, April 29 and May 6 and 13; in Plymouth May 20 and 21. Will answer calls to lecture in any of the Eastern or Middie States the remainder of the year. Address

J. M. PREBLES Will speak in Memphis, Tenn., April 8. Address, box 1404, Cincinnati, O.

MRS. LAURA CUPPY will lecture in San Francisco, Cal., till

ALCHNDA WILHELM, M. D., inspirational speaker, will lec-ture in Quincy and Hannibal, Mo., during March; in Kansas during the summer; in Iowa during the fall. Address, care W. Brown, box 502, Quincy, Ill., until further notice.

Dr. W. K. Ripley will speak in North Wrentham during April; in Charlestown during May. Address, box 95, Fox-April; in C boro', Mass.

noro, plass. Mrs. Svsix A. Hutchinson will speak in Dodworth's Hall, New York, April 15; in Stafford, Conn., April 22 and 29; in Charlestown, Mass., during May. Address as above. MRS. E. M. WOLCOTT is engaged to speak half the time in Dauby, Vt. Will receive calls to speak in Vermont, New Hampshire, or New York. Address, Dauby, Vt. Mas. Susan E. Slight, tranco speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice. Address as above.

Nutress as above.

DR. L. K. Goonley, Vineland, N. J. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform ons for the Banner of Light, and sen poks. F. L. Wadsworth, Milwaukec, Wis.

MRS. LAURA DE FORCE GUSDON will receive calls to lec-ure during the month of April on the route from Boston to Julicy, Ill., via Burlalo, Clevenand and Chicago. Address at LaCrosse, Wis., till Blay 1st; after that time, Cache Creek, Jolorado Territory.

EUGENE M. HEST, trance medium, will answer calls to lec-ture in the northern and eastern part of New York State un-til June 1st. Address, Kingston, N. Y. DR. J. K. BAILEY will answer calls to lecture. Address, Quincy, Ill.

DR. H. E. EMERY is again in the field, and ready to receive calls to lecture in accessible places. Address, South Coven-CHABLES A. ANDREWS, trance speaker, Grand Rapids, Mich., care of Dr. George F. Tenn.

LORING MOODY, Malden, Mass.

HUDSON TUTTLE, Berlin Heights, O.
BENJAMIN TODD, normal speaker, care Banner of Light. MRs. A. P. BROWN, St. Johnsbury Centre, Vt. L. Judd Parder Address, care of Thomas Rathbun, box 1231, Buffalo, N. Y.

1231, Buffalo, N. Y.

DR. J. T. Anos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

J. S. LOVELAND will answer calls to lecture, and will pay especial attention to the establishment of Children's Lyceums.

Address, Banner of Light office, Boston. JUDGE A. G. W. CARPER, of Cincinnati, O., will answer alls to lecture on the Spiritual Philosophy.

Francis P. Tromas, M. D., will answer calls to lecture on Spiritualism. Address, Harmonia, Kansas. WARREN WOOLSON, trance speaker, Hastings, Orange Co., N. Y.

GEORGE A. PERROE, trance medium, Auburn, Me., will answer calls to speak upon the Sabbath, week-day evenings, and to attend funerals. DR. JAMES COOPER, Bellefontaine, Ohio. Will take sub-oriptions for the Banner of Light.

DR. G. W. MORRILL JE., trance and inspirational speaker, will answer calls to lecture and attend funerals. Address, 425 Washington street, Boston.

J. H. December 1, 1985. J. H. RANDALL, inspirational speakor, will answer calls to lecture on Shiritualism and Physical Manifestations. Address, Upper Lisie, Broome Co., N. Y.

MRS. ELIZABETH MARQUAYD having removed to the State of Missouri, will answer calls to lecture in the West. Persons wishing her services as a traine and normal lecturer will please address, Chamols, Osage Co., No.

please address, Chamois, Osage Co., No.

ELIJAH R. BWACRHAMER having removed to the State of
Bisanuri, will answer calls to lecture in the Wyrat on of
miny lafe, Spiritualism, and other kindred aubjects. Address,
Post-office, Chamois, Osage Co., Mo.

B. T. MUNN will lecture on Spiritualism anywhere in the
country within a reasonable distance. Address, Shancateles,
K. Y.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Ham-monton, N. J.

Mes. Anna M. L. Potts, M. D., lecturer. Address, Adrian.

Mic. Addie L. Ballov, inspirational speaker, Mankato. MRS. M. A. C. BROWN, West Brattleboro' Yt.

MIRS. LYDIA ANN PRAESALL, inspirational speaker, Disco. Mas. Enna F. Jay Bullenn's address is 32 Fifth street, New York.

J. H. W. Toolier, Potsdam, N. Y. MRS. SOPHIA L. CHAPPELL will answer calls to lecture. Address, Forestport, Oneida Co., N. Y., care of llorace Farley, Esq.

GRONGE F. KITTRIDGE Will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692. IRA H. Curtis speaks upon questions of government. Address, Hartford Conn.

dress, Hartiord Conn.

Mrs. Da. D. A. Gallion will answer calls to lecture, under spirit control, upon diseases and their causes, and other subjects. Address Dr. J. Gallion, Healing Institute, Keckuk, Iowa, Moses Hull, Milwaukee, Wis. MRS. H. T. STRARRS, Vincland, N. J.

MES. JENNETT J. CLARE, trance speaker, will answer calls, when properly made, to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair

MR. and Mns. H. M. Miller, Elmira, N. Y., care of Wm. B. Hatch. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich

MISS MARTHA L. BECKWITH, New Haven, care of George Beckwith MRS. FARNIE DAVIS SMITH, Milford, Mass.

MRS. SARAH M. THOMPSON, Inspirational speaker, 26 Bank street, Cleveland. O. J. L. POTTER, trance speaker, will make engagements through the West to speak where the friends may desire. Address; Cedar Falls, Jowa, box 170, until further notice. Mrs. C. M. Stows will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

G. W. Rice, trance speaking medium, will answer calls to ecture. Address, Brodhead, Green County, Wis. MISS B. C. PELTON, Woodstock, Vt. MRS. M. E. B. SAWYER will answer calls to lecture during October. Address for the present, Baldwinsville, Mass.

REV. JAMES FRANCIS can be addressed at Mankato, Minn., till May. ELIJAH WOODWOHTH, inspirational speaker, Leslie, Ing.

Mas. E. A. Bliss, Springfield, Mass. Miss Belle Scougall, inspirational speaker, Rockford, Ill DR. JAMES MORRISON, lecturer, McHenry, Ill. MRS. MARY A. MITCHELL WIll answer calls to lecture upon Spiritualism Sundays and week-day evenings in Western New York, Ohlo, Michigan and Indiana. Would like calls to lecture on the direct railroad routs to Chicago. Address without delay, Lockport, Niagara Co., N. Y.

MRS. ELIZA C. CLARK, inspirational speaker. Address care of this office.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 21 West street, Boston, Mass. W. F. Jamieson, inspirational speaker, Decatur, Mich. THOMAS COOK, Huntsville, Ind., will answer calls to lecture on organization.

J. WM. VAN NAMER, Brooklyn, N. Y. GEORGE W. ATWOOD will answer calls to lecture in the New England States. Address, Weymouth Landing, Mass. A. A. POND, inspirational speaker. Refers to Warren Chase. Address, North West, Williams Co., Ohio. ALBERT E. CARPENTER will answer calls to lecture Sun-days and week evenings, and also attend funerals. Address, Putnam. Conn.

Putnam, Conn.

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Miss Eliza Howe Fuller, trance speaker, will answer
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EMMA HARDINGE. Persons destring information of her whereabouts can obtain it by inquiry of Mrs. E. J. French, 8 Fourth avenue, New York: Those who have occasion to write to her can address letters to Mrs. Hardinge, care of Mrs. Gibert Wilkinson, 265 Cheetham Hill, Manchester, England,

MRS. MARY L. FRENCH, Inspirational and trunce medium, will answer calls to lecture or attend clicles. Free Circles Sunday and Wednesday evenings. Address, Ellery street, Washington Village, South Boston. Jos. J. Harlinger, M. D., Inspirational speaker, will answer calls to lecture in the West, Sundays and week ovenings, the coming winter. Address, 25 Court street, New Haven,

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A. P. Bowman, inspirational speaker, Richmond, Iowa. HENRY C. WRIGHT will answer calls to lecture. Address are of Bela Marsh, Boston. Lois WAISBROOKER can be addressed at Massillon, O., box

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