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SINGULAR REVELATIONS.

THE STORY OF DAVID ALLEN, THROUGH THE MEDIUMSHIP OF A. WILCOX.

[Concluded from our last.]

It is far from being unpleasant to travel from one part of the globe to another without any visible means of support, yet supplied at the proper time with everything needed; but it was necessary for me to be employed at certain times, in order to work out more successfully the plans which were laid before me in the memorable island of Ceylon. Whenever the power within forced me, to a certain extent, to action, opportunities were never lacking to favor any such design, and miraculously opportune indeed were the means by which they were carried out. It seemed to me at first very strange that the mysterious power to which I bent should have chosen its devotees among those benighted heathen, who apparently had no claim whatsoever upon it by any progression in the scale of human intelligence; but I was soon undeceived, by learning the full truth in regard to all nations of the globe.

I will explain it to you in as concise terms as possible-not, indeed, as I experienced it, for human language is not voluminous enough to trace upon the mind the plans and systems on which the welfare of nations depends. It seems that over every snot of the earth on which a certain tribe or nation dwells, a sort of spiritual atmosphere is hovering. This atmosphere must be partaken of; it cannot remain inactive; neither can it return to its origin, but it is attracted to the ignorant mind in the same manner that the waters of the deep are attracted by the heat of the sun; hence it is absorbed continually. This atmospliere contains the elements of progression, and, when partaken of, it sets the mind affoat upon the wide sea of intelligence, to navigate the unknown space of future discovery. Whenever the from me any description. Suffice it then to say mind partaking of this atmosphere is unconscious | that the long balance of my worldly career—leador unwilling, the very power which it conveys ing a useful life as far as trade or occupation were and which ultimately will be productive of so much good, exerts itself in such a manner as to indicate by its results the sterility of the possessor's mind, constituting what is called evil.

(as they are called,) known as the Alumm, or Soco, to which all the so-called High Priests or medicine men belong, who, in some way or other, have become aware of this fact, and by their superior intellect have monopolized the power contained in the spiritual atmosphere spoken of. This is the reason why in those savage tribes there is so much intelligence among the priesthood, and so much ignorance and so little vice among the laity. Among the more civilized of the mode of death, but simply because he power individually, the result of said power is not so pointed and visible as in the other case. Knowledge is more generally diffused, and, also, more generally misunderstood; hence there is more vice. Now my mission is to work upon by which they are surrounded are antagonistic the priesthood of the savage nations, in order to to whatever appertains to the world below. The unfasten the vast chambers of knowledge within themselves, and to let the laity partake of the same, under proper guidance, that, by their example, they may reclaim in course of time the benighted Christians; for that power spoken of will act in a more healthy manner when brought I found that metals and minerals are subject to in contact with the human mind through the certain results flowing from the mind of man. It agency of another human mind, than to fall into does not need the spade and pickaxe of the miner it without any agency at all. Nature teaches us that the grain will come to a higher state of cul- crystals receiving value only by the labor beture when the ground has been properly prepared, than when left to its own resources to sow and and minerals recognize within themselves, and reap itself; truly, it will not die out, for Nature is an ever-living principle in itself; how vas'ly more beneficial to mankind when properly trained in the nath of order and economy. Also, that power, when coming in contact with the human mind. multiplies itself, and just according to the mind of which it partakes in the first instance, its offspring shall be likened unto.

My mission among the more civilized nations is like a skillful general who calls in all the stragglers and draws in all the outposts, to beat a safe | a skillful hand for certain purposes, those chosen retreat, and in a firm, compact mass, a concentrated body, marches on afterwards, diffusing upon the workman's mind to such an extent, and knowledge with power-combining power with knowledge-not leaving it to a chance word to scatter abroad the germs of thought, nor like bread cast upon the waters that it may return to us some time in the future, but to compel that power to adapt itself to use now, and to cast followed up by the operator in all its bearings? A upon any individual possessed of it the desire to healthful law intervenes. The operator, elated remain within the fold. Not to use the power with- with his success, fondly hoping that he has disin as a means of gratifying some predominant covered the ne plus ultra, rushes out into the organ, but rather to modify all things by which | broad daylight to proclaim to the world his disgreater honor is obtained.

It would not have been very judicious, and it hardly is yet, to inform the public mind of the | impulses; and the metal itself, although for a afore mentioned power; but the time is fast approaching when man will learn that all things conceived or executed have their origin in heaven

though modified on earth.

Happy brotherhood indeed it will be when all men shall work toward the completion of that stupendous building, the rearing up of universal suffrage; when arts and sciences will flourish for the benefit of all; when commerce will be carried on through the agency of to-be-acquired knowledge-not money; when the produce of the Indies shall overspread the more desert plains of the west, receiving in return therefor accumulated knowledge of years of study and experience; when debts will be paid as faithfully as the echo returns the sound produced by a human voice; when the power of ruling, invested as it is now in a few, shall be done away with; when the fear of the law shall also have passed away, and the only stimulus to progression be the fear of being left be-

I now go to the northern climes to warn those

which have taken possession of the human mind, and to put a stop to all progression.

It is a singular fact that whatsoever happens seems to be compulsory—ushered in—drawn by some unseen power to some ultimate end. Now, as all power is given by God, therefore it must be good. But when married to the mind of man, it sometimes leads to destruction. It is like the powerful locomotive, driven by steam, carrying grain and cattle to feed the hungry; yet the same power which propels it on its errand of usefulness, will urge it on and on, even if a precipice is before it to dash it to destruction. And unless a skillful engineer makes the power obedient to his will, it would certainly be fatal to all the good intents and purposes of that company of men who sent the train to feed the hungry. In the same sense, the Deity may be charged with being the author of evil. He has given us full possession of powers and attributes wisely calculated for our benefit, but which, by perversion, may prove equally powerful in injuring us. It is necessary that it should be so. If the locomotive had not power to precipitate the train down an embankment, it could not have power to draw it from city to city. If fire had not the power of consuming our dwellings, it would not be able to serve the manifold purposes for which it is now used. Who is to blame for the evils of this world? Is it the Deity who gave us powers for our good? or is it he who, in the face of light and knowledge, persists in using or abusing the powers thus delegated, in trampling upon the rights of his fellow man or recklessly hurrying them on to destruction?

To give a continuous account of my labors would be tedious. I shall, therefore, refer to my spiritual diary, and touch upon such subjects as may be most instructive. The mode by which the mind may be separated from the body-act as a clairvoyant, and commune with celestial intelligences—is too well understood by you to require concerned, apparently, at least to the common observer, an ignorant sailor-was spent mostly in that condition which is said to have been experienced by the seers of old. Let me at this time There is an Order among the benighted heathen | correct the notion the old theologians have held concerning the "accursed" of earth, and which the Jews kept so well stored in the mind that until the present day it is not eradicated. The dying on a cross-being elevated between heaven and earth-was more symbolical than any other mode of execution of God's displeasure, the victim not being considered worthy to occupy either earth or heaven; whereas he who has been called the saviour of mankind was not accursed by reason lived in two worlds at once the celestial and terrestrial. He was accursed because he did not seem to belong to either, and was not comprehended by his own; and so all who are true mediums are treated by the world, for the very attributes very favors extended to a true medium will turn into curses; and yet all injuries, the moment they meet the object of scorn, fall like harmless mis siles to the ground.

In my explorations during my mediumisto state, to bring to the surface the hidden ore, or those stowed upon them afterwards, but said metals never fail to show by their motion upwards to the surface, the influence exerted upon them by the moral world. I have seen sometimes the work of the mechanic, unconscious of his aboutto-be-made discovery, give, as it were, a conscious jump at the prospect of liberation; for the metals themselves are conscious of the bars which hold them down and separate them from the higher intelligences, such as man. I say they are conscious; and often when set apart, or wrought by to be set loose become so strong that they operate so unite themselves with his own genius, as to permit him to identify himself momentarily with them, and to a certain extent know the adaptation yet hidden from common sight which they may be put to. But why is it that the discovery is not covery, breaking his sympathy with the metal, which would have endured if left alone to its own mement in rapport with the operator, must withdraw itself to its own dimensions when brought in contact with the operator's ambition, which may have hundreds and thousands of spheres of

Behold the operator of three score and ten, whose life has been spent among the hidden treasures of inventive genius. He, instead of blazoning forth to the world the magnificent results of his intense application, only partially inculcates in the mind of his fellowman, the results of his long life of labor, disclaiming all merit, and allowing his discoveries to remain in rapport with the material from which they have been made, thus enabling them to work and act without intrusion or interruption, and the world to partake of the results without disturbing harmonv.

It has been observed by a physician of old, that the costly metals should not think that their reputation arose from the scarcity in which they were found, but because an undiscovered somewho are making a good use of the spiritual power | thing was attached to their natures, which has of a fearful enemy who is attiving to get the up- given them the name of being noble and precious;

per hand, and trying to call in all the forces | and when gold, or silver, or platinum, or those | are all nervous patients eager for a touch of gold? | the development of his nature will be more suddiamonds whose lustre no darkness can dispel, as susceptible to the polish produced by friction, shall have, as it were, unbosomed themselves and revealed the hidden mysteries within, have told man the uses for which their were created, then it shall become plain to him that those very noble metals contain within themselves the germ of a generation of beings far outshining any conceived ideas promulgated even in the brightest spheres of celestial intelligence; and yet, after all, they have been baser metals, as baser metals will sometime become noble and precious.

Where is the doctrine that man only enjoys individuality? I am convinced that a low degree of individuality may be enjoyed, and that all things are at least conscious of self-existence. I say, therefore, dig gold and silver, as well as the noble products of the field-allow all things to enter an improved stage of action. Let everything come in contact with man, and thereby enter a higher sphere and give man an impetus to ascend higher.

All the dreamy visions of the most dreamy visionary have not given the remotest idea of the various changes which in time to come will prove beneficial reciprocally upon man and beast. The whole universe is bound together with such bonds of sympathy that it revolves with its own inherent strength. Let each one, then, exert himself for the good of others, for thereby he will himself be elevated. How little is the mission of man understood. Even his passions have been given to him not only to ennoble him, but as a link connecting him with the lower creation, which connection elevates the lower, and impels man still higher. All men should know the truth that man can only progress by means of the good done to those below him. How could the Almighty himself have progressed, if he had not created systems and globes without number. peopled with beings enjoying his bounties? It is good to progress, but it is better to take along also that which is below us.

It is an old Spanish proverb, "The richer in metals, the poorer in wealth." For the last six or eight thousand years, gold and silver, by their scarcity, as well as by their virtues, which no other metals possess, have been looked upon as a desideratum by which happiness could be enjoyed to its fullest extent; and who is going to approve of the saying that "gold is dross," when even the God of the Hebrews-the present God of the Christians-approved of the same by giving Solomon the choice of either wisdom or power or riches, to become the possessor thereof, voluntarily adding riches when wisdom was chosen? Then gold is not to be condemned for the abuse people make of it; and in my opinion, instead of being allowed to remain the agent by which traffic is carried on, it will become the medium or steppingstone by which greater spirituality will be attained. We have seen in times past that those precious metals were drawn either from conquered countries oppressed by the hand of a tyrant, or as tribute imposed on the inhabitants of once happy and comparatively speaking free and enlightened communities. The reason why gold and silver proved a bane in those times to the explorer, is because the means by which they were obtained, and the abuses for which they were expended, were of a character entirely the reverse from what the creator of said metals intended; and even now California and Australia. those new Eldorados of glittering discoveries, show with all the progress attained that the bringing to the surface of the superior metals, although not quite so disastrous to the explorer as in former times, still carries in its train the usual companions of poverty and its attendant vices. But progression certainly is noticed everywhere, and abuse must be suffered, until, like water, it

has found its proper level. My duty, as well as the proper duty of some others, has been to open between some adventurers and the bidden ore a line of communication or sympathy, by which the metal might be brought in contact with the civilized world. How far we have succeeded, the past and the present show, and also plainly indicate a revolution very auspicious in its character. True, the nations of the far east hold silver, as a white metal, in higher estimation than gold, on account of its bright polish; but sooner or later it will yield the palm the destinies of myriads of multitudes, and where tempts to humanize a portion of earth's inhabita mighty reaction, and show plainly that Deity resides everywhere. To suppose that man will remain on the globe in his present condition of physical wants, would be against all reason; and although the past six or eight thousand years have made but very little alteration in the physwhen men of the two periods will be so unlike each present man will be as different as night and

We know that various metals, such as iron copper, lead, and the like, have a powerful influence upon the various conditions of man, either externally or internally. If, then, those metals are set apart for uses which are clearly demonstrated, when the more precious metals are seemingly useless, the most inconsiderate mind must come to the conclusion that the use of play an important part upon the stage of action, lucre, by which it has been distinguished from the mirror herself, lest her very looks when death has different way from the ocean, will act by means sealed her doom should not be composed. Why of the metals upon man's finer sensibilities, that | even with those who have left the human form

Theology will tell you it is the grasping after baubles, and through a corrupt education. I will not deny that it is such; but under this troublesome crust of corruption is hidden the secret motive power by which the creature is impelled to satisfy a longing desire, and if instead of adorning the body to please the eye, the essence of it was taken inwardly, or applied externally, it would have the effect of invigorating the system, and even creating new lungs.

In my extensive wanderings throughout this vast globe, I have discovered in all the motives of men, corrupt as they may be, a secret spring of action, which is good, if not covered up by wouldbe-wise priestcraft, and the superstitious notions of the age; for the creature itself will seek for its own remedy, but sometimes misses the application of the same by not understanding the motives of its desires. How peremptory then is the order, "man, know thyself," and at the same time how worthy of obedience. There are various metals hidden in the bowels of the earth, a combination of which will produce again a superior one; and how many abuses will flow for thousands of years to come, but all tend surely to ameliorate the condition of the human being and raise him in the scale of humanity.

When gold and precious stones shall have been partaken of by the human system, and again rendered back to earth, they will enter the vegetable kingdom, which in its turn will show the glorious results of the one grand motive of Deity, BEPRO-DUCTION BY ABSORPTION. Hence, what is life? When the nations of the east shall have scaled the level on which the western nations are placed; when they shall have met on common ground; when the spirit of baneful self-eminence, selfimportance, so distasteful to every refined human mind, as it is now promulgated under the banners of the cross, shall be done away with, a perfect tornado of knowledge, tressured up in the musty records of which priestcraft retains the key, will burst upon the astonished world. The period has been foreshadowed in the Bible pictures of a last judgment day, when the grave shall give up its dead, the sea its victims, and all shall render up their stewardship and make the judge acquainted with their deeds; when no one shall escape the fist of true justice, and all will bow down to the righteous mandate; when every word spoken, every thought conceived, shall be laid bare. For what purpose? Merely to cry halleluish to the Lamb forever, or for the discoveries of the past? All the scientific results or investigations, all the myriads of models for steam engines, fire engines, sewing machines, all inventions used now for the destruction of human life, and all and everything must be discussed then and there; and surely, if discussed at all, it must be for the good of coming generations, and not for the mere gratification of revenge by making some participants of eternal | the efforts of man to civilize the savage. bliss and others of eternal misery.

Oh, accept my theory that whatsoever is created is for the good of man; and although seemingly evil by a non-conformity to its original intent, is yet to be used in its turn as a means to spiritualize man and prove a steppingstone to a higher worth.

Wherever in civilized countries I bent my steps,

I found the following results regarding the accu-

mulation of the precious metals: The miser, as

he is called does not enjoy hanniness. The sphere which he creates around himself is so much in opposition to so many others, that, gradually narrowing its limits, his life is extinguished like a taper in the midst of plenty. In this, as well as similar countries, the costly metals change hands more rapidly than among the less civilized communities, seemingly causing a certain friction, the object of which is to bring man under their influence more equally, that all may enjoy the benefits of earth's produce; and when man, acting against the intent of the Creator, seeks to frustrate the designs of Deity by withholding the material from the daily intercourse of his brother

man, punishment is sure to follow. I have asked the priesthood of barbaric countries why such results as the foregoing are not observable among them, and the following is the answer of those oracles, who are looked upon by Christian missionaries as idolatrous, yet among whom is a knowledge of the whole world and the hidden powers of Nature, which could not have been acquired save through human instruction-which to the yellow atom, when a change will come over they have not—or from the source to which the Christians themselves owe their knowledge-holy the gospel and civilization have failed in their at- inspiration. They say: We must, as much as lies in our power, possess the gold and silver ants, the so-called filthy lucro will bring to pass and the precious stones drawn from the more civilized countries, the surplus which is constantly accumulating through the recent discoveries. By doing this we are centralizing a fertilizing nower, which in aftertimes, when the cupidity of man shall have ceased to exist, will prove a benefit upon the mental soil, and cultivate the ical appearance of man, still the time is coming finer sensibilities of Nature, the same as the land and the fruit are ennobled by a constant mixture other as to be hardly recognized; when the past and of refuse from higher and constantly growing beings. The sea, to a certain extent, absorbs the product of commerce; the waters become impregnated, and are drawn up by the light of day and distributed like a gentle rain over those parts of the globe where civilization is most predominant: for the less fortunate portion of mankind do not enjoy those powers of Nature, the benefits arising from which make man partake nolens volens of the very essence of the metals which were once considered totally lost; thereby ennobling body gold has not been understood; and it yet will and soul to such an extent that, in comparison with the less favored portion of earth's inhabitand be redeemed from the appellation of filthy ants, they will be as light is to darkness. But as the sea has received a check by those very same thing that seemeth good unto us. But less vanity more useful metals. It is anti-scorbutic in its geniuses which it has created, in teaching man tendency, and hence it should be used in scrofula. by his superior abilities to counteract devouring Why is the poor miserable victim of consumption elements, gold and silver are more than ever so eagre to adorn herself with ornaments? Yea, pouring into those countries where darkness the last glimmering spark of life is made use of to seems to dwell, which in their turn, but in a far

den and more refined. Nature uses a variety of causes or means to

develop its resources. Some causes, like the sea for instance, are of an indifferent nature; other causes again are of an intelligent cast; but if the results of causes of an unintelligent nature are so great, so magnificent, so universal, so truly ennobling, making man like unto God, how much greater must be the results when the cause, instead of being the sea, shall be the human intellect! The countries of the north are pouring a steady stream of metals into the forever hungry maw of the tropical caldronic receptacle; but far be it from me to suppose that it has no bottom. Yes, the time will come when it will be filed to its utmost limits. And when the north shall have learned to do away with the agent of traffic -gold-and commerce shall have been instituted upon its true basis, then those millions and even billions of precious materials accumulated in the east, no longer of use in commercial channels, will find their vent in some other outlet, and by their very quantity will be universally beneficial to all earth's inhabitants. Like unto lead, out of which a color is made by a process called fermentation of heating, so shall the more precious metals be used to give unto the agriculturist the power to produce fruits, and prepare the ground for them in such a manner as to govern the powers of the atmosphere, by which any sudden motions, such as tornadoes or the congealing of water, making destructive hail, shall be avoided, and the powers of the air will be kept in a happy equilibrium with the powers of the earth. And this the sages of the east know; hence they smile upon the puny efforts of Christian missionaries, and laugh at the idea of the proposed contempt for gold, whereas gold is the medium by means of which the missionaries are sent, and for which they risk their lives.

Oh remember the weight of oppression which rests upon the darker portion of our fellow men. It is like unto the friendly offices of a child, which, having caught a sweet warbier, a "flower of the atmosphere," struck by its beautiful plumage, hugs it close to his bosom to make it know that he feels a tenderness and affection for it, yet choking or crushing it in the attempt. I say those very priests know by their superior clairvoyant condition that all things are revolving around a certain centre, and that each must become developed by its neighborly contact in course of time, one producing another, and every effort put forth by pigmy man to arrest the stream of time is like the faint and dying breath of expiring humanity protesting against the fate called death.

The light dust floating in the air and falling on a large waterwheel, to be washed off with each revolution, may retard its motion, but the degree of retention is too minute to be calculated; so are Having made the circuit of the temperate zone,

I returned to the island of Ceylon, after an absence of ten years, to give an account of my labors, and to be supplied with fresh orders concerning my future course. It was a lovely night, and after leaving the vessel which had brought me there, I walked over the pebbly beach to the forest. Upon giving the preconcerted signal, I found myself surrounded by several sentinels, who conducted me by easy stages to the famous cave. The great conclave had again assembled, and all were eager to hear the story confirmed by my own lips which they had read during my absence on the ever-faithful surface of the stouy throne. The cave was illuminated with unusual magnificence that evening, and voices whispering audibly in unknown tongues, seemed to give their

approval. My recitation was as follows: Venerable priesthood, after leaving this hospitable shore, according to the mandate of the oracle, I confined myself for ten years, lacking a few days, to that part of the globe called the temperate zone, traveling over its length and breadth, visiting the palace as well as the hovel. I followed that mysterious impulse whenever felt. I have succeeded beyond the most sanguine expectations. I have established a chain of communication from individual to individual, by which instantaneously messages can be carried along the line, and from thence to this place, so that every moment you can become acquainted with the acts transpiring in those portions of the earth visited by me. Each individual recognized by me as a medium for higher intelligences has received, according to the larger or smaller development of his abilitles, ample orders, and a thorough insight into the work to be accomplished. As in all other things, excesses will take place, and like the sparks falling. from a shooting meteor, many there are whoselight will disappear; but the balance will be bright. and purified for that mystic circle which can neverbe broken. We stand now as a firm band of brothers, bound together by the mystic tie of fature welfare, the silent watchers of man's destiny,. watchers on the walls of the true Zion, ready togive the alarm, to avert the danger, and capableof transmitting to our progeny, (if so-called deathinterferes,) duties yet to be performed. Each of us comprehend the necessity of remaining uuknown as the authors of great discoveries, which has become necessary lest our vanity might bo fed, and self-aggrandizement be our motive. We have taken advantage of the floating power of the spiritual atmosphere to introduce on this globesuch improvements in science and the arts as will be fit companions to the higher man; and ever since our circle was completed, rays have been radiating from that great centre in those very places, giving unto us a power almost supernatural, by which, at wish, we can command anymight take possession of the minds of the recipients of our favors, and they themselves would fain be looked upon as the authors and originators of certain improvements and startling discoveries, we have partly informed them of the grand secret called communion with higher powers, and

and inhabit a higher sphere. That we have often failed and been disappointed in our calculations, this silent marble bath shown you; no doubt; but know also that those who depended on their own power, that have received through our instrumentality the gifts by which they became known among men, boasting of their own superiority and disowning the source called spirituality, have invariably disappeared from the theatre of action in an ignoble manner, and their very offspring have been like the most ignorant beings of the earth. Let this be a sign to the world, that whenever fame has been darkened on a sudden, that whenever the flower has been cut down to-day in a place not known to morrow, itself has been its own destroyer. We have also been preparing ourselves to centre man's mind upon that glorious point yet to be reached, the amalgamation of metals and precious stones, in order to obtain that elixir of life, the philosopher's stone, which has been the ne plus ultra of foolish investigators of . by gone days. But we have not yet been able to do much in this respect for two reasons: first, that man has not been sufficiently developed, and is tod selfish to render unto his neighbor any services without remuneration; and secondly, because the amalgamation of the vegetable kingdom leaves yet a great deal to be wished for. But when the fruits of the earth shall have reached the climax of perfection, when the genius of the husbandman shall have drained the almost exhaustless re-sources of the earth's soil, then to obtain superior articles still, the attention must be drawn to those metals which, passing in their turn through the vegetable kingdom, will enter the physical system of man. Then the seeds of knowledge regarding those metals sown by us now, will bear an abundant harvest, and the bone of contention. the cause of war, of murder and bloodshed, of theft and lust, and all the evils to which man seems to cling, shall be turned into plowshares, pruning-hooks and scythes, to cultivate and cut down the golden grain, and become a useful tool in the hands of man."

All at once a terrific explosion was heard in the cave, and the light, which had lit up its furthermost recesses, suddenly went out, leaving us in impenetrable darkness. When again the face of the throne appeared, there was visible on it, in

flery letters:
"Why is it that man clings to evil? Nature teaches that attraction and repulsion are governed by laws as indestructible as Deity himself. The clinging unto evil is but the result of the attraction of a divinity within, which virtue is eternally the same, surrounded by whatever circumstances it

The oracle here ceased displaying its language of fire. I addressed myself to the gathered throng to inquire into the cause of the phenomenon dis-played, and the High Priest answered me: "Man of the favored white race, when meeting

here in soleun conclave, never question; but if any question relating to the subject before us oc-curs to thy mind, breathe it only silently to thyself, and the oracle will give thee an answer.' The first query then uppermost in my mind, which, like many subsequent questions, was answered in the same manner, by letters of fire upon the stone's surface, was, Why such an obscure nook as the Island of Ceylon should have been chosen as the theatre for the execution of mes-sages of heavenly import and important results to

e whole human race? The oracle answered:
"The germ of all that is good and excellent, whether belonging to the vegetable or animal kingdoms, originated in this mighty Eastern Empire. Desoid us it may be of mineral riches, it has enough to counterbalance whatever may be looked upon as a defect, not because the priesthood in this wide domain have superior knowledge, but because they are the treasurers of the vast re of Deity's store-house, destined to deal out the seeds or germs of future greatness; for the superiority of the white population does not consist in originating, but in developing the germs thus placed under their fostering care."

I asked why it was that the priesthood seemed to be so well informed in regard to the spiritual movements about to take place and revolutionize the world in its length and breadth. It was answered that by their coming in contact with those germs of wisdom and knowledge, however little developed, they came under the influence of the sphere from which that knowledge was obtained and hence were participants to a certain extent, but their mental imbecility proved them unequal to the task for which the white race were set

"When and how will the results consequent upon the development of said germs have any effect upon those millions of beings yet remaining in a state of almost total darkness?"

Answer: "By returning to the east, with interest, what she has given to the west; by the amalgamation of mind with mind, and the adoption of gamation of mind with mind, and the adoption of a universal platform upon which all nations will meet, when the matter of skin and color will be eclipsed by the grand equilibrium of developed mind. Then shall we have obtained the result of

Suddenly the cavern was flooded with a nebulous matter of a rosy tint. Beings very small in-deed, but of an inconceivable number, of all possible shapes and forms, filled every nook and cor-ner. Some were akin in shape to human beings others again were like animals, whereas the veg-etable kingdom was not represented at all. No happiness seemed to be enjoyed by any of them, yet it appeared as if each individual being was shining with a glory peculiar to itself. A degree of perfectness or superiority seemed to have been attained by them, yet in all they lacked harmony, for they were moving and thronging through the gavern without any concert of settler and us defended. cavern without any concert of action, and no defi-nite object seemed to have been their aim. Neither did their glory augment or diminish; and alther the their giory augment of diminish; and at-though conscious of each other's presence, socia-bility, that great artery through which sympathy courses like blood through the human veins, and makes the universal heart of manhood beat, seemed to be entirely lacking. Astonished at the novel sight, we all involuntarily wished for an explanation. The universal wish had such an effect upon the oracle that it answered with intense

"These are beings waiting to be incorporated into the human mind divine, by which they may become individualized. They are the offspring of so-called fickle chance, germs thrown here and there by whirlwinds of man's disobedience to the mandates of his creator. Some are the offspring of man's cultivated thoughts, thrown aside as useless, either by a subsequent superior thought, or drawn away, as man often is, from the realities of creation to the less useful phantom-creations of his diseased brain; some are the fruit of misconception; some, again, the result of longing desires, but all alike in this respect carrying away with themselves narts of man's peculiarities. Nothing is lost in Deity's domains, and instead of being allowed to roam forever through the vast depths of ethereal space, they are kept in readiness to become a human being the moment their counterpart is found, either of evil or of good design, by which union they receive that living principle of high degree called man, that enters a fec-tus with the seventh month's maturity. This is not opening the door for evil; for if the evil genius of man is productive of such grand results as we see now, who can divine the superiority over all things in creation which will be the result when the offspring of man's mind and physical body will all be pure and holy, and no thought conceived save for and with the purpose of creating an offspring superior to itself, and fit, in turn, to produce a different race of men."

The vision vanished, leaving us all more or less

affected. Upon reviewing my past life it seemed as though the atmosphere around me was thronged with the mental and physical offspring of my own misdeeds; and although the thought was con soling that they would in the end tend to amelio-rate the condition of mankind. I felt grieved that my actions had not been of that high stamp by which greater results could have been obtained. Is it therefore strange that I understood my mission for the coming ten years to be to make men acquainted with the responsibility resting upon their shoulders? They should not be blamed for what they are, and yet be blamed for what their offspring shall te. There is then a power attainable by all, the sway of which will overcome all. obstacles, a resting place on which to set a lever whereby not alone this earth but the whole uni-verse can be moved.

· verse can be moved.
· Once more I wandered forth upon the globe, the path of duty plainly marked out. Although it may look as if I were an ayanging angely carry-

result. From time immemorial, whenever treasure has been gathered together, casualties would happen, and Mother Earth again claim her property; after which agriculture rendered back to man that which was once lost to him. Absorbed in the human system, and becoming humanized, it became an ascending matter, and one of the man to court the approbation of mankind.

THE PARTY

A band of brothers, known to each other men-tally as well as physically, are stationed to watch over the progress of universal manhood. The baser passions of man are taken hold of and stimsuch as avarice, which sends bullion in stanch built clippers across the deep, because lack of confidence has destroyed the credit of nations. However stanch they are built, the principle in man to excel in speed often proves their destruction, and earth again receives her coveted treasure. And even when they succeed in reaching the place of destination, the bullion is again sent by ship-loads from Albion's shores to pay her warriors in distant lands, where warlike passions have been instigated by her own busy efforts—for all the passions of man are but millstones to crush the ore. All commotions, whether between planets or in the atmosphere of this globe, which upset the peace of nations, or desolate the fireside, or deprive the farmer of his coveted .crop, are means by which a greater or lesser degree of eminence is urned un into a deep furrow, by the mighty plow-

share of Delty's propelling power.
Of late the most distant nations have commingled. The ley barriers of the north have been pierced, and the inmost recesses of uncivilized territories have been visited, and a mighty pur-pose is apparent, which draws man on, and to what? Just look with me from an elevated stand-point at the universal commotion of the world's sapect, and see what has become of the avowed purpose of man of obtaining riches. When earth seems to be covered with the precious dust, and when all the precious metals shall have been cast upon it, like oil on troubled waters; when all min-eral products and metallic substances shall have been absorbed and the purposes of obtaining them shall have been fulfilled, a nobler strife will then commence-for superlority in mental acquire-

Here and there we have sown the seed of commotion. Sometimes events prove favorable, like unto the sun of spring, to ripen them to early maturity. Other places are yet like the north and south poles, encased in impenetrable ice; but the sun which proceeds from Delty, with her warming rays will ultimately melt the eternal snows, and the germ will ripen. All the occur-rences of the present day may be fitly likened unto the opening of a variety of blossoms in this climate, showing their beauty and glory unexpeciedly some morning to the gaze of the beholder; for some nations will at once, like a volcano, explode in the centre, throwing out their evil passions, which, attracting those of the neighbor-ing states, are immediately brought in contact, and like a circle of commotion from a silent lake, are bound to reach the very extremities of their existence.

The world is fast approaching the end of its present era. There never was a time like this. Formerly wars were carried on inventions were produced, tornadoes took place, failures occurred, but all and everything only in certain parts of civilized communities; but now from the centre to the circumference, from the barren, loy plains of the north, the hottom of fathomless ocean (via the cable), and the unknown regions of atmospheric space, everywhere man is trying to ascend from the plane he occupies, although ignoring the cause of the ascension, which is neither more nor less than the commotion of the evil passions.

This, then, was our work. Secret was our mission; for if understood at that time, obstacles almost insurmountable would have interfered. When man shall have risen to that eminence to which he is destined, we shall then appear not as the black demons we should now if we were known, but as the bright heralds of and the pro-pelling angels to a rich and beautiful existence, where man will reach the eminent degree of true manhood.

There are two classes of beings which may be styled the teachers of man. One class is cognizant of its destiny, whereas the other is unconscious, but both effectual in their attempts over the world, and life, and light, and knowledge. I will speak first of the former class. They have been instructed by me; and the word went like lightning from one end of the world to the other that they were to be the forerunners of blessings the magnitude of which could not be comprehended. They are to be found in every town yea, even some obscure hamlet may contain the innate genius, and although comprehending the importance of their mission, the organ of appro-bativeness is not predominant in their organiza-You may like lights shining in the darkness; not doing the work themselves, but dropping hints like seeds by the way, which the industrious bird picks up, and the consequences of which are neither more nor less than a great reformation, and revolutions in the economy of human society and in the arts and sciences. Some of them will drop a suggestion to the mechanic, which when acted upon prove beneficial and probably mighty in its results; whereas again, some of them will men-tion it in so una suming a manner to the philosopher, or statesman, or man of science, as to leave the impression that it has been the product of the receiver's own brain. They may be seen at steamboat landings, suggesting an easier mode of litting heavy weights; or in the schoolhouse in the form of a boy starting a new principle by which arithmetic may become less difficult of execution, and make a teacher feel elated when laying before the school committee his method of instruction; or to a farmer, felling his trees, or sow-ing his grain; or to a slave, whetting his already acquired keenness to break his fetters; or whispering in the ears of kings and tyrants some new mothod of oppressing the poor subject, who may listen, in his turn, to free himself the sooner from bondage. But not only among the human classes but also in those belonging to that part of crea tion less endowed with intellect, called the brute and even the unconscious animalculm inhabiting for a time the putrifying cheese, or other particles appropriate to their existence, they are also to be

This is God's providence; and when you meet among your species with a being who delights in dropping hints to ameliorate the condition of his fellow mortals, speak upon that subject to him, and see how he will evade you and draw back and disappear. They are like thieves in the night -loving secresy, but when found out they will

feel as if they had done wrong.

The other class are those human beings unconscious of their mission, who presume their inven-tions to be the creation of their own brains. They seem to stand alone in their greatness. Sociability is not a part of their unture; and although slightly partaking of hints dropped by others, they are careful to let it be understood that they are not in want of any instruction. They, in their own opinion, occupy an eminence, a pinnacle only large enough to hold them alone. The inventions which their genius proclaims to the world, fall like rain upon a thirsty soil; but inapproachable as they are, occupying such an eminent action for about the middle of the level. nent position, far above the region of the clouds the spray does not reach them, falls below them and they perish of drouth, and in their death throes complain of the ingratitude of man in not recompensing them according to their deserts; forgetting that they kept themselves away from sphere in which recompenses are showered like the early and the later rains.

Both these classes, which a careful observer of human affairs would not have falled to detect, are inspired and conducted by spirits who, by reason of the poculiar organization of the human frame, have chosen them as mediums for their purposes but mark you, however pure the source may be from whence those instructions flow, they cannot change the channel which conducts them to the human reservoir of mind. Neither does the spirit human reservoir of mind. Neither does the spirit pay any particular attention to the so-called moral condition of the individual, but rather to his adaptedness to the execution of the work. Yet it follows again that the moral nature of a spirit will reflect itself in the individual to be used, and give a fair insight into the world called the "hereafter," where spirits dwell, and convince one of the grand fact that morality is one thing and progression another.

My mission to instruct others in the work at hand did not allow me to pay any attention what-seever to the moral fitness of an individual, but rather to the qualities he possessed to promulgate received blessings. 'Is not a carnation flower of these without small?" Yet is it not a perfect medium to taste.'

ing with me a devastating award and a torch of represent the color of carnation hue? And lest

intelligence. All actions and motives of man-kind, however sublime or absurd, bear with them in their onward course particles of precious dust, which will wander far and wide, and will scatter abroad the germs of improvement even amid the vegetable kingdom. They are like blossoms or flowers, constituted by an all-wise creator to be driven hither and thither by the air, provided with wings and other appurfenances for carrying them through the atmosphere to deposit their seed, on account of the scarcity of human help to do it. And so is the whole creation, as a vast body, going forward, upheld by spiritual beings, or the efforts of the same, never to cease in their onward course, but to flow on forever in the vast measureless space of eternal progression.

When the time of my pilgrimage was over when I had awakened harmonious sounds in the when I had awakened harmonious sounds in the breasts of those natural mediums constituted to hecome the leading geniuses of this age's progression, with what a heartfelt pleasure did I render up my body to the ocean's wave, which, in my estimation, is the fit burial place of physical man. The poet says, "The blue waves of the mighty deep are covering my remains." Remains! What are remains? Search earth and sky, search according to the most of the most of the says of the most of the most of the says of the everywhere, and tell me, mortal, where remains can be seen! What are remains, in an abstract sense, but useless things, fit for nothing but to be remains? Where are they seen? Nay; they remains? Where are they seem? May; they mingle with the waves, and carry back to distant places the germ which in its turn will form again the shape of that which is called human. A higher type of manhood, then, will be its future part; and I, when wandering through the glorious halls of Delty's possessions, shall watch with care that which bards call remains, but I call progression. Farewell, my friend. We must part, to meet

Farewell, my friend. We must part, to meet elsewhere, if possible. Be it your lot to see that germ of which you are yourself composed occupying its true position in Deity's province, and watch over it with tender care, lest defect may enter and corrupt it. Your time is short for all the work you have to do. Three score and ten may seem too long for a fool's appreciation; but be wise; abuse it not. Your time is not your own; the future claims it, and you must render up the property of God.

Once more farewell, but not forever. The moon's pale beams may be the image of the mind as far as peace and happiness may be your part, but oh, forget not that strife is only mercy to the heart, and ill is only ill to those who are ill themselves: it is good to those who dread it not, and use it as a stimulant. Like drugs and weeds and strong liquor, it also has its use; for God made everything for use, and not for abuse.

Written for the Banner of Light.

"IT DOES MOVE."

BY JOHN WILLIAM DAY.

Oh ye who watch the morning light, By faith, through frowning centuries glow-Ye warders on the stormy height Where Truth's eternal whirlwinds blow-Earth's history, like a warrior's breast, Clov'n with the strokes upon ye laid, Bears onward to its final rest The cicatrix of storm and shade!

The tyrant's arm in vengeance mailed, The swift scythed-charlot speeding fast, The sabre's gory stroke, hath failed To crush ye in the dark'ling past! Though fields be heaped with freedom's dead, And stakes gleam red in martyr pain, On lands obscure God's rays are shed-Ye rise to guardian life again!

• * The spirit moves-from age to age Still brighter streams the conquering sign; The bigot's power, the hireling's rage, Check not the dayspring's march divine! As hours their tireless orbit roll, And night and day to earth are given A change diurnal waits the soul-

The night of life—the dawn of heaven!

It calls-the voice Eternal calls! Our souls, 'mid shadows cold and dim, Gaze on the far horizon walls And lift a trembling cry to Him. One day we'll see the noontide rays, Whose splendor streaked our morning sky, Where Truth's unlifted standards blaze. And glory crowns a world on high! Boston, May, 1867.

A PRAYER FOR ALL SINNERS.

BY A. B. CHILD.

May all the people learn to bless them. May all the angels and all the spirits bless them. May the firmament and the stars bless them. May the morning and the evening, the fire and the frost, the heat and the cold, bless them.

May the showers and the dews, the lightnings nd the clouds, bless them. 'May the night and the day, the light and the darkness, bless them. May the storms and hail, the snow and ice, bless hem.

May the winter and the summer, the flowers and the fruits, all the trees and all the leaves, bless them.

May the mountains and the hills, the valleys and the running brooks, bless them. May all the seasons, the earth and all that is

herein, bless them. May the rocks, the stones, the sandy places. bless them.

May the fertile fields, the generous harvest and all the green things, bless them. May the fishes, the fowls, the beasts, the birds. and everything that lives and breathes, bless

them.

May the lowing herds, the grazing flocks, bless hem. May all that has life and all that sleeps in death,

bless them. May the water, the earth, the air and the unseen pirit of all things, bless them.

May the winds of God be the messengers of his blessings, and also the sunlight and the moonlight. And may they all be thankful, humble, holy.

BOSTON COMPLIMENTED.—Col. Fitzgerald, of the Philadelphia Item, who recently passed a few days in this city, thus speaks of Boston:

"Occasionally, even in Philadelphia, I hear people sneer at Boston; but the queer town can afford to let the ill-natured sneer. Massachusetts is the best educated State in the Union, and with all her peculiarities, she is the most liberal. Het schools are elaborately and thoroughly complete, compared with those in other cities; and her school instructors are models. I am not guessing at this—I know it. I have gone through the schools and have observed them carefully. Six years have passed since I last visited Boston. not time to describe the improvements which have taken place since then. In the southern quarter of the town-far below the Common-new streets have been opened, and hundreds of magnificent dwellings erocted. Two or three of these streets rival the Fifth avenue, New York, or anything you have in Philadelphia. In the business part of the town—wholesale—the changes for the better are quite as remarkable. For elegance, durability, convenience, these stores are unsurpassed. Neither Chestnut street, nor Broadway, nor Bab timore street, have anything superior to several of these grand monuments of industry and good

Children's Department.

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 39, Station D. New York City!

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

[Original.] BOUQUETS OF FLOWERS.

Anemone, or Wind Flower.

Any one who has not been surprised by coming uddenly upon these delicate, ethereal flowers, that fold their cups with a tender grace, and open them with a half timid look of hope, has yet a great pleasure awaiting him. There are no flowers that seem to say more distinctly, "We are the sign of God, set in humble places; read here some sweet words of the beautiful gospel of love."

This little flower may be found early in May on the knolls in meadows, or in woods that are not too heavily shaded. If a gentle wind is blowing, you will see the flower half open as if drinking in the vigor of the breeze. But if it is warm, and the air is still, the flowers look like little pink and white globes. The netals fall readily, or as the botanist would say, they are caducous; and they look like flakes of snow scattered on the meadow.

One of these May days I found one solltary lower, but in my heart I saw thousands-for the flowers I loved so when a child were all before me, and the green mendow down by the little pond was blossoming as years ago.

I remember distinctly the first time I knew this flower to be the one of which poets had sung and the story of Venus and Adonis had celebrated. I remember even the spot where I stood, just as I remember places where I first met some one I love. "A thing of beauty is a joy forever," said the tender poet Keats, and surely there is one joy that forever remains—the finding of the lovely wild flowers, and learning their history.

This little flower has quite a royal history, hav ing had its birth, according to the mythology of the Greeks, by the will of Venus. It interests us to know all these stories of the olden time, for they have all some hidden and beautiful meaning.

Venus was the goddess of love, and her son Cupid was the god who with his quiver of arrows wounded all the hearts that have ever known what it is to love.

As Venus played with Cupid, one of his arrows accidentally wounded her. She pushed him away from her, but it was to no purpose; the wound had effect as if the arrow had been intentionally sent. And Venus loved Adonis. He was a beautiful and brave youth, and Venus even left her loved haunts in the Elysian fields, that she might be near him.

She had heretofore thought most of her beauty of person, and cultivated her charms while reclining in the shade; but now she dressed herself like a huntress, and went out for a chase with her dogs, being careful not to be injured by the flercer animals. She charged Adonis to be careful, also, but he was a courageous youth, and full of daring deeds.

Venus rode through the air in a lovely charlot, drawn by snow-white swans. With this equipage she visited earth and heaven as she pleased. She left Adonis with many warnings of love, but she liad not proceeded far on her journey, not even as far as Cyprus, when through the air she heard the death-groans of her beloved Adonis. He had been wounded by a wild boar.

As she came near the place where his body lay her heart trembled with grief. She alighted from her charlot, and bending over the lifeless form of the heartiful youth, she heat her breast and tore her hair. "Oh cruel Fates," she said, "why do you bring me this woe? Yet I will not yield to you. I will make a lasting memorial of the heauty and manliness of my love. Each year there shall appear the sign of it on the earth. I will cause your blood to be changed into one of the loveliest flowers that the earth has ever known."

In an hour's time there sprang up the frail, beautiful anemone, so called from Anemos, the wind, which has such power over its delicate petals, and on whose white surface red stripes appear, signifying the sorrow through which it was born.

This story, as you well know, has no reality except in the minds of the aucient Greeks. Wishing to account for the coming to earth of its beauty and grace, they built up an imaginary kingdom, and gave to its inhabitants the power to create flowers and fruit and all useful and beautiful things.

Two thousand years ago these stories were taught to children as a part of their religion, and they have come down to us as fables of the past. But there is a meaning to this fable, which no doubt the poetic Greeks found, as well as we at this day.

As Apollo turned his sorrow to a joy to the earth, and caused the hyacinth to bloom, so Venus made beauty arise from the midst of her grief. Instead of clothing herself in darkness, and gathering clouds and storms about her, she brought a blessing to the world, and with unselfish thought made the spring beautiful with a fresh bloom.

How beautiful is this truth that from unselfish sorrow always springs up some lasting good. As you gather in lonely places this sweet, frail flower, will not the story that the ancient Greeks wrote on its petals seem full of meaning to you?

[Original.] THOMAS MILLER.

This is the name of an English writer whose works have been greatly admired. He is pronounced to be the next best writer on rural matters to William and Mary Howitt. His life proves how it is possible to struggle through adversity, and in the midst of poverty to delight the world with bright, fresh thoughts.

He was born on the borders of Sherwood Forest, which Robin Hood and his men have made forever famous. He loved to wander in the green lanes and forests, to gather the flowers, and catch the changing beauty of the clouds, and trace the lights and shadows that make the world ever a changing panorama of beauty.

His station in life was very humble, and he learned the trade of basket-making, and by this occupation he was able to earn a scanty living. He married early, and brought upon himself many joys and many cares. But as it was so hard to make his baskets feed his little ones, he thought he would publish some poems and sketches that he had amused himself in writing, But from this experiment he gained nothing.

He thought that if he could go to London he could at least gain a little of the blessing that he fancied must yet be his. So thither he went, leaving his family behind, where they could live with less expense than in the great city. He or less expense than in the great city. He alighted from the stage coach with seven shillings sixpence in his pocket. This was destined to be a greater trensure than he was to win for a time, for he found himself a stranger and uncared for from its hiding place? could at least gain a little of the blessing that he

No helping hand was given to him, and so in order to live he took to basket making again. He worked industriously at this occupation for

some time, but he could not help writing: it was his recreation. In the midst of the bustling aclivity of the city, and within the poor streets and homes that he was obliged to haunt, there aroseithe fresh, beautiful pictures of the country. These he reproduced with his pen, and gave in sketches and poems some of these wood paintings to the periodicals.

At last the editor of the Friendship's Offering sought him out, recognizing the talent of the poor basket-maker. It was with great difficulty that Mr. Harrison found him, and he was at his work bending osiers, in a humble apartment, in a humble street. He engaged Miller to write a poem for the

forthcoming volume of the Offering; but alas for the author, he had the pictures all ready to transfer to paper, but he had no paper, or pen and ink, and he was too poor to buy any. Yet he was determined not to be baffled of this pleasure and good.

He got some dingy paper in which some augar had been wrapped, and scraped the soot from his chimney and mixed it with water, for his ink. The back of an old pair of bellows served for his writing-desk. With these poor materials he transcribed one of his best poems, "An Old Fountain."

He received for this ten dollars. He had never been so rich, and he could not sleep from joy and anxiety lest he should be robbed.

He did not, however, allow his pleasure to unbalance his judgment. He continued to work at his trade, that he might be sure to win at least an honest living. He began to be sought by literary people, and among others, by the accomplished Lady Blessington, who sent for him and recognized his talent. He says of this period of his life:

"Often have I been sitting in Lady Blessington's splendid drawing-room in the morning, talking and laughing as in the old house at home. and on the same evening I might have been seen standing on Westminster bridge, between an apple vender and a baked potato merchant, vending my baskets."

He now tried his skill at writing a novel, and the result was Royston Gower, which was a success, and was followed by Fair Rosamond. He now was on the road up the hill, which he had determined to climb. He read diligently to make up for the defects of his education, and he worked with his old persevering industry.

After a time he became himself a publisher. and won his way to a position among authors.

There was no whining at his fate, no begging of favors, but a manly perseverance, a struggle with circumstance, and a determined will. This is a nobler triumph than most men can make, and shows what can be done in the humblest of circumstances, if only the head and heart are right.

FLOWERS.

BY MARY HOWITT.

God might have made the earth bring forth Enough for great and small; The oak tree and the cedar tree, Without a flower at all.

He might have made enough, enough For every want of ours; For luxury, medicine and toil, And yet have made no flowers.

The clouds might give abundant rain, The nightly dews might fall. And the herb that keepeth life in man Might yet have drunk them all.

Then wherefore, wherefore were they made, And dyed with rainbow light, All fashioned with supremest grace, Up springing day and night?

Springing in valleys green and low, And on the mountains high. And in the silent wilderness, Where no man passes by?

Our outward life requires them not, ... Then wherefore had they birth? To minister delight to man: · To beautify the earth;

To comfort man; to whisper hope Whene'er his faith is dim. For whose careth for the flowers Will care much more for him!

[Original.] THE POWER OF MEMORY.

Some remarkable instances of the power of memory have been recorded, which prove that the faculty can be cultivated to almost any degree. A man called on the Greffler Fagel to display his powers, and said he would perform any feat of memory that might be given to him. He was requested to read through a newspaper and then repeat it word for word. He did so, and did not omit a single word from beginning to end. The listener expressed his astorishment, when the man said, "Ob, that is but little, for now I shall repeat the same backwards." "It cannot be done," said the Greffier. "It only waits your patient hearing." He then begun, and without

patient hearing." He then began, and without the least hesitation repeated every separate article, beginning at the end and ending at the title. William Lyon, a strolling player of Edinburg, had a remarkable memory. He made the promise one evening that he would the next day repeat the Dally Advertiser from beginning to end. This the Dally Advertiser from beginning to end. This he did the next morning, without a mistake, going through all the advertisements, accidents, price of stocks, law intelligence, &c.

These instances prove to what degree the memory can be cultivated; and there is no better way to improve a memory that is deficient, than by commencing to learn to repeat poetry and prose daily. It gives one also great control of language. One of the best talkers of the present day declared that he owed his ability to express his ideas in good language, to his determination to commit a great part of Shakspeare's plays to memory, He found that he gained a wonderful control of language. by so doing. Try it, young people who wish to be good lawyers, good writers and

> (Original.) ARRANGEMENT OF PLOWERS.

In planting your flower-seeds this spring do not forget to study the harmony of colors, Put your blue flowers next to orange, your red and pink next to white, and let the plants be of the pink next to white, and let the plants be of the same height, and you will see some most lovely effects. The finest garden, I know in this country owes much of its beauty to the contrast of colors, produced by the gardener in the skill with which be arranges his plants. Rows of violet flowers con-trast with yellow and scarlet. Clumps of scarlet oloomers are surrounded by green or white, and the flowers seem to have a beauty never shown in a garden before.

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LETTER FROM DR. WILLIS.

PROVIDENCE AND THE ITINERATING SYSTEM. Bunday, April 28th, I closed a four weeks engagement in Providence, R. I. Third in my wanderings no more satisfactory field of labor than Providence affords. My addiences there are always large, always eagerly attentive, and I always close my engagements there with real regret.

I think this the worst feature of our system of itinerating. Just as a speaker gets fairly into sympathy with his audience and begins to feel that he is in a position to accomplish something, he has to pull up stakes and " move on." Under this system it is impossible for a speaker to make himself felt as a social power anywhere to any great extent. No matter how largely gifted he may be in this direction, it is comparatively of little avail to him or to the cause he represents, for the reason that it is impossible for him to concentrate his influence long enough in one place to make it really felt as it should be.

Then, too, I contend that it is impossible for a speaker who spends two, three or four Sundays in a place, to enter with any zeal into the local interests of a society, or to apply himself to the furtherance of those interests to any purpose. The rea son is obvious.

Again: among the joys that are dearest to the heart of man and most inseparable from his true progress, are those that cluster around the fireside. But, under this system, a speaker can have no home-feeling anywhere. His own home relations are broken up; he can only be a visitor at long intervals to that spot toward which his heart is turning ever. Only brief glimpses can he catch of that "sweet home" every human heart instinctively craves. This is not natural; it is not true or beautiful; it is a violation of one of the divinest laws of our nature, and the very weari ness and unrest complained of by so many of our speakers whom I chance to meet, is the spontane ous protest of their natures against it.

I rejoice to find everywhere I go a growing feeling that the true interests of our congregations demand the settlement of a speaker for at least a year. Many of our speakers are refusing to make engagements for less than three months, and some of them are already located for a year. This knocking about from pillar to post in rail-cars and on steamboats, is a great waste of time and strength-two of the most valuable treasures we nossess.

I am speaking disinterestedly in this matter, for I am about withdrawing from the field myself. I write thus from the earnest convictions of my soul, believing that the highest good of our societies and of our speakers demands something different from the present system. These convictions are based upon twelve years' experience as a medium and a lecturer; and whatever position I may fill in life I can never cease to feel an intense interest in the cause to which they relate. DR. NEWTON IN PROVIDENCE, AND HIS WON-DERFUL WORKS THERE.

Sunday, April 28th, was an eventful day in my experience. Dr. Newton was in Providence, and occupied Pratt's Hall Sunday morning. It was crowded to overflowing. There must have been fifteen hundred persons present. The Doctor spent about three quarters of an hour elucidating | For several weeks, this question was put, "Will his theory of healing. He asserted that it was no exceptional gift; that he shared it in common with humanity; that the power by means of which the cures were wrought, was latent in every human soul; that it was magnetism, the great power of life, flowing from God through all created things; that the only conditions requisite for any man, whereby he may be enabled to work as marvelous cures as were ever accomplished, were a pure, healthy organism and a kind, loving heart. The Doctor's words were listened to with profound attention.

At the close of his lecture my eyes witnessed a scene that beggars description. It carried me back in imagination to the days when, in the sunny land of Judea, the sick and the suffering saw that I was writing they knew it was spirit thronged around the carpenter's son in such control, and resumed their seats again to watch crowds that some of them had to be let down the result. from the house-tops on beds in order to get near him, and he cured them of all manner of infirmities.

The Doctor first requested those in the audience who were suffering from acute diseases, to rise, and he would throw his power upon them en masse and cure them in that way. From seventyfive to a hundred persons rose. The Doctor drew his hands up to his chest, and concentrating a power that seemed to fill his whole being and flash from his eyes like sparks of fire, he threw this power down upon the audience three times, saying each time, "Be cured! disease, depart!" Then he requested all who were relieved to sit down. Only one lady remained standing. She was suffering from headache. He concentrated his power and threw it again toward her alone. She was not relieved. He says, "This lady has an unusually positive nature." This was evident from the lady's general appearance. Calling her toward him, he placed his hands upon her, saying, "Be cured!" and she was made whole from

that moment.

Then he requested some of the worst chronic cases to come forward to the platform. And what a scene ensued! The blind, the lame, the deaf, the palsied and those afflicted with divers diseases came forward to be healed, and for an hour and a half he laid his hands on them and they were healed. I saw a cripple, a young man about twenty years of age, who had not walked without crutches since he was three years old; who had never been able to go up and down steps without assistance in addition to his crutches, at the command of the Doctor throw aside those crutches, walk back and forth across the stage, go down the steps and out of the hall, and I was told that he walked to his home, the distance of half a mile, without them. This was so remarks able a case that the audience could not restrain their enthusiasm, but gave demonstrations of bearty applause.

I was on the platform close by the Doctor all the time he was operating, and watched with professional interest the effect of his power. One | but that was all. Within two years those physiman came up wearing a pair of goggles. Dr. Newton pulled them off, revealing a pair of the most intensely inflamed eyes I ever saw; and I have walked the wards of the hospitals of our that produced such an excitement among the large cities as a student, and spent, hours in our Eye Infirmaries. The Doctor placed his fingers upon those eyes, and I actually saw the inflammation subside from them. Three times he placed his fingers upon them, uttering his words of power, "Be cured!" and each time I could see there could be no collusion in the matter. One of the marvelous effect. Finally, he who could not the most interesting features of this manifestation, endure a ray of light upon his eyes when he entered the hall, turned and looked without blinking upon the large uncurtained windows through which streamed the unimpeded light of heaven.

I naw several who were deaf, healed of that infirmity so that they could hear a whisper. Hundreds were operated upon, and no case of failure Was reported at the time. Several times in the throng, the Doctor felt himself touched." "Who tolighed me?" "I, sir." "You are lieslid; pass bus how, in what way, I know not. I only know zight on. There is no necessity for my operating that the flowers coming thus never seem to be

upon you again. You are healed, for I felt the power go out of me !"

What a striking illustration of that old-time scene, when Jesus exclaimed as the throng pressed about him, " Who touched me?" and the woman who had touched his garment and was healed of her infirmity, came tremblingly forward and received the gracious assurance, "Daughter, thy faith hath made thee whole.":

Many cases of cure by proxy were attempted. We have no means of getting at reports of these cases, but each attempt was attended with certain psychical phenomena that to me were intensely interesting. For instance, a man said to the Doctor," My daughter at home has been sick a long "Have you faith that I can cure her?" 'I have strong faith that you can." The Doctor paused a moment, and in that interval seemed to come into perfect sympathy with the absent sick. one, and to get an idea not only of the disease under which she was suffering, but also of her general condition and appearance. Then he took the father's hand and bade him shut his eyes and concentrate his thought upon his daughter. "Now," said he, " I shall send a shock to her, and she will feel it. Again! yet again! She is cured from this hour. Take out your watch and note the time, and please report the case to me, for it is a marked one." He operated in this way, curing by proxy, and I wish the effects, if any were produced, might be reported.

There were many church-members present who looked on with astonishment. And no wonder, when they read in the text-book of their belief. These signs shall follow them that believe." No wonder they marvel, when nowhere can they find the signs that are the seal of discipleship save among the condemned and anothematized Spiritualists. And some said this power is of God, and others said, nay, it is of the devil. And we saw and our hearts grew glad within us at this splendid exposition of the power of our faith as it culminates in works, in the signs and wonders of the spirit.

The Doctor in his preliminary remarks gave utterance to a grand prophecy. He said the time was surely coming when men should lay their hands upon the morally diseased and they should be made whole. God grant the prediction may be speedily verified.

THE FLOWER MANIFESTATION.

Some time ago, you remember, Bro. Peebles in the Western Department mentioned a manifestation that occurred through my mediumship, at the house of a friend in St. Mark's Place. I promised you soon after that appeared a word of explanation regarding it. I will endeavor to give it now, and you must console yourself with the adage, " Better late than never."

The first manifestation of this kind that I ever witnessed occurred eleven years ago, early in my mediumship. A lady present at one of my scances had heard that green leaves had been brought to a circle by spirits, and could not understand why flowers might not be as well.

One evening she asked the spirit of a beautiful little boy of hers who purported to be present from the other life, if he could bring his mother some flowers. The reply, by means of the raps, was yes. "Will you bring them to-night? "No." you bring the flowers to-night?" "No." At last the long desired response came, "yes." There were several persons present, and we took our seats at the table at half past seven o'clock. We sat until half past eleven. A variety of manifestations occurred, but no flowers came. At last we rose to disperse, feeling that nothing more would occur. Just as I turned to go from the table, a deathly chill seized me. I thought I was stricken with some serious illness. I sank into my chair again, and as I did so my hand mechanically grasped a lead pencil that was lying upon sheet of paper upon the table, and commenced writing, I all the time feeling as if the agony of death was upon me. When the persons present

After writing a sentence, I knew not what, for I was absorbed in the strange sensations I was suffering from, my hand carried that paper beneath the table and placed it upon the floor. 'All eyes were fastened upon the paper. Presently a dark shadow was seen to steal upon it, and as the shadow struck the paper, the delicious odor of fresh flowers filled the entire room. Again my hand was mechanically controlled. I reached down, took the paper and carried it over to the lady already mentioned. On it lay a handful of fresh flowers, exquisitely fragrant, heath, heliotrope, fragrant geraneums, &c.; and underneath where they lay was penciled, "Darling mother, Johnny has brought your flowers." Remember, we had been sitting four hours in a heated room. No one had entered or left the room in the meantime, and the flowers were as fresh as if just taken from the plants that bore them.

After this, I had many repetitions of this manifestation, under varied circumstances. One of the most beautiful, I remember, occurred at the bedside of a young lady who was dying of consumption. I do not remember the month in which it occurred, or the year. I only know there was snow on the ground, and flowers were very rare. She had heard of this manifestation and we were discussing it, when exquisite resebuds and other flowers came dropping about her pillow. This was in the broad daylight of the afternoon, if I

remember rightly. After the fearful illness that prostrated me, and for a time kept my life trembling in the balance, caused by the intense excitement of the Harvard College martyrdom which I endured in 1857, I had no physical manifestations of any consequence for many years. I think my system must have undergone physical changes during that illness that rendered it impossible for me to be longer controlled in that way. Be that as it may, for a long time for many years I was utterly unable to exercise any of those physical powers. I could see spirits clearly, could write mechanically. and at times could pass into the trance condition, cal powers have been measurably returning to me. I can now at times obtain raps and movements, but they bear no comparison with those Harvard professors. About three times within these two years the flower manifestation has been repeated. Bro. Perbles gave an account of one of the most; beautiful, and satisfactory of them, because we could see each other and know that which Bro. Peebles did not mention, was that the age of the beautiful spirit that brought the flowers to his mother, whom he almost adored when living, was indicated by the number of

violets that were dropped upon her head. I have never been able to get at any satisfactory. theory in regard to this manifestation, I mean as to the modus operandl in the accomplishment of it. The spirits claim it is done by means of electricity:

cut as with a knife, but the stems are twisted and blackened, remliiding one of the bark of a tree that has been shattered by lightning.

This manifestation is always accompanied by extreme physical exhaustion. It prostrates my vital forces at times alarmingly. The coldness of death comes upon me, and at times its pallor. Hence I cannot encourage it. I can never again give myself to physical mediumship, for it exhausts my vitality and would interfere most seriously with what I conceive to be the great work of my life. A TEST COMMUNICATION.

The following communication, written mechanically by my hand, I send you, not from any literary merit it possesses, but because it contains a beautiful test that cannot fail to interest many

of your readers.

Mrs. M., the lady to whom the communication was addressed, buried her only child a few years before I became acquainted with her. He was a promising boy of sixteen, beautiful in person, and beloved by all who knew him. When he was about two and a half years old, he was very fond of going down into the kitchen, where his grandma was engaged in superintending the domestic arrangements. One day she said to him, "Now, Jimmie, grandma has got through, and you must run right up to the nursery." The little fellow replied, "Danma, if u tend me up tairs, when I die and go to heaven and u go up street all dressed up, I'll make it rain all over u."

You will see by the communication that twenty years after that little speech was made, it was spoken of through the hand of a stranger, who had no earthly means of knowing anything about it, for it lay among the sweet reminiscences of the dear little fellow's childhood, buried in the hearts of the widowed mother and grandmother, who idolized him:

I will bring you, darling mother, From the life of my bright home, The rarest, richest offerings, That to mortal heart can come. I love you dearly, darling mother,

And often leave my blest employ, To scatter round your earthly pathway, Some of heaven's own gladsome joy.

I've a word for dearest grandma,
"T is a word of fondest love:
Tell her that her little "Jimmie"
Watches o'er her from above. Tell her I will make the raindrops
Fall upon her thick and fast—
She will know the hidden meaning

Of the words I've written last, Darling mother, now I leave you, Take my words of fondest love; All too poor is this brief token,

This simple message from above. Your own JIMMIE.

MRS. MARGARETTA POX KANE. I see by the papers that Mrs. Margaretta Fox Kane has returned again to the field of active labor as a medium. Through the influence of Dr. Kane she repudiated the spirits, and withdrew herself entirely from the society of Spiritualists. She presides the boy-preacher, Charles A. Hayden, His discourse was excellent, but not what we exunited herself with the Roman Catholic Churchand for many years has kept herself rigidly aloof from Spiritualism.

I am told that the persistency with which she has of late been assailed by the spirits has compelled her to emerge from her retirement, and take upon herself once more the mantle of mediumship.

It is claimed that she possesses stronger powers than either of her sisters. If this be so, we may possibly hear of some remarkable phenomena in connection with her name. Is it not a coincidence that the first exhibition of her medium powers after having so long held them in abeyance,

should have been given in the city of Rochester? As I said in my last letter, I believe we are on the eve of yet more astonishing revelations from the world of spirits, and it may be they are to be inaugurated through the very instruments chosen almost twenty years ago, when first the Rochester knockings broke upon the ear of the world.

But I am trespassing upon your space and patience. Truly yours. FRED. L. H. WILLIS, M. D. New York, May 4, 1867.

For the Banner of Light SHE IS NOT DEAD.

To my dear friends, Mr and Mrs. William Barnsdall, on the death of their lovely daughter Hattie, who was born to angel hood, Titusville, Pa., April 16th.

BY LIBBIE LOWE WATSON.

She is not dead, but only fled, Like singing bird, to warmer clime, Where tropic-bloom and rich perfume Make life's eternal summer-time; And love's sweet spring will backward bring Our bird to sing in home's lone bowers, With rainbow bues and honey-dews, Drawn from dear heaven's fadeless flowers!

There is no death! The wintry breath That sweeps o'er hearts and homes of earth, May hang in clouds or weave in shrouds, And hush to silence songs of mirth;

But over all the snowy pall God's sunbeams fall in golden lines, And from the mould, and snow, and cold, Love's everlasting ivy twines!

There are no lost! Death's whitening frost May coldly rest on those we love, And fairest flowers in morning hours Breathe out to angel life above; And we below, crushed down with woe, May never know how great the bliss That Godward rolls from winged souls, Since they were free from pain like this.

She is not dead! Her tender tread Stirs into music all the air. And as of old, her locks of gold Seem shedding sunbeams everywhere! Weep not for me so drearily; I would be free to clasp the hand

Of Fannie dear, who walts me here, To lead me throu; h bright Summer-Land." Oh life divine, all things are thine. Nor would our souls one gift withhold; So take our girl, our precious pearl,

And set her in a crown of gold! The songs we miss, the good-night kiss, That broke with bliss our hearts at even, May still be ours by spirit powers, Though less of earth and more of Heaven! Rochester, N. Y.

CHURCHES IN THE LEADING CITIES .- Boston, in proportion to its size, has more accommodation in its churches than any other American city. Philadelphia has accommodations for 250,000, and New York only 140,000, while Boston, with less territory and a more compact population, can furnish seats for about 100,000 worshipers, though not more than a third of that number avail themselves of such accommodations, for the teachings of old theology are not so acceptable as formerly

What is the most profitable kind of business? Shoemaking; for every pair is soled before it is On the Wing,

Editors of the Ranner of Light:

I am once more "on the wing," moving to and fro on the face of the earth, helping the Infinite, together with others, plauting mile-stones of progress for Eternity, marking the road that leadeth to the Summer-Land, that others may not stumble in the forume as we have in the past land the help. in the future, as we have in the past, into the hy-ways of conservatism, error, bigotry and cold theology.

Home again! Oh, sweet home! How joyous the emotion when we mingle our spiritual and material natures one with the other—with the holy surroundings of home.

CINCINNATI, O.
In my last letter to you, from Louisville, Ky., I closed up my winter's campaign, from whence I went to Cincinnati, where, assisted by the best living medium in the world, (Miss Lizzie Kelzer,) I gave a reance to a full house, on the evening of the lat of April, Miss Keizer giving twenty one the 1st of April, Alias Keizer giving twenty-one communications, naming spirits as well as their relatives in the audience, and perfectly identifying them. I gave thirty-five communications, covering a period of sixty-five years' time, relating incidents which occurred in Germany. England, Australia, California and the Aliantic States. Out of these communications is a second control of these communications and aliantic States. Out of these communications sixty were identified; and, in the language of Prof. Keckler and his most excellent lady, a If these things are not what they claim to be, in God's name what are they?"

RICHMOND, IND.
On the afternoon of April 2d, I found invest face to face with seventy-five souls of time and an army of infinites at Richmond, Ind., where abide many dear souls who have thrown away the husks of theology and are now feasting on the fat things and sweet bread of Spiritualism.

On the morning of April 3d, I arrived in Chicago, where my wife and daughters were waiting to welcome the wanderer home, and at half-past seven P. M. we were all together—seven of us on the shores of time, our earth-family, and five more from the Summer-Land came with joyous more from the Summer-Land came with joyous smiles to greet us in our home, and our little one, only two and a half years old, held close to my breast, patted me on the shoulder and with a joyous shout and merry laugh, cried, "Papa's come and Looloo's glad!" Fathers, look to it that when you go home the little ones are glad to see you. Then home is heaven on earth, and heaven is home.

see you. Then home is heaven on earth, and heaven is home.

Three days of joy together we spent at our farm-house; then Mary and I went to Chicago, to mingle with the friends of progress and to strengthen ourselves with the doings and thoughts of others. Saturday night found us in the sweet home of Sister Harrold and her hirdlings. In this family the laws of spirit-life are in the ascendency, and the sweet spirit of poetry is the special mission of one of the daughters, and vision the mission of another. They are very happy—this spiritual family.

Sunday morning, April 7th, we attended the Children's Lyceum, in Crosby's Music Hall, where we met many old friends. The Lyceum is in good working order and ably directed by Dr. Avery, whose face is full of sunshine and soul full of love. The Doctor is associated with a competent corps of ladies and gentlemen in the management of the school or Lyceum.

In the afternoon we were present at the conference, at which there were many sound thoughts uttered.

In the evening we attended the meeting of the Independent Society of Free Thinkers, over whom pected to hear. Nevertheless I like him for his free thought. I like that large, lofty brow, on which God has placed the seal of thought—a splendid mind on a slender stem, a frail form. There were ninety-five earnest and true men and women present. I should judge the society to be behindhand financially, and not in full working

I sought an introduction to Bro. Hayden, more for the purpose of getting hold of his magnetic nature than the mere formal element of acquaintance. He was a little cold and reserved, and, as I took his liand, I found that some busybody had whispered in his earthat I was his enemy. I saw that he felt embarrassed, and that he thought he held not the hand of a friend. I also found a bitter element of opposition acting against him from those in the city who should be his friends. As I held his hand in mine, my soul went out in love to Charley Hayden, and I asked my God and his angels to help him. And in kindness I would here advise my young brother to stand out holdly upon the spiritual platform, "I am a Spiritualist," and seek no Unitarian support, no independent name or society, and not be frightened by the nonsense of minor elements, but be a Spir-inalist everywhere. Trusting in God and his angels, all will be well. Mary likes him, and so do I. If he should ever come to my home, myself and family will show him that we are his friends.

NEW BOSTON, ILL. On Sunday, April 14th, I found myself in Robert's Hall, New Boston, Ill., before a few earnest men and women, who are nobly fighting the battle of spiritual freedom. I spoke here two Sundays, There are many earnest and true reformers here.

ALLEDO, ILL.
On Tuesday evening, April 231, I spoke in Alledo, (fifteen miles east of New Boston,) in the Court House, on which occasion were present the intellect of the county, as well as some church members, who kept up a continuous laughter and disturbance. Considering it to be religious civility, at the conclusion of my lecture I remarked that in all my experience I had never known a Spiritualist to disturb a religious meeting. Among those present were Hon. Messrs. Basset and Harris. To the honor of Mr. Basset, however, it is but just to say that he condemned the disturb ance, and apologized to others for being in bad company. I was told that Judge Smith, who was also present, when asked what he thought of the lecture, replied, "If it were not for my prejudice ngainst Spiritualism, I should prenounce it an against Spiritualism, I should prenounce it an able argument." I did not hear him say this; if I had, I should have asked the learned gentleman if he was not hurrying on to the bar of a prejudiced and partial God, who is angry with the wicked areas day?

wicked every day? DAVENPORT AND ROCK ISLAND. These two cities, destined in the future to be These two cities, destined in the future to be the gates of commerce and civilization between the East and the West, situated as they are on the right and left bank of the mighty Mississippi river, are to act an important part in the history of America. The Government, already fully aware of the importance of this position, have established a military station on Rock Island, and in the future here will be the great central depot of arms and munitions of war—the strength of the nation, and the nation's storehouse—and here also will be fought the final battle of freedom.

SPIRITUALISM is already taking strong ground here, and many openly and fearlessly avow their belief in it. More especially is this the case in Rock Island. As an evidence of this fact I need only to refer to the changed tone of the Evening Argus, in regard to our philosophy. Col. Danforth, the editor, is a gentleman who needs only to be convinced to stand for the right, and if he will mingle a little more with the liberals of the day, he will find the royal road of progress easier to travel on foot, than are the dark roads of conservatism in the car of bigotry and superstition.

CLAIRVOYANT PHYSICIAN. Mrs. Lucy C. Dow, of Davenport, Iowa, has lately created considerable excitement through a

practical exhibition of her powers as a seer and spirit medium on the person of Maria L. Hoage. [We omit the details of this case, as given by our correspondent, having published the facts in our last week's issue.]

I could narrate other cases nearly as wonderful, I could narrate other cases nearly as wonderful, which Mra. Dow has performed, after the patients were given up by the Faculty. One of these is a Mr. Jones, of Davenport, who was told that he must die. In his extremity he sent for Mrs. Dow. On Fuesday evening, April 30th, I saw him in full health. Thus Spiritualism gives living evidence of its ability to do and save.

In all these things we behold the new Christ-principle, and answer our enemies as Jesus answered the disciples of John, "Go and shew John (the world) again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf

lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel presched to them. And blessed is he whosoever shall not be offended in me."

Rock Island, Ill., May 3, 1807. E. V. WILSON.

An Appeal in Fayor of Establishing Children's Lyceums.

I desire to address a few words, through the BANNER to the friends of progress everywhere, in favor of establishing Children's Progressive Ly-

coums.

In the great joy which has come to us through the revelations of Nature and the inspirations of the angel-world, we have in a measure forgotten. those who are to come after us, and have provided little or no means for the education of our children in the glorious truths which have been so freely given to ourselves. The children have certainly been sadly neglected, and it behooves us, good friends, to attend to this matter at once, and leave them no longer to the cold charities and dismal teachings of sectorian Sunday solects. The Lat. teachings of sectarian Sunday schools. The Ly-ceum presents to us a safe and sure remedy for this condition of things, through which we can make restitution to "the little ones" for our apparent neglect, and also be ourselves greatly blessed. Having been engaged for the past two blessed. Having been engaged for the past two years in inaugurating Lycenms, and laboring in them generally, I think I am prepared to say with truth that as a school of free thought and general reform the Lyceum is especially adapted to meet the wants of the present age.

Being progressive in its teachings, it readily adapts itself to all new discoveries in the arts and colored and property and progressive and embraces and embraces and embraces and embraces and embraces.

sciences, and embraces at once all reform move-ments that are calculated to make better the con-

dition of humanity.

It recognizes the fatherhood of God and the brotherhood of man, and seeks to obtain happithat none can be truly happy while others are suffering around them. It is urged by some that the Lyceum is sectation in its tendencies because

it is an organized institution.

To be sectarian is to subscribe to a doctrine, or set of doctrines, which assume to be the perfection of wisdom, the end of knowledge, beyond which there can be no progress. The very name of the Progressive Lyceum destroys any such supposition at once in the thinking mind. On the contrary, it strikes with its teachings directly at the roots of all sectarian bodies, and carries with it the elements of swift and sure destruction to all

Thus it becomes an engine of terrible power when brought to bear upon the ramparts of old theology, with its long line of battlements com-posed of creeds and superstitious dogmas. These sectarian walls prove to be the merest fog-banks, that vanish quickly before the light of the living inspiration of this new dispensation.

The Lyceum does not educate the mental at The Lyceum does not educate the mental at the expense of the physical, but gives equal at-tention to both, producing a harmonious develop-ment of the whole being, highly conducive to health and happiness.

If it is true that such good results flow to us as If it is true that such good results flow to us as the legitimate fruits of Lyccum unfoldings, then surely it is worthy of all acceptance. As an evidence I point to the Lyccums already established in many of our towns and cities, all of which will testify to its practical worth and great value as an educational system of spiritual and physical culture. culture.

Lyceums should be established in every community. Societies of Spiritualists where they have none, should attend to it as early as possible, and leave their children no longer without its bless-

Our good brother A. J. Davis and his companon "Mary" are in the field as missionaries in this work. They are devoting their lives in love for our children. In return for their devotion let us give them our sympathy and aid, and open to them fields of labor, so they may continue in the good work. Others are engaged in this labor of love, and yet there are not enough. "The laborers are few." Let us go on, friends, and reap the abundant harvest.

Matters in Springfield.

The religious and conservative elements of this isually quiet city have been considerably agitated of late, and Spiritualism has been unusually prominent in the minds of the people, owing to certain causes which I will briefly parrate, trusting that the same will not be entirely uninterest-ing to your readers.

In November last the friends here set about in-

stituting practical measures—having previously organized a society—for promoting harmony and unity of effort for the common good. Among the first steps taken was the organization of a "Children's Progressive Lyceum," which soon increased to about one hundred members. Owing to the usual trials and difficulties incident to such an undertaking, as well as our inexperience, we do not now number more than seventy-five good work-ing members. However, after passing through the sifting process, the indications are that we are in better condition and rest on a firmer base than at any previous time, and that all future growth will be healthy and permanent.

During the month of March, Mr. C. H. Foster

(test medium) spent a few weeks in this city, and the remarkable phenomena which occur in his presence were witnessed by a large number of our most influential and respectable citizens—among whom were clergymen, lawyers, physicians, bankers, merchants, etc., nearly all of whom, if they were not entirely willing to admit the claims of Mr. Foster in reference to the spiritual origin of what they saw and heard, certainly were not disposed to charge him with trickery or collusion in the matter. Skeptics were utterly confounded in nearly every case, and Mr. Foster—or the spirits through him—did much to direct attention to the subject of Spiritualism, and arouse a spirit of in-

vestigation.

During April, Prof. J. H. W. Tooley has occupied our platform, to the general acceptance of all who have had the pleasure of listening to his able, elequent and instructive disquisitions on spiritual science. We feel that we were indeed fortunate in securing the services of so good a thinker and efficient worker as Mr. Toohey, who

thinker and efficient worker as Mr. Toohey, who has not only administered to our spiritual and religious necessities well prepared, solid food from the public rostrum, but has been no less valuable to us as a tonic in the social circle.

The friends in Springfield have unanimously voted to invite the "Massachusetts Spiritualist Association" to hold their next quarterly meeting in Springfield, and Mr. Toohey is authorized to bring the subject before the Executive Board at their next quarterly meeting. Houng that our invitation their next meeting. Hoping that our invitation will be accepted, we look forward to the convention with a lively interest. H. S. W. .Springfield, Mass.

The Chicago Children's Lyceum. I desire to invite the attention of our Progressive Lycoums in various sections of our country progress of the Lyceum of Chicago, and the programme of arrangements, as conducted here hy our very worthy and excellent conductor, S. I. Avery, Esq. It is about two years since I first attended this

school of progress, which then appeared to me to be rather on the decline than the progressive order; but with a stendy perseverance on the part of its managers, it bids fair to outstrip the celebrated and far-famed Lyceum of Philadel-phia. The arrangements are excellent. They devote the whole of the morning to their Lyceum, in educating the children, sowing the seed in good ground, and where none of it will be lost. This I consider the most important step to be taken in our new and beautiful Philosophy, first having fully established the fact of its truthfulness in

The afternoon is set apart for conference—which is also an excellent arrangement—and the even-ing to lectures. The school numbers about one lundred and fifty children, two-thirds of whom were in attendance to day. Their lender and officers are fully aware of the responsibility entrusted to them, showing that they have not been fille in the work allotted to them. The answers given by the children to questions, speeches and music, together with their superb marching, could not be better, showing conclusively that much time and attention had been devoted to training their young minds in the way they should go. I would suggest that more time be devoted to the Lyceum department, wherever schools have already been established; and let us give our time to children more fully, and by their example we will not only educate ourselves, but call around us from the Summer-Land teachers that will impress us day

Summer-Land teachers that will impress us day by day of the great importance of the work before us, and stimulate us to press on and ever onward to new revelations of the glorious truths.

I also noticed another very important matter, viz: perfect harmony and good fellowship amongst, the adults, as a bright and shining example to the children, which they so readily perceive and are ever, ready to imitate.

Chicago, May 5, 1867.

Thoughts from Over the Sea.

DEAR BANNER-Were I the most ungrateful or forgetful of mortals, I could not be oblivious of you; for everywhere I go I meet your pleasant, heart-cheering pages, and over every spiritualistic household in this land waves your glorious BAN-NER OF LIGHT. To my own little cottage it is ever a welcome visitor, bringing, as it does, such heart-cheering tidings of the cause, and the friends so near my heart. I spell over the "Lecturers Column" even with avidity, seeking for names dear to my soul as household words, and wonder if they still remember their absent sister. You have perceived by the papers from this coast, that I have not been idle. When compelled to relinquish Maguire's Opera House, owing to the fact that the crowd was so great that from the construction of the house it was impossible to take up a collection to meet the expensesand but for the generosity of Mr. Maguire, I should have been involved in debt-I accepted an engagement for two months in the "City of the Plains," Sacramento, where I was received with great warmth by not only the Spiritualists, but the people generally. I had good audiences every Sunday, and in the evening hundreds were unable to gain admission. The friends there have worked silently but faithfully, and the result of their fidelity to truth, avoidance of radicalism, and consistent course, speaks for itself, in the respect with which they begin to be regarded by their fellow-citizens, and the flourishing condition of their Progressive Lyceum, numbering one hundred and eighty children. These children presented me, before my departure, with a lovely basket of wild flowers gathered by themselves, and better still, from the suggestion of their own hearts. The basket was twenty-two inches long and fifteen square, most exquisitely arranged by the tasteful and loving hands of Miss Georgiana Brewster, their "Guardian" and faithful friend. The basket and its beautiful contents was photographed, and I send with this letter one of the pictures, to be suspended in your circle-room. Please bear in mind that the flowers were gathered March 24th in the open air.

Mr. Henry Miller, one of the most prominent business men in Sacramento, a consistent Spiritualist and large-hearted man, has lately presented to the Society there a lot whereon to build a hall; and the friends are sanguine that they will have funds ere long to justify them in building a handsome hall.

While in Sacramento the Congregational minister, Mr. Dwinell, delivered a sermon against Spiritualism, characterized by much gentlemanly feeling and literary ability, but a lamentable ignorance of the subject treated of. A reporter was sent to the church—as my duties prevented my attendance-and in the evening I replied. My answer satisfied the friends of our cause, and others who listened to the reverend gentleman's discourse, which was of course very gratifying to me.

I was the recipient while in Sacramento of many touching marks of appreciation and esteem, and shall always recall my sojourn among that generous-hearted people with most pleasurable emotions.

We are all looking eagerly for the advent of our noble sister, Laura De Force Gordon, and none will welcome her with more honest pleasure than myself, not only because in "Auld Lang Syne," when I was just entering the field, trembling on the threshold of public life, I met my namesake, (then unmarried) and was greatly impressed by the vigor of her mind, and freshness of her free, girlish nature; and not only that I met her in Boston, in June, 1865, with these qualities matured and ripened into richness by experience, a noble woman, but because I feel that the best interests of Spiritualism are safe in her hands. God bless her!

I am now holding Sunday meetings at the hall in Mechanics' Institute, in this city, admission

The first week in May I deliver two or three week-night lectures in Grass Valley, the city of quartz, and the fourth in size and importance in the State.

I must not omit to mention that Mrs. Ada Hoyt Foye held four very interesting séances at Sacramento during my solourn there, and that her weekly seances in this city are attended with glowing interests.

Doctor Bryant is now at Sacramento. He has succeeded in arousing the enmity of some of the medical faculty (the least worthy portion), and a poor deluded man, their tool, has sued the Doctor for damages, not inflicted, of course. Persons who before this reverse were servile in their admiration of him, are now keeping in the back ground. Still there is living testimony to the Doctor's success, prominent among them the wife of a lawyer in this city, bed-ridden and helpless when he raised her, and brought her back to a ife of usefulness. This wife and mother is eloquent in the Doctor's praise, and remarked to me that the regular physicians differed from Doctor Bryant inasmuch as they buried their failures out of sight.

Mrs. Stowe is resting from her labors, with her husband and children, in San José, having re cently recovered from a severe illness.

Mr. Todd contemplates, I understand, a visit

And now, dear BANNER, let me give you a purely personal item. I have sent for my darling little sons; and even now every wave is bearing them nearer to my heart. I mention this because many of your readers have a warm and friendly interest not only in the lecturer, but the woman whose heart in return turns fondly to them over Yours truly,

LAURA CUPPY.

Meetings in Cambridgeport. I cannot resist the impulse to send you a few words in relation to the good cause in this place. We are not dead, neither sleeping. By the efforts of a few earnest, fearless souls, we have been favored with public meetings since January. We have had some excellent lectures, some fine circles, and the last two Sabbaths we have listened with gapt attention to the influences controlling Mrs. Wilson, the colored medium. Truly she has not handled her subjects with gloved fingers, and we

have been led to exclaim almost audibly: Thy dusky skin shall prove no bar To the light that beams from Truth's radiant star.

Our meetings are very well attended afternoons, but when evening comes, there is hardly standing room-I had almost said breathing room-left in the hall, which lacks proper ventilation. And when we see weak, frail women speaking there earnestly and eloquently for the space of an hour and a half, without evincing any symptoms of exhaustion, it does seem as though symptoms or expansion, it does seem as though any one, not given over to actual stubbe rnness, must admit the presence of a higher power. But enough for the present. We can "love to labor and to walt," for we know that "ever the truth will come uppermost, and ever will justice be done." I hope ere long to write you that our assectation has resulted in the formation of a Children's Progressive Lyceum. Till then we remain workers in the great hive.

MES. J. E. HALL, Sec.

Banner of Light.

BOSTON, SATURDAY, MAY 25, 1867.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL. All letters and communications intended for the Editorial Department of this paper should be addressed to Luther

SPIRITUALISM is based on the cardinal fact of spirit-communion and influx: it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and deatiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to tiod 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.

The Indian Troubles.

What wickedness it is to put so many stories of cruelty and savagery upon the wretched Indian. Only the other day, they were charged with murdering every person on board a river steamer in the West, and the next day it came out that the vessel was all safe two hundred miles above the point where the crime was alleged to be committed. So these things pretty much all go. Nobody yet fairly understands about the Fort Phil Kearney "massacre." We do know that many a base massacre, under the orders of United States officers, has been visited upon the defenceless women and children of the Indians; in one instance, certainly, when the male Indians were off in the performance of a signal service for our own troops. If, therefore, we hear of occasional deeds of revenge done by the outraged Indians, it would become us to institute a little inquiry into the previous conduct and treatment of the parties supposed to be guilty of what we all admit to be inexcusable atrocities.

Looking over some of the New York papersthe Tribune, Times, and Herald, for instance—we find that these Indian wars are by no means regarded by them as either necessary or defensible. bune speaks of Gen. Hancock's recent interview with some of them; of his telling them that his forte was "hitting hard"; of his inability next to find their trail; then of his "surrounding" them; and finally of their not being there, when they were all surrounded. Says the Tribune-" It is a very pretty quarrel as it stands. The Indians be found. Certain stations are reported burned. Of course they are burned, and these copper-colored heathens burned them. If we are not to shoot down the first aborigines we meet for this, we would like to know what is the advantage of going to war."

And the same influential and well-informed journal goes on to inquire-" Is some one interested in getting up an Indian war, whether or no? Platte route either, for that matter-not a coach, without a heavy escort, would go from Eastern Kansas to Denver, or pass in safety up the Platte That they do so, is evidence that there is no matured plan of offensive operations on our overland

The Tribune closes its article with the following just and deserved paragraph:

"If all this were not so criminally serious, is be done otherwise, let some neutenant, anxious to distinguish himself, swoop down on some little band of women and children, who, not having heard of the war, may be off their guard, or we are likely never to get the worth of our money, even at the usual figures.'

The Herald says that the December massacre at Fort Phil Kearney, was brought about by the commanding officers' assuming that Indians are animated by hostile intentions, and shooting them when they came in sight; and it calls for men only of discretion and calm judgment to be put in command of frontier posts. The Times says its advices from the Northwest Territory of Dakota go to discredit the reports we had a few weeks ago of a massacre of soldiers at Fort Buford by Indian savages"-and says" there is no ground for apprehending any such general Indian war this summer, as was promised by the Western prese some time ago."

Co-operative Labor.

We approve of the plans for uniting the efforts and industry of employers and employed to attain a given result, and wish that the only class com netent to set these plans fairly on foot-that is the laborers themselves-might conceive of a more urgent necessity for moving quickly and ny of capital which labor has so far found itself able to make. But they are unfortunately attended with a wasteful loss of time and means and work serious injury to those habits of persevering effort which are the sole capital of which single-handed labor is possessed. The new system which has begun to come into favor in England, and has already been tried in a few successful instances in this country, is that of Cooperation. It required no special ingenuity to invent it, since it is one of the most ready expedients at the hand of the parties chiefly interested in making the arrangement.

The one thing at which labor steadily directs its purpose is, to own and hire itself. By joining itself with capital, it accomplishes that at once. In England, as we have before this been at the pains to show, workmen in some of the large establishments are allowed a certain share of the profits, which share again is subdivided according to the amount of skill which each each laborer contributes to the common fund. There is equity in this arrangement. Each individual, too, who participates in the general result, feels inspired with a new-born desire to do his best, and to do all he can, for the concern with which he is connected. Thus the productive energy of labor is greatly stimulated, and there is a certainty of economy as well as of profit in everthing that is undertaken. Why is not such a plan tried more generally in this country, too?

J. M. Peebles is speaking in Providence, R. I. His recent lecturing engagement in Worcester was a great auccess. So great was the desire to hear him, many people were unable to obtain admission to the hall.

Young Women in the Cities.

It is called "shrewd good sense" by a New York paper, to offer to help the friendless young women of a large city. Because in helping them society is discharged of a grievous imputation against its very integrity and honor. It is corruption itself to let worthy females in a community suffer. We are to keep the fact in mind that, by our own deliberate act, we have so far shut them out from almost all the lucrative employments, and then branded with disrepute what few crumbs, in the way of occupations, we have been satisfied to throw to them. We show ourselves in this both selfish and unmanly. There is an association in New York, known by the name of the Ladies' Christian Union, which has been in operation since 1858. Its aim is to provide poor young women with decent homes and places. A Home for such has been established in East Fourteenth street, every way convenient and commodious, where sixty-five young women are provided with the comforts they might otherwise fail to find at all. They are furnished with a good home at reasonable rates, so that after that has been paid they are left with something for clothes and other necessaries.

Society begins to see where the wrong really is, and to take hold of its correction somewhat near the right end. It has found that prevention is much better than to try to correct the evil after it has taken an incurable shape. The only true way to give timely and effective help, which has the element of genuine sympathy in it, to this deserving class of the community, many of them being persons of the greatest delicacy by instinct, is to do for them what they would like to do for themselves. They are of course domestic by nature, and would be glad, first of all things, of pleasant and permanent homes. Give them these, and they will readily make their way in the world, even with such terrible odds against them. We sincerely wish some of our rich men would do good in their own day by providing similar homes in our large cities for the women who cannot yet provide them for themselves.

An Interesting Manifestation.

An unexpected scene took place at the meeting of Spiritualists in Plymouth, on Sunday, May 12th. Mrs. Sarah A. Horton went upon the plat-We have quoted extensively from the Herald on form to deliver a lecture. In the absence of a the subject in former articles. The Tribune says, choir she commenced reading a poem, but before the public mind is considerably muddled about she had finished it, she burst out crying. Parthe Indian War; whether we really are at war or tially overcoming the feeling, she resumed the no; if so, with whom, and what for." The Tri- reading, but soon began sobbing again so violently that she was obliged to sit down; and it was some time before she could explain to the audience the cause of her emotions. She said the influence was thrown upon her by the spirit of a lady who had but recently passed to the spirit-world.

After Mrs. Horton had finished her discourse, she stated that the same spirit had again apwould not let Gen. Hancock's army into their do- | proached her, and taking hold of her hand asked mestic retirement. They run away, and cannot pardon for having intruded upon her in the manner above mentioned. Mrs. H. saw the spirit very distinctly, and described it so accurately that it was at once recognized as being-that of Mrs. Lucas. The identification was so perfect that one heretofore very skeptical gentleman acknowledged that he now believed spirits could return and identify themselves to mortals. The spirit gave Mrs. Horton her name, saying she had just gone to the spirit-world; was a wife and If the Indians were really determined that travel mother; had been no believer in Spiritualism, should not pass on the Smoky Hill route, or the but was now very anxious to tell her friends that Spiritualism is true. Thus the good seed is being sown by the wayside.

Laura Cuppy's work in San Francisco.

One of the local papers of San Francisco thus notices Mrs. Cuppy's return to that city, and the interest felt to hear her lectures:

Many persons were unable to obtain admittance ast evening to Mechanics' Institute Hall, in order would be Pickwickian. Of course, Gen. Hancock must do something for the money his expedition is to cost. It has been estimated that, in our former Indian wars, each Indian killed cost us several hundred thousand dollars. If it cannot be done otherwise, let some licutenant, anxious to distinguish himself sweap down on some licutenant, anxious cause of the increased and growing liberality in cause of the increased and growing liberality in religious as well as political matters. No censure was to be attached to those skeptical as to Spiritualism. Their honest and impartial investigation was courted; and indeed, it was needed to free it from much of the nonsense and folly clinging to from much of the nonsense and folly olinging to it. Chaff there might be in the faith, but the presence of chaff indicated some wheat. Mrs. Cuppy stated, relative to her course in the immediate future in this city, that she was henceforth bound to "paddle her own cance," since she could better paddle it alone than in company. Desiring to be independent in her utterances of the truth, she had determined to be bound to no association or receiver. She would het prepaler presents. society. She would be the people's preacher, and eagerly welcomed to her church those rendered unfortunate by poverty or crime.

Hereafter Mrs. C. will hold free meetings every Sunday, in Mechanics' Institute Hall. Her zeal is unabated in the good cause for which she has worked so earnestly and effectually since her arrival in California. God bless all such noble souls.

Scattering Tracts.

Mr. Dezendorf, of Huntington, L. I., writes a letter to the press, which it has given us sincere natisfaction to read. He says that four years ago a pious old lady who holds to the damnation doctrine for the future life, placed in his hands an old very generally in that direction. Strikes have flie of the BANNER, containing twenty-six sernot, as a rule, produced anything like the results mons of Henry Ward Beecher, which she wished for which they are designed. They are the most him to read carefully for his soul's profit. "But," vigorous and emphatic protests against the tyran- said she, "you must read nothing else," as they contained so much that was hurtful to the Orthodox style of faith. Of course, then, he read only the other portions of the paper, and let the Beecher discourses slide; and he says he at once subscribed to the BANNER, and has taken and read it ever since, his interest in it continually increasing. We wish that all the good and pious old ladies in the land would lay down their Orthodox knitting, and stir about for us in the way this one has done. We promise them a handsome commission for their services, and thanks besides.

Mercantile Hall Meetings.

Next Sunday will close the three months' engagement of Miss Lizzie Doten and the meetings in Mercantile Hall. Thus far during the term, with but very few exceptions, the hall has been crowded each Sunday with anxious souls seeking for more knowledge of the other life from the teachings of inspiration. The version given to the story of Samson and Delliah, in the lecture Sunday afternoon, May 12th, and the parallels fitting modern times, were received with a relish. The earnest appeal for more spiritual and physical culture and less grasping for material wealth by mortals, was excellent and timely. At the close of the address an inspirational poem was given. By general desire, two of Dr. Ordway's new spiritual songs were sung by the choir.

Meeting of the Executive Committee. We are informed that the Executive Committee of the Massachusetts Association of Spiritualists

will hold a meeting in the BANNER OF LIGHT Circle Room, on Friday, May 81st, at 2 P. M. All the Committee are expected to be present.

A. J. Davis in Bangor.

The Whig and Courier, of Bangor, Me., gives a full account of the labors of Mr. and Mrs. Davis, in establishing a Children's Lyceum in that city, from which we make the following extracts:

Last Sunday, the Spiritualists of this city organized, in Pioneer Chapel, an original educational movement called a "Children's Progressive Lyceum." The plan and objects of this novel Sunday school should arrest the attention of all who have at heart the morals and well-being of the community. The first Lyceum was insurpressed. community. The first Lyceum was inaugurated by Andrew Jackson Davis, in Dodworth's Hall, Broadway, New York, on the 25th of January, 1863. Since that period, the schools have multiplied to one hundred and eleven, with a membership, exclusive of officers and leaders, of 12,000 children, many of them from families of every phase of religious faith.

At first it seemed that the Children's Lyceum was intended by the Spiritualists as a substitute for the ordinary Sunday school; but now, as its sphere of usefulness has widened, and the plan is better understood, the leading Spiritualists are taking steps to make it the basis of the most use ful and refining branches of culture. Mr. M. B. Dyott, conductor of the Philadelphia Lyceum, is now proposing to lead in the erection of a building at a cost of \$200,000, in which the Progressive Lyceum can be expanded into a system of thorough education for both body and mind.

The Spiritualists of Bangor have awakened to the subject of interesting the young in the ideas of progress which they entertain and inculcate. * The Spiritualists, with all their vagaries, are an

earnest and a practical people; believing that a child has a body as well as a soul to educate—that the physical as well as the spiritual should be disciplined and governed by the fixed laws of Nature, which they hold to be the only perfectly expressed will of God. This basis the Spiritualists accept as the "rock of ages," and upon it they propose to erect the superstructure of humanity, and secure progressive happiness to the immor

Grateful Acknowledgments.

We have received a letter from Miss Hanna 8 Carder, Waynesville, Ohio, dated April 18th, breathing the warmest expressions of heartfelt gratitude to those kind friends who have aided her in her hour of extreme need. We have before mentioned that the mother of Miss Carder passed to the spirit-world last winter, after a long sickness; that her father is quite aged, and is now and has long been an invalid, unable to perform any labor, and that her sister was in an entirely helpless condition, as far as being able to support herself. With this family depending on the daily labor of Miss C. for support, was a burden she could not easily bear up under; but what made her case still harder, she was thrown out of employment at a time she needed it most, and the prejudice against her spiritual belief prevented her obtaining employment. These facts coming to our knewledge, we sent her twenty dollars, and called attention to her needy condition. Since that time she has received remittances from some ten or a dozen more friends to the amount of twenty-four dollars. This timely aid was the means of saving the family from the extremity of want; but it is evident it cannot last a great while, and we hope others who can afford it will add their mite to relieve the distress of h worthy family.

A Valuable Invention.

Hale & Co., of Newburyport, have just introduced a curious apparatus into the market for acrating eggs. The machine is very simple and easily worked. It consists of a cylinder of glass or tin, in which the eggs are placed. By pressing them with a dasher the air is carried into all parts of the material beaten. Eggs thus acrated by a few plunges of the dasher, are reduced to the consistency of cream, and become so light, that in cooking they will be of double the value of those beaten by the ordinary method. The acrater can likewise be used for the manufacture of butter in small quantities, when required fresh and new. It can be obtained from the cream in a few moments.

The egg acrater is patented, and we have no doubt the patentees will make a handsome fortune by its very extensive sale, for every family in the country will have one when they learn hat an indispensable article it is, both on the score of economy and saving of time. The prices for the article range from seventy-five cents to two dollars, according to quality. A glass specimen of the egg-beater may be seen at this office.

Laborers in the Field.

We have received a detailed account of the labors of Mary M. Lyons, but which we have State of New York during the past winter. At present she is at Canastota, N. Y.

J. T. Rouse has been lecturing in the West during the past year. He lectured in Milwaukee two weeks, in Berlin City, in Fond du Lac, in Omro, tains two articles on the subject, to which he Appleton, Beaver Dam, Otsego, Waterloo, Lake Mills, Jefferson and Darien, Wisconsin. During This subject we have ourselves discussed with May he spoke in Rochester, Minnesota. His present address is Beaver Dam, Wis., P. O. box 281. He gives cheering accounts of the progress of Spiritualism in the places he and his wife have visited, and expresses grateful thanks to the friends who have so kindly cared for their comfort.

New Music.

From Oliver Ditson & Co. we have received the following new musical compositions: "Sweet Bird, Come sing to me," a song by G. Beckett, music by Thos. Browne; "Ida Galop," by Carl Faust, a very popular piece; "Incline thine ear," being No. 11 of Southard's Morning and Evening collection for public worship; "Guardian Angel," a pretty song music by Chas. Gounod, words by Henry Farnie; 'I will extol thee," quartet from "Ave Maria," by Gounod, arranged by Southard; "Found Dead," sung by Mr. Barnabee, poetry by Albert Leighton, music by W. K. Day; "Falling Spray," fantazia, for the piano, by Lizzie M. Hervey.

The Blossoms of Our Spring,

By Emma and Hudson Tuttle, is just the volnme to have. We know of no firmer and truer friends of the spiritual cause than these talented writers, and we desire Spiritualists to become better acquainted with them through the mediumship of their writings.

"The Arcana of Nature," by Mr. Tuttle, has become a standard work, and every student of Nature should possess it. All orders addressed to us will receive prompt response. We call the attention of our friends in California particularly to the volumes in question.

Lyceum Exhibition, Philadelphia.

The Philadelphia Children's Progressive Lycoum No. 2, will give their first exhibition at Mechanics' Hall, Fourth and George streets, on Friday evening, May 24th. This Lyceum is in a very forward condition, and the exhibition will be of a nature to interest all those who witness the exercises. The proceeds go to the support of the institution, therefore we hope the hall will be

rooms, will be built at Portland this season, by John B. Brown. The site selected is at the corner of Middle and Union streets, who was the

New Publications.

SHAKINGS: Etchings from the Naval Academy. By a member of the class of '67. Boston: Lee & Shepard.

Here is a truly roguish, ridiculous and humorous series of tableaux from the pencil of a young midshipman in the Annapolis Academy, who has enlivened the routine of his student-life with pencil sketches which his mind could not resist the force of, as they floated before him. The author is a son of the late Park Benjamin, and shows a talent worthy of his distinguished father. Some of these sketches have features of decided originality and power. They are all good, and full to the brim with laughter. The class of '67 will remember them as long as one of its number lives to wait for admiral's honors, and even afterwards.

ON THE BORDER is the latest of Edmund Kirke's sketches of life at the South, and proves a timely companion-piece to his other books, so largely sold and read, "Among the Pines," "Adrift in Dixie," &c., &c. Lee & Shepard, Boston, publish this volume, and have done the subject ample justice in the very important point of mechanism. It was the author's visit to the "Army of the Cumberland," in the spring of 1863, that gave the bint of this volume, and he then obtained the incidents which he has woven with his customary skill and power into the present tale. There are in it abundant elements of profound excitement, which the reader will find to hold him fast to the end of the story. There was many a character and many a scene in Kentucky and Tennessee, during the progress of the late war, which the romancer cannot afford to pass by.

TWICE TAKEN is the title of a historical romance of the Maritime British Provinces, by Charles W. Hale, from the press of Lee & Shepard, of Boston. Its scenes are laid among the Acadians, over. whose lands the enthusiastic author has roamed with rod and gun, dwelling with their descendants and the few representatives of the Abenaquis. tribes. The story contains some very striking characters, and is fragrant with the forest life it so picturesquely describes. The capture of Louisburg forms one of its most brilliant episodes, which heightens its attractions exceedingly.

STEPHEN DANE is a new novel from the versatile pen of Amanda M. Douglas, which she dedicates to Mrs. Louise Chandler Moulton. It is from Lee & Shepard's press, Boston, and is published in their handsome style. Those who have read "In Trust," by the same author, with such unqualified delight, will not wait to get at this attractive volume. Miss Douglas plots neatly, describes picturesquely, understands pretty well the art of characterization, and is a graceful and attractive writer. This new tale will heighten and widen her reputation as a writer of domestic fiction.

"Who Wrote 'Rock me to Sleep'?" is a question that has called forth a large pamphlet and a somewhat stout book, both from the press of M. W. Dodd, New York. The contestants to this. popular honor, it appears, are Mrs. Florence. Ackers, wife of the sculptor Ackers, and Mr. Alexander M. W. Ball, of Elizabeth, N. J. We shall not set ourselves up as umpire in the case, leaving our readers to do that from the evidence herewith submitted. The song is not the less sweet and pathetic, however, whoever may be the author of it. We have heard it sung in a way that made us think we would as lief be able to sing it as to write it.

Otis Clapp, 3 Beacon street, publishes "THE COMPENDIUM OF TACHYGRAPHY: or Lindsley's Phonetic Shorthand, explaining and illustrating the common style of the art." It has reached its fourth edition, and contains a large quantity of additional matter not in the previous editions. The exercises give the student a clear conception of the science, with a proper view of its permanent value. The Tachygraphic Society has organized and elected officers, gentlemen well known to the community. Any one can subscribe for a membership.

THE LADY'S FRIEND for May has a pretty steel frontispiece illustration, with all the latest fashions, duly set forth on colored plates. Some of the most popular female writers contribute to the present number, making it a captivating issue. The ladies are all partial to Peterson's "Lady's not room to print. She has been lecturing in the Friend," with a great many of whom it is both law and gospel in the matters of which it treats.

> Lee & Shephard publish a little pamphlet on child-murder from Dr. Todd, of Pittsfield. It congives the title of "Serpents in the Dove's Nest." some thoroughness in the columns of the BANNER.

Bela Marsh has just got out the seventh edition of "THE SPIRIT MINSTREL"-a collection of hymns and music for the use of Spiritualists, in their circles and public meetings. The authors are J. B. Packard and J. S. Loveland. The price of this little musical manual is thirty-five cents in paper, and fifty cents in cloth.

THE RADICAL for May continues its vigorous treatment of a variety of current subjects, by some of our best thinkers and boldest writers.

Bela Marsh publishes a new edition of the popular Discourse of Lizzie Doten, on "FREE LOVE AND AFFIRITY." It is still largely called for.

Bela Marsh publishes a new and handsome edition of "THE SEER," being Volume III. of Davis's Great Harmonia." This volume has very recently been translated, in Berlin, for German aud Prussian readers.

BOOKS RECEIVED:

Beatrice Boville, by Oulda; The Bishop's Son, by Alice Carey; Man and the conditions that surround him, his progress and decline, past and present.

Stir among Laborers. The movements among the sons of toil every-

where appear to be awakening attention at the present time. Civilization seems to be in a state. of ferment. Better pay and fewer hours of taskwork are demanded. Eight thousand tailors are on a strike in London, and thirty thousand more in Paris. The stir is hardly less active in the other trades, either. English agricultural laborers feel its influence, and have waked up to demand at least a little improvement on what they now. receive per day. Striking in this country is the commonest occupation known. Workmen are demanding eight hours a day for a day's work, and wide disorganization has been created among the employments of the Western cities. Riots have in not a few cases grown out of, the affair, A new hotel, six stories high, with two hundred. There is, much in these things to make us all wary. serious, and to set us to thinking if the relations of. labor and capital may not be adjusted more equitably, and to the general satisfaction.

Daniel O. Evans.

[The following spirit message was given at our Free Circle, through Mrs. J. H. Conant, on Tuesday, May 14th, with the request that it be printed f.eldissoq as noos as

I have not the experience in these things that

I have not the experience in these things that many have, but I was very anxious to communicate with the people I have here in this country, and as this was the quickest way, I thought I would avail myself of it.

I was myself sometimes acted upon in a very strange way when I was here; and was once told that I was one of these people. But I knew nothing about it, and had nothing to do with it; first, because I believed it was wrong; second, because I had so much else to do that I had no time to attend to it.

I have a brother and three cousins, and a wife and one child, with a great many acquaintances, in New York City.

About nine months since, I went to Ireland upon business for my country. It is less than four days since—it will be four days, according to your time, at seven o'clock to-night, since I was assassinated in Dublin. You will report this correctly, as there is no possible chance for my friends to know this here. It is necessary for my friends to be informed of this fact, and to know it soon; so I have requested the gentleman who soon; so I have requested the gentleman who has charge here to let this come ahead of your usual publication. He said you could do so. It is necessary, first, because my friends here are making strenuous efforts to help me in delivering my country—and I have one still, thank Godl—second, because they should remain where they are, and not to come out to Ireland at present. If I were still living—living on the earth—it would be otherwise; but as it is, it is better they remain here, and wait for the development of circum-

Now you will say that this you've received is from the spirit of Daniel O. Evans. I was in my thirty-ninth year.

My parents had nine children, all told, here and on the earth. I have two older than myself on the earth, and one older than myself here—in this spirit land, I mean.

spirit-land, I mean.

Now one thing more I have to ask of those who remain here. Obeying the behests of the Church so far as you can without compromising your own honor, I want you to give me the privilege of special communion, calling a council, as I shall term it, with any priest of good standing, for I have somewhat to say, in my freed condition, concerning myself and concerning my country. I experience no weakness here. I rejoice in the full possession of all my faculties. I rejoice in memory, and I rejoice in an event that is sure to come, namely, the freedom of Ireland from the bondage of England.

I am happy so far as I can be knowing that my friends are unhappy here. But I am willing to abide by the decrees of that Great Eternal Father abide by the decrees of that Great Eternal Father who watches over all. I do not find things in the spirit land as I expected. What I shall see in the future I know not—what I shall see in that which is the future to me. I am satisfied.

I am thankful to you, sir, and will do my best to repay you as we go along in life. [Will your friends get your message?] Two of my cousins who were somewhat indirectly interested in these strange movements, were among those who told

strange movements, were among those who told me of the powers I had but did not understand. Add they told me they were in the habit of read-ing the Irish messages contained in the paper called the "BANNER OF LIGHT," and suggested that I should look at the paper—it would do no harm—and see if I could not find something in it that would make me believe in these things.

It seems that the attention of one of my cousins

was called to this thing by the message of an in-timate friend of his who died in battle. Now I know no reason why they should not read the paper now as they did then. I believe they do.

Therefore I must expect I shall be seen and heard.

What I want, sir—one word more—is that they

will wait, not attempt to go, not attempt to send, after they receive this message, until they shall hear in the usual way of my death. I only ask

Personal.

Mrs. Helen R. Leeds wishes us to state that she is not now engaged at Mrs. Mary P. Crook's Rosicrucian Rooms, 27 Boylston street, and has not been for several weeks past. Mrs. L. can be found at her rooms, 26 Dwight street, where she will be pleased to receive calls from friends.

Mrs. N. J. Willis speaks in Cambridgeport,

Mrs. Jennie Waterman Danforth, clairvoyant, has removed to No. 9 East 11th street. New York. Mrs. Emma Hardinge speaks in Worcester dur-

ing June. Charles Colchester, the spiritual medium, well known throughout the Eastern cities, died at Keokuk, lowa, 4th inst., of congestion of the lungs

so Western papers state. Madame Parepa has been engaged, at a salary of \$3000 a year, to do the singing part of the wor-

ship at Dr. Tyng's church, in New York.

Greenwood Sunday Grove Meetings. Sunday Grove Meetings will commence in Green's Union Grove, Greenwood, Mass., on Sunday, June 2d, 1867, and continue every Sunday during the season. Sessions at 11 A. M. and 2 P. M. The exercises will be of a Liberal, Religious, Reformatory character, adapted to the people of all sects and classes. Volunteer addresses, conferences, and vocal and instrumental music. Some reliable speakers will be engaged for each Sunday. All competent speakers, whether male or female, who speak in harmony with the Gospel of Immortal Life, Universal Fraternity and Human Progress, are invited to participate.
Union Grove is centrally located about equal distance from Melrose, Stoneham and South Reading, seven miles from Boston, one mile and a half above the place where the Malden and Melrose above the place where the Malden and Meirose Camp Meeting was held, three minutes walk from Greenwood Station, a little west of Locke's Grove, and five minutes walk from Dr. Clark's Institute, late Wait's Seminary. It is the largest and finest grove in the vicinity of Boston; is high, dry, secluded, evenly shaded, has apprepriate houses and saloons, a spring of pure, cool water, and a large Lattice Work Hall, holding a water, and a large Lattice Work Hall, holding a thousand persons, in which the meetings will be held for a few Sundays. Friends from Boston and vicinity, taking the horse-cars at Scollay's Building for Malden, will find omnibuses at Malden, at 10\forall A. M. and 1\forall P. M. for the grove; return from the grove 12\forall and 4\forall P. M. Fare through from Boston thirty-five cents. The best order will be insured. These meetings in "God's great temple of Nature" are designed to afford the most profitable rest, and social and spiritual enjoyment to the denizens of towns and cities, demost profitable rest, and social and spiritual enjoyment to the denizens of towns and cities, desiring an orderly rural retreat on Summer Sundays. W. B. Walt, Uriah Clark, G. W. Green, Greenwood; Nat. Mayo, Sumner Pratt, South Reading; E. F. Whittier, J. A. Lovajoy, Stoneham; D. L. Taylor, A. Burnham, Wm. Taylor, Metrose.

Anniversary Week.

A general Convention of Spiritualists will be held in the Meionaon, Tremont Temple, Boston, on Thursday and Friday, May 30th and 31st, 1867. All Spiritualists and reformers are invited to attend. No special subjects for the deliberation of the conference are put forth, as it is hoped that the occasion will be generally improved as an annual season for social greetings and general conference upon all subjects tending to the improvement and elevation of our common humanity, without distinctions of race, sex or religious bellef. The conference will assemble at 10 o'clock A. M. Thursday, and hold three sessions each day.

The operation performed on the poor little Prince Imperial must have been a terrible one. His leg was disarticulated at the knee-jointwhich means that the lower joint was removed from its socket-so as to enable, the surgeons to directly reach the cause of the malady from which than the other, and than ever before. A remarkhe had suffered so much. He is now recovering able amount of talent is in their ranks, and mostly the second state union to rapidly.

Aew York Department.

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and After Life, Children's Progressive Lyceum Manual—full set, 234.
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Complete works of Thomas Paine, 3 vols—price \$6.00.
A very large assortment of miscellaneous works on Spiritualism is now on our shelves, with a good supply of other liberal literature. Those who wants copy of "A Few Days in Athens," by Frances Wright, must send \$1 soon, as the last edition is nearly gone, and it is not to be republished at present.

resent.

We have also a few copies of Elihu Palmer's Principles of Nature, a valuable work long out of print; price 50 cts.

A valuable return for \$\frac{1}{2}\$ will be a copy of Judge Edmonds on Reconstruction, and A Peep into Sacred Traditions. by Orrin Abbott. Send the \$\frac{1}{2}\$1, and try our judgment on Politics and Religion.

Popular Medicines.

Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine and the Neurapathic Balsam all continue to bring words of approbation to our office. There is certainly virtue in the Powders and Nervine, for we have tried them, the first by proxy and the second by person.

BACK NUMBERS of the BANNER OF LIGHT, to complete flies, can be had at this office. Rent by mail on receipt of price, 8 cents—except No. 22, Vol. 19, which is out of print.

Physical Mediums.

There seems to be a disposition on the part of some of our Spiritualists to crowd the physical mediums out of the ranks of reliable workers in the field, and to catch at every failure or folly, and even often at what is done by spirits through them, as evidence of their dishonesty and deception. We ought, of all people, to have the most charity for one another, and most especially for mediums, who have so often been compelled to do what was disagreeable and injurious to themselves and their reputation at the time. But the unkindest cut of all is for those who have climbed the ladder of mediumship to a conspicuous position, to try to pull it up after them and prevent any others from ascending by the same steps. If there are such, they are certainly on a slippery platform. We should let the spirits who put the ladder down to mediums draw it up themselves, which they will do when they deem a medium no longer worthy or useful to the cause, in which they are at least as much a party as we are. It is rather selfish to try, so soon after this great work is inaugurated, to turn off the spirits and take the lines and drive the team ourselves. We might run off the track, with all our wisdom; and even with the inspiration for our experience, it was proved to our satisfaction that the inspired mediums are as erratic and as unreliable as the physical mediums, and, for aught we know, as liable to cheat and deceive the unsuspecting and honest inquirers. We have known many cases where mediums have been controlled to perform acts that have aroused the bitterest feelings in the hearts of their friends, which have crushed out the confidence of the medium, and for a time suspended the usefulness of those who with a little charity on our part might be useful instruments to assist in uniting the two worlds.

That all mediums are honest we do not pretend; nor do we claim that mediums, as a body, are better or more honest than the rest of mankind; but from our acquaintance we can testify to the honest belief that they are as honest as their uccusers generally, and we have the fullest confidence in the spirit-world and its ability and disposition to discard any of its mediums when they

are no longer useful or needed for its work. When public mediums who have had the scrutiny and trial of the best minds among us and the closest examination of skeptics, and been pronounced by both instruments in the control of some foreign intelligence, are caught, on one or two occasions, in some acts that may or may not be performed by them instead of through them, it is not wise or just to condemn such persons at once and publish them as knaves and impostors. Even the church has more charity for its converted and heart-changed victims, for with a godly heart and depraved nature changed to godliness, they often require the charity and forgiveness of the church for errors as great as those of the mediums who are accused of cheating. Their charity covers a multitude of sins, and ought to cover a multitude of sinners.

Hasty condemnation and vindictive prejudice are not worthy a place in our hearts, and should be left to Orthodox churches; for if we cannot make our philosophy superior to the Scribes and Pharisees, what better is it than theirs, or what better are we than they? They would bang and burn us, and we would hang and burn each other.

We designed but few words on this subject at this time, but the pen will not stop; the theme is one that will have to be handled, and the spiritworld will, in due time, say its say in defence of its mediums and even of many condemned ones; but we are not expecting of it nor speaking for ourselves in defence of that class of persons, mediums or not, who sell themselves first on one side, then on the other, and to any party that will pay most, and thus blow hot and cold from the same lips. We have some charity for deserters, and even for those who desert both sides and several times, but should not employ them even as spies or scouts, nor elevate them to places of trust, but in the question of repudiation of mediumship we are on the mediums' side.

The Appiversaries.

Anniversary week has come and gone, and left its aroma and influence to be nursed during another year. The papers, which are not now overstocked with news, made very full and good reports, with less of ridicule on the unpopular and radical sentiments than usual. Some of them have had to swallow so many obnoxious doses of reform during the last few years, that they are a little wary about rendering them more bitter by the prejudice they so easily create.

The Universal Peace Society of our non-resistant brethren was a success. Not large in numbers, but strong in intellect, firm in principles. and with appropriate resolutions, they seem to be consistent and persistent, and on a course that must, after long and weary years and labors, bring a crown of triumph and success; for no man can deny the truth of the principles they set

The Equal Rights Society, managed mostly by women, had larger and more enthusiastic meetings, and seem nearer carrying their measures in women with firmness of purpose, consistency

of action and unyielding perseverance. They demand justice-simple justice-for the black and white man and woman, that each may stand before the law, the country and God, clothed with natural and equal rights, responsibilities and du-

ties. No man can give a good reason why their request should not be granted, nor did any one and expected to call and see Warren Chase and try in their Convention. The speeches of several ladies would have been a credit to our Congress and showed plainly the ability of woman to take and distributed. Do not forget the place, nearly part in politics, religion and social life, and to act opposite Barnum's Museum, up stairs. her part appropriately and properly. Few men can do as well. We were glad to find a church open its doors for them, although the churches are the greatest obstacle to the accomplishment of their plans that lies in the way, and must be office. Price 30 cents.

The other societies are of less importance, as they are yet trying to evangelize the world, with 'no hone" distinctly shining on their banners, unseen by those who carry them.

New York and Boston.

There is a wide difference between these two great commercial cities. In Boston some of the distance. Address, Vineland, N. J. people live and feel and act at home, and there is a quite a strong home feeling and sympathy running through its business channels; but in New York nobody lives; all are out, and on business, or in pursuit of business, pleasure, speculation, excitement, curiosity, and a thousand other objects, both night and day. The world is represented. The Japan tea is here, and Japan girls world is given back, but helds have long on their holes. Figure people live and feel and act at home, and there with black hair dangling on their heels. Every color and shade and style of dress and undress can be seen and heard of, and if a person has money and time to spend every kind of drink and drunk can be found and procured. When people here get tired of trading, and get rich, or poor and old, they go out to some place to live, for neither rich nor poor live here, but only stay.

Walter Hyde has opened rooms at 308 East Twelfth street, where he holds circles every even- by mail, two postage stamps extra. ing in the week except Sundays, and gives advice and instruction in mediumship and healing. Bro. Hyde has done something of this kind before, and been quite successful in his treatment of patients, mediums and pupils. Success to every branch and every worthy effort at human redemption.

Dr. Persons, of whose healing powers and success the New Orleans papers have published a large amount of testimony the past winter, has gone to Memplils.

MRS. E. D. MURFRY, formerly Mrs. E. D. Si-mons, Clairvoyant, Magnetic and Electric Physician, has removed from 1249 to 1162 Broadway,

ALL SORTS OF PARAGRAPHS.

Several Millerites in New York and other places closed their business on the 13th, previous to their contemplated "ascension." Prof. King, of this city, says there will be no "going up" until the Fourth of July, when he shall start from the Common. Five dollars will secure a seat in his balloon basket, if applied for soon. The World's Crisis, the seventh day Adventists' paper, will please notice.

Read Warren Chase's article on physical me-

The new Turkish minister, Blacque Effendi, is expected soon at Washington, with his wife, and is expected to live in great state, the Sultan having provided plenty of money for that purpose in order to dazzle and captivate the Yankees. Blacque is a Frenchman, and his wife is a daughter of the late Dr. Mott of New York.

Do n't touch the lute when drums are resounding. A wise man remains silent when fools are

A silk plant is said to have been discovered in Peru, from the ball of which genuine silk is obtained.

A shawl was recently sold in New York for \$3000. In the same city women make shirts for a shilling aplece.

passport, and intends to go abroad in a miniature schooner of two tons burden, only twenty-four feet six inches in length and seven feet beam. He will be accompanied by two men and a boy. Grass Valley, Cal., is called the "city of quartz."

Boston, just now, ought to be called the city of pints, for there are more pint bottles (well filled with "villanous stuff") scattered all over town, and carried in the pockets of both young and old. than would freight the Great Eastern steamship.

The cost of Russian America to us, taking the whole territory, is about three cents an acre.

During 1866 over 5,000,000 pounds of books were exported from Great Britain, a large proportion of which came to the United States. The value of these books was \$8,010,885 in gold, an average of sixty cents a pound.

The Peruvian Congress has declared all disagreement with Chili ended, and that the countries are more firmly united than ever.

The most brilliant meteors flash out the quick-

Anonymous writers against Spiritualism remind us of the wind whistling through a keyhole

St. Louis thinks of voting at the coming city election to take the sense of that city relative to female suffrage.

The newspaper is a law for the indolent, a sermon for the thoughtless, a library for the poor.

Louisville, Ky., has 145,000 inhabitants, 65,000 increase in two years.

THE ATLANTIC CABLE.—This submarine cable is said to be often worked with great difficulty from daylight until two o'clock in the afternoon. after which the working grows easier and more rapid until dark. Through the night it is in the best condition. The same phenomena have been noticed on some land lines.

Jefferson Davis has been taken to Richmond. balled in the sum of one hundred thousand dollars, and is now at large. Horace Greeley and others became his securities. After receiving the ovations of the Richmonders, he started for his home in Mississippi, by way of New York City and Canada. A cable dispatch states that the treaty which

was signed on the 12th of May by the members of the Peace Congress in London, has been ratified by their respective governments. By the terms of the settlement the Fortress of Luxembourg is to be evacuated by the Prussians within a month from the date of the treaty.

The attention of our readers is called to the advertisement of the new Fire Extinguisher, which has lately been exhibited and used with unqualified success in New York, Boston, and

Our Office in New York.

No. 544 Broadway has been newly fitted up and neatly arranged, and will be kept open for the reception of customers and visitors, every dayexcept Sunday-from six A. M. to eight P. M. Every Spiritualist visiting the city, is invited the BANNER Bookstore, where information of all kinds appertaining to our work will be collected

Business Matters.

THE RADICAL for May is for sale at this

COUSIN BENJA'S POEMS, just issued in book form. Price \$1,50. For sale at this office. JAMES V. MANSPIELD, TEST MEDIUM, answers scaled letters, at 102 West 15th street, New York, Terms, 85 and four three-cent stamps.

DR. L. K. COONLEY, healing medium. Will examine by letter or look of hair from persons at a

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TENTH THOUSAND OF NED NEVINS-Chance

TENTH THOURAND OF NED NEVINS—Chance for Disabled Soldiers. The tenth thousand of Mr. Morgan's book, "Ned Nevins, the Newsboy; or, Street Life in Boston," is already issued, and orders have been given for the fifteenth thousand. They are printed and sold at the rate of over a thousand a week. Rand & Avery, Printers, No. 3 Compally will exist the fact. The of their rooms. Cornhill, will attest the fact. Two of their power presses are kept continually at work on the book. Agents are reaping a harvest by it, realizing 100 per cent, profit. Dudley 8. Jones, of Ellsworth, Maine, writes that of the first lot he sold a copy Maine, writes that of the first lot he sold a copy at almost every house, and expects to sell two hundred in the town. W. H. Bennett, of Fall River, Mass., sold one hundred and twenty copies in that town, and expects to sell five hundred in the county. Disabled soldiers, and others, find it the best book published for canvassing. Even children have been known to clear five dollars a day. Canvassers are multiplying daily; at the present rate of increase, demands for the book will soon reach two thousand a week. Agenta wishing to secure good territory, should apply at once to Rev. Henry Morgan, 9 Groton street, Boston, Mass.—The Christian Era.

Special Notices.

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

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May 25.—11

other cities.

Little girls believe in the man in the sky moon

—big girls believe in a man in the honey-moon.

MRS. JENNIE WATERMAN DANFORTH,

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May 25.

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On April 27th, 1831, an extraordinary occurrence, demonstrating an Ethereal Power, took place in the Hosioruscian Roome, 37 hoylatom street, they have a style of magnificence never before attempted, for a like purpose, on this continent. They are devoted to Psychological Eclence, the Fhilosophy of Life and existence, Immortality, Divelopment of Clairvoy-ance and the Phenomena of Spirituality in its higher and mobler phases—a School of the Boul, where the best Seers and where those who seek development can find it; where the will can be cultured, and all occult power, he perfected. I have employed the world-famous Clairvoyant. P. B. Ray-DOLFH, who probably has no equalitying to-day, in his speciality, and he had been giving in Presence of several genilemen and ladies, many curious proofs of his amazing power of developing clairvoyance by the "Distrat Will."—for he rendered a lady perfectly clairvoyant in eight minutes—when he suddenly announced that litanopa D. LLT, a Robsiencian or 250 years ago, intended to dictate to him a curious "Skimpil" or Chart by which any person could devide on any doubtful point; consult the chances for and against success, in matters of the year, or any year; a cholee of 688 chances for any against the consultor of the Mympathetic Chart, headese enabling a person to tell what for him or her will be a lucky or unbucky day; and also, to originate an approach to the Spiritual in any one, however hard or unsusceptibe the person might the consultor of the Mympathetic Chart, headese enabling a person to tell what for him or her will be a lucky or unbucky day; and also, to originate an approach to the Spiritual in any one, however hard or unsusceptibe the person might be—and all by a simple movement, yet in language clear and plain. Dit. Randonly in worderful conclaness and directions; it is a simple that cribine or her will be a lucky

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May 25.

ACKNOWLED GMENT.

I deem it but justice to Dr. G. 15. Emerson to make the following acknowledgments: One year ago I was suffering yery much from Deafness, Catarrh, Dyspepala, Liver and Kidney Complaints of long atanding. At this time I received of Dr. E. thirty examinations, without seeing him once. At the end of the course I was so much benefited thereby that I considered myself nearly or fully cured. My age is upwards of see enty. I have not enjoyed so good health for many years. My prayer is that God may bestow a widow's blessing upon Dr. E., and increase his gift, and make him instrumental in blessing the world more abundantly.

PHENE GREENLEAF, Lexington, Mass.

Boston, May 2d, 1867.

ACCENTAGEN.

Boston, May 2d, 1867.

ATTENTION, TOBACCO USERS Y
WILY DESTROY THE HEALTH and Waste money by
using Tobacco? One Box of OHTON'S PREPARATION
is warranted to destroy the appetite for tobacco in any person,
no matter how strong the habit may be. Sent on receipt of
one dollar. Address, E. DOUGLAS, PROPRISTOR, BOX 1572,
Portland, Mc.

May 28.

Portland, Me. May 25.

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MADE FROM THE BERRIES of the Rhus Glabrum, or Sumach tree, and highly valued as a wine for invalids, and the best remedy for Sore Throat, Sore Mouths, Cankered Sore Stomache, Asthma, and Bronchiol and Larryngeal Catarch, is sold by CASWELL, HAGOOD & CO., corner 24th street and 5th avenue Hotel; also by Dupuy, 387 4th avenue.

May 25. MRS. ABBRY M. LAPLIN FERREE,
DSYCHOMETRICAL AND TEST MEDIUM. Also gives
I directions to those who wish to become developed as clairvoyants and mediums.
Terms: Business Directions, \$5; Psychometric Reading, \$1;
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May 25.

FIRST-CLASS SUMMER BOARD.

A FEW select families and single gentlemen can find a most attractive summer he me at Dr. U. Clark's Institute, seven miles out—GREEN WOOD, MASS.

Iw—May 25. WANTED IMMEDIATELY, a Reliable Clair-voyant and Test Medium, who can diagnose disease cor-rectly. Constant employment and fair wages. Applicant must be an unmarricé female, of unimpeachable character. Address, C. M. Dake, M. D., 253 Fenn street, Pittsburgh, Fa. May 25.

MRS. COTTON, MAGNETIC PHYSICIAN, No. 451 3d avenue, near East 3M street-late of 235 East 78th street, New York-cures without medicine, by laying on of header. N. B. Patients attended at their own houses if desired. May 25.

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NEW MUSIC.

Songs and Choruses for Spiritual Meetings and Circles.

Come, Darling, come to the Spirit-Land.

Bong and chorus. Poetry and music by John P. Ordway, M. D

"I'm in the spirit-land, my child,
Happy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

Something Sweet to Think of. Bong and Chorus. By John P. Ordway, M. D.

*Romething sweet to think of, in this world of care, Though dear friends have left us, they bright spirits are; Romething sweet to dream of-lark! the suggls say; *Call them not back again, they are with you every day.'" The above beautiful pieces are some of Dr. Ordway's best compositions, and will have an immense sale. Each can be used as a song, if desired. Price 30 cents each, sent post-paid. For sale at this office.

Praise to God.

Written by George W. Birdseye, to the music of the cele-brated American Hymn by M. Keller. Price 35 cents; postage free. For sale at this office.

SPIRIT FORMS.

HAVE recently been enabled, through the spirit influence, to produce shadowy representations of those who have gone to the "Summer-Land," the most perfect of which is one of the late

EDWARD EVERETT,

cother forms being very vague, although I am assured that as I develop, the veil will be lifted from my eyes, and all forms will be made clear and distinct.

The picture of Ma. EVPRET (as he now appears) is pronounced by all who have ever seen him during life here to be perfect, both as regards form and feature.

Copies nicely finished will be sent to any address on receipt of prace (\$1,00). Address,

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THOSE of flat-class experience only. Also a forewoman for the workroom, who can have a home with the family. Also are address DRESSMAKER, 1166 Broadway, N. Y. May 18.—3w*

DR. L. G. SMEDLEY,
THE CLAIRVOYANT AND MAGNETIC PHYSICIAN,
will be as the Hismand House, Jackbon, Mich., Mondays and Tuesdays, Fridays and Baturdays of each week, from
10 A. M. 10 5 P. M.
3m-May 18.

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RESTORING GREY HAIR. E. M. TUBBS & OO., Peterborough, N. H., Proprietors.

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Thirs popular article, so well known to many of our read
ers, is having, as it deserves, an extensive and rapid-sale.
Hundreds of living witnesses will testify that it restores faded
and decayed hair to its original color and vigor, and that it
keeps the scalp free from dandruff and cutaneous seruntions.
It is the best article in use for these purposes. Try it, before
you injure the scalp with poisonous preparations.
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BOSTON. House, 18 Webster street, Romerville. THE MAIDEN IN THE SPIRIT-LAND.

THE MALDEM IN INE SPIRIT-LAND-THIS great picture, with copyright, is now yor sale. It we exhibiting the same and sciling copies \$25,000 could easily be made in one year's time. Single copies, with explanations, sent to any address in the United States at 50 cents cach. Address, 80PHIA EHRENFELS, Chicago, Ill. 8wis April 27. C STILES, Clairvoyant and Magnetic Physician, No. 445 West 35th street, New York. Treats all diseases by spirit power; gives private sittings from 2 to 7 p. 2 to 1 p.

Message Department.

Each Message in this Department of the BAN-WER OF LIGHT we claim was spoken by the Spirits shose name it bears, through the instrumentality

Mrs. J. H. Connut.

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

The questions propounded at these circles by

mortals, are answered by spirits who do not an nonnes their names. We ask the reader to receive no doctrine put

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

The Circle Room.

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

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

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

Invocation.

Thou Wondrous Spirit, who art the life of all souls, thou who art God and Father of the savage and of the Christian, thou who hearest the ravens when they cry, and noteth the falling sparrow. thou who art from everlasting to everlasting, to thee we pray, asking for thy blessing. Even though we are surrounded by blessings on every hand, even though all along the way from time to eternity thy blessings are profusely scattered, still the soul turns to thee perpetually, laying its gifts upon thine altar. And, oh Lord, when they come to thee clothed with shadows, thou knowest that within the clothing lies the germ. Oh give us to know, without doubting, that thine infinite love is everywhere, in all things, and dwells in all places. Sometimes in our wanderings through earthly shadows, we are weary and heavy laden. Even though we have cast off the burden of the flesh, even though we have passed through the shadows of death, and entered upon the glories and realities of that higher life, still sometimes thou knowest we are heavy laden. Sometimes we feel thou art not as near unto us as to some of thy children.

Oh our Father, thou Divine Teacher of souls, do thou teach us. Do thou lead us in the ways of knowledge. Do thou unfold all thy truths, so that we may worship thee understandingly.

Oh thou Spirit who looketh out through the sunshine and through the shade, receive our petitions, whether they come to thee through the lips of the savage or the Christian. Do thou hear and answer them. Do thou bind up all broken hearts. Do thou cheer all spirits. Do thou lift all fainting souls in earth-life; and when the shades of death, like the twilight of night, fall upon these human spirits, oh may they hear the sweet music of the spheres. May their ears be so attuned to the harmonies of the heavenly spheres as to shut out all earthly discord. May death be unto them the gate of heaven. May they have no fear to enter the spirit-land. And may the teachers who come ever and anon from that shadowy land, be of great value to their souls. May they not lay down in death with regret at not having used those golden opportunities that are offered to them. Make them of use, so that when they go to the spirit-land they may look back not with regret but pleasure upon their good deeds.

Father, unto thee we commend all the thoughts of thy children. Unto thee we bring every prayer. Unto thee be the songs of praise that well up from the hearts of thy children forever. Amen.

Questions and Answers.

CONTROLLING SPIRIT. - Your queries, Mr. Chairman, we are ready to consider.

QUES-Is there anything like government in the spirit world? If there is, what is the nature of it, and how are individuals controlled?

ANS.-The higher the soul advances in the scale of human and divine progress, the more need it has of influence, and law, or government. But the higher it advances, it also finds all the essences of which perfect governments are composed within themselves. It would be absolutely impossible for the soul to exist intellectually and morally without some kind of government. The governments you have on earth, bear a crude resemblance to the governments that have an existence in the spirit-land. In fact, all the manifestations of intelligence, of whateverkind or cast, that have an existence among you, have also a definite existonce in the spirit world. Recentive minds dwelling in the flesh are able to take on and outwork ideas that have been born in the spirit-land. Finding their ideas of government good, and fit to be outwrought in earth-life, they seek out minds that will receive their ideas. And when they have found such minds, they put the seed into them, and by-and-by it germinates, springs up and bears fruit. You are constantly growing, as a nation, in wisdom, and are modifying, changing, liberalizing and extending all your different plans of government. The government of the United States is not to-day what it was years ago-by no means. It is greatly changed; and even though the same rules may be observed, yet they are so changed in the way they are applied and carried out, as to almost lose their former identity.

Q.—We are told in the Scriptures that we are to have a judgment day, and that this world is to be destroyed by fire. Are we to look for this? If not, what is to become of this world hereafter?

A .- To begin with, you are not told in the Scriptures that there is to be a general special judgment day, if you are told anything about it. You are perpetually being judged. All days are judgment days to the soul. And the earth, the world, all universes, are being perpetually dissolved by fire, fire being one of the constituent elements of its being. Fire is constantly burning up the old and leaving the new. There is nothing in your whole world that does not contain the element of fire. 'T is this that purifies it, or in other words, hinds it to the great law of progress. This table holds within it the element fire, else it could never be burned, under any condition whatever. There is nothing that does not contain fire in some degree. All things are being perpetually renewed, discolved and renewed by fire. We'do not believe that the world will at some future time be connumed by fire by any special interposition of Divine law. We believe that law is acting continually on all things.

Q .- We are told in Corinthians, " Behold, I shew you a mystery. We shall not all sleep, but we sliall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible.

and we shall be changed." A .- Yes, the teacher desired, no doubt, to im-

should be such a radical change, such an instantaize that it was not in earth-life. "Behold, I shew you amystery. We shall not all sleep, but shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpetshall sound, and the dead shall be raised incorruptible, and we shall be changed." The trump of God, the voice of the archangel of change, is always heard by the soul at the hour of death. It cannot be otherwise. The ancients believed that when the soul was quitting its mortal temple and was entering the gate of heaven, an angel appeared unto it, sounding a trumpet, that all other souls lings, we shall hardly go very far out of the way. might know of its departure. This was a belief of a certain class of ancients, and the teacher who was impressing a certain phase of this belief upon his hearers, but reflected the ideas of those ancients. He believed in it, but he believed also that there was a deep spiritual meaning underlying the external; and he desired to show his hearers what that meaning was. But he perceived by his clairvoyance that all were not ready to understand him; and therefore he spake unto them in parables. They did not understand them. Christians to-day do not. You deal altospirit of the form.

Q .- By J. B. Armstrong: In the BANNER of March 2d, you published a message said to be from Anna Webster of this place (Ogdensburgh, N. Y.). We cannot make out that any part of it, as relates to Ogdensburgh, is true. Those who are opposed to you help us out of this difficulty?

A .- We will take occasion to look into the matter, remarking, however, that it is a common mistake you people labor under. Because one person, or half a dozen, or a hundred, or a thousand persons, may not know of a person's existence, you set it down for a certainty that we are seeking to deceive you, when perhaps you have not touched the right string, have not gone to the right person, have not investigated aright. However, we are not sure in regard to this particular case, but will investigate and inform you. April 8.

Ned (Mr. Davis's Slave),

I would like to do all the good I can, so I've come here with my former master's boy, because he wan't successful the last time he came. Yes,

I was always called Ned. My name was Ed ward. When I was here I belonged to Mr. Davis. I come here with little Joe; yes, sir. [What was the reason he was not successful?] Well, sir, I do n't know. I think he needs a little pushing. [Did n't his father get his message?] He says he didn't; I don't know. [We'll send this.] Yes, sir; yes, sir; wish you would send it to him. Yes, sir; I thought you would, I thought you would. I told 'em I thought you would, if I come here myself. I been in the spirit-world three years; been trying'a long time to learn the way to come.

I wish you'd tell him-I wish you'd tell Mr. Davis little Joe wants to come and talk to him. He's a right smart boy in the spirit-world. He wants to come right back and talk as he does here. He's got a heap of things to say.

I'd like to come back, too. I don't want to come back to live, do n't want to come back and stay. Oh I want to come and talk as I do here. I want to come right to Mr. Davis. Oh he's a very good man. He has some wrong ideas, but he's pretty good. He's treated me pretty well. help him if I could.

(To the Chairman.) You'll please, sir, send it to him? I be much obliged. I'll do what I can for you, if you do that. I want it done very much. * * / 2- 2

Julia V. Graves.

Soventeen years ago, near eighteen, between seventeen and eighteen, I was in this city fulfill- you? ing an engagement at the National Theatre. A little more than three years from that time I died

My name was Julia V. Graves. I was twentytwo years old. V. was the initial of Vance; that was my mother's maiden name. Her name was Julia Vance.

At the time I was here there was quite a sti concerning some manifestations, rappings in-I think it was New York State-and there was a great deal of talk about it. And I used to often say, " Now if spirits can come back-if it is spirits, and they can come back-I'll come, certain, when I die. And when I do come, the first thing I'll say, 'Should old acquaintance be forgot?'

Well, some time has passed since I was here and I've made a great many attempts to come

but have always failed until this afternoon. But I am just as anxious and as earnest now although many of those whom I called friends have passed on. Yet there are some left, and for you! their benefit I am here, as well as for my own. And I think my test motto should be just as good to-day, as if I had come back within twenty-four hours after my change; and I'm sure it will be recognized, if my message or letter is received. And if it don't carry conviction to their hearts, with regard to the immortality of the soul, and the ability of the soul to return after death, noth-

I took a very severe cold, and it resulted, I suppose, in consumption. I was very hoarse for two or three menths, and troubled with an incessant cough; and while I stood waiting for my turn to come, or, as we used to say, to hear our call, I could but think of how I used to suffer when I was liere, the last few months I lived in the body. While thinking of all I suffered then, I wondered if I should have anything of the old feeling here; and strange to say, I do have it, and with such force, too, as to make me declare that if ever I be reverting to the past, particularly if it's an unpleasant past, as mine was.

Now it's useless for me to go into a long harangue upon the subject of my return. I don't propose to do any such thing. I will only say, I know I can return, and if I can, I suppose everybody can, under proper circumstances. The fact of my not coming before, should prove that certain conditions are necessary for every soul's return, and you should no more expect that apirits could return under unfavorable conditions, than | you. that the sun can shine out in all its brilliancy at midnight. The same laws, perfect and immutable, govern these things that govern worlds and universes.

I should be glad to ald all I can by coming back to earth; all the friends that are left. [Are there None, except it be perhaps Lizzie Robinson. She, I believe, is still on the earth. She used to fear death. She said it seemed to haunt her all the establish a line of communication between the white. She never could be happy for a time, but to me, so I haven't got her to look after here. It did n't somehow agree and action. Two seems important the lecturer's it was an announced by Mr. Seaver that the lecturer's in the angel guardiana directing the manded to in the satisfaction of its persuasive morning, to listen to display the manded to death was angular and supported to death and seated a dramatio, dialogue, the in display the manded to death was an announced by Mr. Seaver that the lecturer's in the satisfaction of its or an announced to any particular persons you'd like to come to?]

press this truth upon the minds of his followers, was a something terrible in death to her mind. namely: that at the change you call death, there If I could remove her fear of death-for she was a dear good child-I should be delighted to do it. neous change, that the soul would scarcely real- I think it will be compensation enough for the great effort I've made to speak here to-day, Why, there's nothing to fear except the physical suffering. If you fear to suffer, why then it's perhaps to be dreaded under some conditions; but there's nothing else to fear, nothing at all, if you only do as well as you can, and obey the promptings of that inward monitor that never leads any one wrong. I refer to the conscience; that, I believe, is stationed between God and our acts in the outward world, and it will always tell us when we do wrong. If we obey its prompt-

(To the Chairman.) I am obliged, sir, to you for opening the way to me and to others, whereby we can return; and I hope you'll be amply compensated in this world and the next for it. Good-April 8.

Charlie Sherburne.

Well, Major-General, I'm Charlie Sherburne, from Exeter, N. H., or used to be. What's the news? I'm from the 3d New Hampshire, soldier in the army of the Lord and Abraham Lincoln. It's the first time I was ever dressed up in wogether too much with the form, instead of the man's clothes, but I'm told it's a uniform'you give to everybody.

I want the folks to know I'm just as happy as I ever was in my life here. They 're giving themselves a little unensiness about my condition in the other world. They're afraid I died without hope, and that I've got no God to worship. It's us as Spiritualists, say we are humbugged. Can a mistake, a mistake. I've got just as much God as they have. And as for the hope, I had sort of a hope that God would look out for me in the future, so I reckon it will be all right, anyway; and I told the parson so who came to pray with me a few months before I died. He thought I wan't going to get over it. He thought it was his duty to pray for my soul's salvation. I said to him, "If you'll just stir up that cook with the broth, that'll do me more good than any prayer you can offer for me."

I'll say to my friends, if you'll only just answer my knock, and say come home here and talk to us, you'll do me more good than praying for me. Who knows, if they're so very much afraid that I'm going to be lost, but I may be the very one to serve them, after all?

Oh L'm as happy as any one need to be, barring the uniform. Yes, I do like my own. But there, no matter, I'll do the best I can with it.

Tell Aunt Olive, will you, that I'm happy. She says if she could only hear that I made my peace with God before I died, she should be satisfied. Tell her I did, I did. Tell her God and I are good friends. There's no doubt about that whatever.

When the parson told me I ought to make my peace with God, said I," I never fought with him yet; what's the use of telling me to make my peace with God, when he and I are all right?" And it's the same now. I feel perfectly satisfied with my acquaintance with God. Beg your pardon if I hurt anybody's feelings here. That's nonsense. I asked an old fellow I used to know here by the name of-beg your pardon-Parker, Priest Parker, not Theodore, a real old blue-flame parson-I asked him where the great white throne was he used to preach about here. Said he, "The great white throne, my son, is your duty to God, and my duty to God." Said he, "Yours may differ from mine, but it's a great white throne; and if you're so fortunate as to be near that, you never need seek for anything else." Now, if Priest Parker's words are true, I reckon He's treated me pretty well. I've no fault to I'm up on the topmost seat. They'll know find; and I come back here because I'd like to old Priest Parker. He preached a sectarian religion on earth, and he came to the spirit-world, he says, with robes of bigotry so tight on him, that he's hardly got them off yet. He was just as much bound as ever Lazarus was, he says. So I want my folks to beware of tight clothes. You know tight clothes are never comfortable. Well, I'm at peace with everybody, and I don't see as there's any show for my going any lower, do

The folks, I suppose, will be thunder-struck to hear from me. I know they will. It's no use for me to come as Priest Parker did: no use for me to try to make a prayer when I never knew but one. I never knew any except "Now I lay me down to sleep "-what is it?-" pray the Lord my soul to keep." I used to know that when I was a child. I told old Priest Parker of it. Said he, " My son, good deeds are far better than all the prayers of earth." Well, I'm happy.

(To the Chairman.) Give us your hand, When you get to the spirit-world and can't find any better person to show you around, just call on me. [We will.] All right, then. Good-day. [How old were you?] I was in my twenty-fourth year; old enough to be better. Aunt Olive used to say, 'Seems to me that boy will never be any different," I'm full of the "old scratch," as much as I ever was. No matter; it's all right. I hope when you go out you 'li get shot out. [Did you?] I tell April 8.

Rufus G. Brown.

[Shaking hands with the Chairman.] Don't remember me, do you? [You must recollect we can't see you] Yes, so you can't. Well, do you remember Rufus Brown-Rufus G. Brown? [We do not.] Did n't you use to be in Spring Lane? [Yes.] Did n't you use to carry on the printing business there? [Yes.] Do n't you remember the man that was right underneath you-R. G. Brown? [You did n't remain there long.] No, I went out West. Don't you remember I had a brother who died out West, who left me his property on condition that I should go West and live? So I settled up everything here and went. I think I was in the building with you about four months.

Well, I'm the very man, I died of dropsy of the chest. I've been on your track for some time. I said, This must be William White-must be the come here again, I'll be sensible enough not to man I used to be in the building with. [It was in 1840, was it not, that you were there?] Yes, in '40 or '41, but I ain't certain. [In 1840 I occupied the building.] Yes, I think it was '41. I was there about four months. Then, as I told you, I went out West.

> Now I've got a son and daughter here in Massachusetts. Why, I've dogged you like a police officer this long time. I hope you'll excuse me if I did anything wrong, but I did n't know any other way to reach my friends except through

> I want my children-Sophie is my daughter's name, and Charles is my son-want them to know I can come back, and that I'm here to-day to ask them if they'll give me a chance to talk to them. I suffered for a great while, months before I died. I never liked the West, for I never was well after I went there. It did n't somehow agree

Things have changed, have n't they? You had pretty much the whole of the building after I left. [I had a considerable portion of it.] You did. Well, strange things happen, do n't they? Oh, my God! how strange it is! Here I am, after all these years, coming back to you. [Such a thing was a long way from your thoughts then.] Yes; I didn't know anything about it then. I suppose if I want to come again I can. You won't forget me, will you-R. G. Brown? Good-by, good by. God bless von.

I have the room over you now. Yes, I have taken a step up, you see. When I died I was fifty-four, fifty-five, fifty-six, pretty nigh fiftyseven. Yes, I've got the room up above now. It's a good room. I'll save a corner of it for you when you come to the spirit-world-and a good one, too-where you can do your printing at your lelsure, and send your copies down here. Good-April 8.

Séance conducted by William E. Channing; letters answered by John Adams.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, April 9.—Invocation; Questions and Answers; Lydia Stevens, to her daughter, Lydia Florence Stevens, in New York City; John Burke, to his wife, formerly residing in South Boston; Patrick Morilarty, to 'James and Charlie; Blanche Freemsin, to her father, in Charleston, S. C. Thursday, April 11.—Invocation; Questions and Answers; Joel Nason, of this city, to a party of counterfeiters; Augusta Schneider, of this city, to a party of counterfeiters; Augusta Schneider, of this city, to her parents; Charles Hall, of the 10th Maine regiment, to iffends in Augusta, Mo. Monday, April 15.—Invocation; Questions and Answers; Thomas Moses, of Portsmouth, N. H., to friends; Willie Short, to Levi B. Short, Philiadelphia, Pa.; Edward O. Eaton, Professor of Music, who died in Memphis, to his friends; Margaret Tappan, who died in the Somerville Asylum, to her hus band, William H. Tappan.

Tuesday, April 16.—Invocation; Questions and Answers; Captain Josiah Taylor, to Leonard Cavendish and to friends; Martin Minton, to Mis chiliten; Olive Truesdale, to Samuel Truesdale, of this city; Johnnie Jolee, to his muriterer.

Thursday, April 18.—Invocation; Questions and Answers; Sarah, Jane Ayers, who lived on Sea street, Boston, to Rev. Nehemiah Adams; Capt. George Ayling, to George A. Sawyer Principal of the Mercantile and Nautical School in this city; Maud Jackson, to her parents, in Memphis, Tenn, and Miss Lucy Wood, in Vermont: Eliza Lyons, formerly at the National House, Hoston, to Mr. Colby.

Monday, April 22.—Invocation; Questions and Answers; James Murdoch, an actor, to his friends: Mary Emerson (alias Molile Stauton), lost on the "Evening Star," to her friend Fanny Sanda, of New York, and to friends in Maine; Eddie Spencer, to his mether, in New York, and to friends in Maine; Eddie Spencer, to his mether, in New York, and Answers; John Cook, to his son and daughter, in Nonfolk, Va.; John S. Deming, of California, formerly of Pittaton, Penn., to friends; Virginia Stark, of Lexington, Ky., to her

her children. May 2.—Invocation; Question and Answer; Thursday, May 2.—Invocation; Question and Answer; Clara Josephs, of New York city, to her mother and sister; Sylvia Ann Howland, of New Bedford, Mass., to her niece Hettle: Sagogewatha, an Indian, to General Grant. Monday, May 6.—Invocation; Questions and Answers; Anson Whipple, of Walpole, N. H., to his friends; Wil iam Carroll, a horse Jockey, who died at St. Louis, to his friends; Marian Mason, to her parents, in Charleston, S. C.; John C. Calhoun.

Calhoun. Tuesday, May 7.—Invocation; Questions and Angwers; John T. Shaffer, of Indiana, to Sarah, his wife; Lucy Stevens, of Windsor Locks, Conn., to her daughter Adella, in Hartford, and her son Theodore, in St. Louis; Edward Bridges, to his mother, at No. 15 Columbia street, New York; Nettle Whittinger, to her mother, in Nebraska.

Genesee Association of Spiritualists.

ABSTRACT OF REPORTS OF THE SPIRITUALIST CONVENTION AND MEDIUMS' MEETING HELD IN BATAVIA, N. Y., APRIL 26 AND 27, 1867.

: [Reported for the Banner of Light.]

THE MEDIUMS' MEETING. The Quarterly Meeting of the above Associa-tion, held at Baravia, has just adjourned, and was one of great interest. The Secretary will re-port to you its proceedings. It was announced through the BANNER OF LIGHT and SPIRITUAL REPUBLIC that, by request of friends in the higher life, a meeting exclusively of Mediums would be held April 26, the day previous to the meeting of

This has been the first general meeting of the kind, I think, ever held in America, and inaugurates a new and very important feature in the great movement of this New Dispensation. The meeting was held in the commodious hall recently leased for one year by our friends in Ba-

tavia, which was provided with a planoforte, and was well adapted for the occasion. The meeting was organized Friday afternoon, by selecting Mr. J. M. Alger, of Conesius, as Chair man, and Mrs. Octavia J. Griswold, of Batavia, and Mrs. Amy Post, of Rochester, as Secretaries; and by their request I furnish you this very imperfect report of this Pentecostal season.

The exercises were commenced by inspirational playing upon the piano by Miss Ellen Waldo, who, as also Mrs. O. S. Throop, repeatedly, during the various sessions, favored us with manitations of the masterly manner in which music can be produced by heavenly musicians through the passive aid of those ladies, who have never received musical instruction, and do not play except in the manner indicated.

Mrs. Elizabeth Watson, of Rochester, (formerly

Miss Libbie Low,) entranced, gave utterance to one of the most touching and soul-elevating invocations I ever listened to, and continued by a thrilling and well-timed address to mediums.

Mr. Joslyn, of California, and Mrs. Spencer, of Chicago, gave short addresses, followed by a vision hy Mrs. Carrie Hazen, of Buffalo.

Dr. P. Clark, of Boston, and Mr. Seaver, of Byron, gave short addresses, the latter relating a vision presented to him, of the temple of the earthmissionaries in spirit-land.

After an inspirational address by Miss Thayer, of Darien, Mrs. Margaretta Fox Kane, of New York, favored us with a specimen of the original spirit rappings, which were distinctly heard all over the hall.

The afternoon exercises were closed by a stirring address from Miss Nettie Colburn, of Rochester, entranced. The evening session was opened by music, and

variety was given to the exercises by occasional singing and playing.

Mrs. Watson again gave utterance to a most heavenly and inspiring invocation, followed by an address of great heauty and power, closing by playing and singing "The Evergreen Shore."

Mr. Davenport, of Buffalo, by request, gave a

very interesting report of the progress and success of his sons in Europe.

Miss Colburn, Mrs. Logan and Messrs. Cliaplin, English and Seaver were appointed a committee te report resolutions, Short but interesting speeches were made by a number of brothers and sisters, followed by music

by Mrs. Throop.

Miss Nettle Colburn gave utterance to an inspired address of great power, followed by a brief closing address by Mr. Seaver.

The interest was so great and the satisfaction

so perfect that it was unanimously decided to continue this medium meeting during to-morrow forencon, although, according to the call, it was to close this evening.

Saturday morning between fifty and sixty mediums assembled for a continuation of the Love

Feast, which was opened by inspirational playing, on the plane by Mrs. Throop.

in the mano by mrs. Infour.

Mrs. Watson again enclained the andience by a blessed invocation and an angel-inspired address to mediums. It was then announced by Mr. Seaver that the

years; and I've tried to come hath! Hart tried them that she could have selected and stationed to come; then when I got a chance to come I the different actors; but some slight misander. to come; then when I got a chance to come I found I did n't know how to control. But I kept round you, got attached to you, then got into the atmosphere of your medium, and so on, till I got here to-day. And I bless God for it!

Things have changed, have n't they? You had carried through the scene were Messrs. Seaver, Chaplin and Thayer and Mrs. Watson and Miss.

Colburn. It was the original intention to embrace in the representation priests, nuns, pentients, reformers,.
Spiritualists and other characters; and could the scene have proceeded harmoniously, there would have been more than twenty engaged in it. This would have been the most interesting feature of the Convention; it was so to some I know not;

how many—even in its diminished form.

The accompanying resolutions were reported by the Committee, and adopted.

There seemed to be a general desire to have a continuation of such medium meetings in this part of the State, as often as once a quarter, and on adjourning, it was to such time and place as Mr. Seaver may appoint, about three months hence; many suggesting Rochester as the most

This was indeed a rich Penecostal season, one long to be remembered with pleasure by all who participated in it, and inaugurates a new feature in this great reform movement. Let us second the proposition for their continuance so earnestly. the proposition for their continuance so camesay, made by loving angel watchers, and we may expect to be abundantly blessed and, in turn, abundantly bless others. Fraternally thy brother, Byron, N. Y., May 1, 1867. J. W. SEAVER. Byron, N. Y., May 1, 1867.

The following resolutions were adopted at the meeting of mediums:

meeting of mediums:

Inasmuch as the angel-world hath in its heavenly wisdom inaugurated on earth, within the last quarter of a century, new and more convincing modes of furnishing to mankind the unqualified assurance of their continued existence and their ability, through the instrumentality of earthly media, more fully to make known that mode of existence, and the unfathomable love there abounding for earth's inhabitants, and the absolute necessity for such assurances, in order to overcome the akepticiam, crime and foily of humanity, and to inaugurate and establish upon earth a more glorious system of universal progress and brotherhood;

And inasmuch as for the accomplishment of these beneficent ends a lost of earthly media have been selected by angel guardians, possessed of a great "diversity of gifts and manifestations, but all from the same Lord," or spiritual source; therefore.

tations, but all from the same Lord," or spiritual source; therefore. Resolved. That we as such mediums, assembled in Convention at Batavia, N. Y., numbering about seventy, and representing many of the different modes of communicating—among which are rapping, moving ponderable objects, clairvoyance, clairaudience, inspirational speaking, in prose and poetry, playing upon musical instruments and singing, trance, teaching by symbols, healing by laying on of hands, and prescribing for the sick, besides various other modes—do here and now, in the light of heaven and presence of angels, enter and publish our solema protest against the unjust and slanderous misrepresentations, persecutions and prosecutions heaped upon media throughout the world, by those who profess to be governed by Christian principles and enlightened justice and liberality, and to follow teachings from the same angel-world, as recorded in their sacred books.

to follow feachings from the same angel-world, as recorded in their sacred books.

Resolved, That in view of the subline philosophy presented, the number, variety and authenticity of the manifestations, the vast numbers, intelligence and social position of its adherents, and the uncontroverted claims it has asserted and successfully maintained for a spiritual origin, we are abundantly justified in demanding of representative. In all legislative, Congressional and other official positions, that they so frame and execute the laws of our beloved. America, that religious tolerance shall be impartially extended to all the modern mediums, particularly those who present the physical manifestations, as well as those who worship at the shrine of time-honored systems.

ored systems.

Resolved, That from an overflowing fountain of love and furth we extend the mantle of charity over all follies and folloles of earth's unprogressed children, helicving that the cycles of time, with their progressive tendencies, will unfold all into beautiful angelhood.

THE CONVENTION.

The meetings variously noticed to convene—at one place the Executive Committee of the Genesee Association of Spiritualists, an Excursion Committee and a Mediums' Meeting, as well as the friends of progress generally—were duly attended in Masonic Hall, Batavia, by the incumbent offi-cers and large delegations in Western New York, as well as various guests from the extremes of Boston and California.

The Mediums' Meeting of the 25th and 26th, was

attended by the largest number, doubtless, of that "phase" of individuality, ever assembled in one place, and was crowned with success. The Secretary of that session will doubtless give to the public the essential items of interest germain to that Pentecostal occasion.

that Pentecostal occasion.

The Meeting of the Executive Committee was open to all, and called to order by J. W. Seaver, President of the Association. On call, the minutes of the last meeting were read, and also a report was submitted by the Secretary, which was accepted by unanimous vote.

A. C. English, Treasurer, also submitted a report of the financial officer of the Association.

port of the financial affairs of the Association, which were also unanimously accepted.

The President also made report of sums of money contributed through his hands to the funds

held April 26, the day previous to the meeting of the Association. Invitations had been extended to many in Western New York, and a generous response was anticipated; but our expectations were more than realized, as there were between were more than realized, as there were between labor, compensation, adaptation of individuals, mode of labor, the time of convening, &c., by J. W. Seaver, A. C. English, G. W. Stebbins, Mrs. A. Post, Mrs. Logan, Dr. Clark, and many others. After which, J. A. Chaplin, of Hartland, offered

the following resolution: Resolved. That we recommend to the lecturing committee to employ such a lecturer as they consider the interests of the Association to require, he to commence his labors by the first of september next; considering that the funds already pledged any sufficient to warrant such a step.

G. W. Stebbins proposed to amend, so as to allow the agent to commence "by or before" the first of September.

Mrs. A. Post moved to amend, so as to allow the employment of an itinerant of either sex, both of which were adopted, and the resolution, as nmended, passed unanimously.
On leave, the Secretary read the following res-

Resolved. That in view of the importance of prompt action, Resolved. That in view of the impartance of prompt setion, we recommend a general and efficient financial organization of Spiritualists and all the friends of progress throughout the entire State; and we, as a body and as individual members of the Genesce Association, hold ourselves in readiness to coöperate with others in the formation of a State Organization when a call is duly made to meet in a Convention for the purpose, and at some convenient time and locality; and we would, specially request the harmonial friends in the ten westernmost; counties to mature organizations as certly as practicable, in order to appoint a delegate who is entitled to an equal voice in all the meetings of this Executive Committee.

Remarks were offered by Dr. Clark, Mrs. Post, and others, the first regarding organization as the essential prerequisite of auccess, and Mrs. Post only expressing fears as to adverse results. The resolution was adopted without amendment.

The following was also proposed for considera-tion and action if desirable, and a motion was

made to adopt it:

Resolved. That while we, as professed friends of order, truth, morality and human progress in all that is good, will endeapor to exercise commendable charity and forbearance toward all those individuals and organized orders, religious or otherwise, that unite in traducins, denouncing and despising the saliniary principles and doctrines we entertain; opposing them without candid and thorough investigation; attributing them, to base and diabblical agencies without valid research them to base and diabblical agencies without valid research them to base constrained to remind all such, that the eternal law of justice, must be duly honored, and such bearings; if persisted in, will, in accordance with indexible laws of mind, evoke an adequate reaction and corresponding conduct from the fulured and oppressed, in accordance with the interasce of the Nazarena, "With what measure ye mete it shall be measured to you again."

Owing in part to the lack of time, the resolution was not discussed at length, the only objec-

tion was not discussed at length, the only onection elicited being that it proposed a usage of opponents much better than we were accustomed to receive from them. Motion lost.

A motion was made by A. C. English, That the next meeting of the Board be held in three months, and at this place. This was amended so as to allow the President to convene it at such place as he deemed most expedient, and was carried.

he deemed most expedient, and was carried.

The President, being Chairman of the Excursion Committee, then proceeded to elloit views as to times and places of such gatherings, but all decisive action was postponed.

It was announced that G. W. Stebbins, of Rochestor, would give the regular address of the evening, and after a stirring song, with plano accompaniment from B. F. Beals, of Gowanda, the audience retired.

The address of Mr. Stebbins was listened to by a large and appreciative audience. Space will not allow a report of it here. Suffice to say, it dombined elegance of diction, comprehensive thought, and highly progressive sentiment, in all respects adequate to the hour, and worthy of repetition from the restrains of our most popular

lecturers into a de

Miscellaneous.

DR. HALL'S

VOLTAIC ARMOR,

MAGNETIC BANDS AND SOLES.

THE GREAT SCIENTIFIC REMEDY

oft-inspiring genius, Dr. Bamford. The teachings of the hour will be long remembered.

The afterneon discourse was given by Mrs. Clark, of Eagle Harbor, and was literally a sparking congeries of thoughts, each one of which seemed a subject for a full discourse. Individuality and individualization seemed to be the underlying theme, but the subjects presented were numberless. They were given in a style truly attractive, and were pervaded by a reformatory spirit, evincing a thorough acquaintance with the various normal phases of human life.

The meeting of Sunday evening, previous to

spirit, evincing a thorough acquaintance with the various normal phases of human life.

The meeting of Sunday evening, previous to the reading of a poem by Mrs. Logan, had the form of a conference, in which both normal and trance speakers participated, rendering it highly useful and interesting. The poem was radical in its aim and character, pointed and full of meaning, rending the tender texture of antique theology in a fearless style. Some, who think the truth should not be spoken at all times, thought it somewhat severe, though catechetical graduates might think otherwise. Though lengthy, its instructive and moralizing tone were such as all could accept with full propriety, while the lesson will be long remembered.

This was followed by a brief discourse on the text, "Spirits in Prison," by Nettle Colburn, entranced, in which a rational exposition was given illustrative of the condition of imprisoned minds. A collection was then taken, after which G. W.

A collection was then taken, after which G. W. Stebbins gave excellent conclusive words, enjoining upon all the importance of self-poised integ-

ing upon all the importance of self-poised integrity and fidelity to truth, enforcing the teaching of the Nazarene, "Judge even of yourselves that which is right." A final song by Mr. Beals and dismission by the President of the Association, concluded the exercises.

The meetings frequently were enlivened by music upon the piano, by Miss Waldo, of Alexander, and Mrs. Throop, of Batavia, whose entire and recently attained facilities are due exclusively to spirit control; also by the inspiring songs of Mrs. Logan, and B. F. Beals, whose contributions added greatly to the interest of the occasion.

F. RICE, F RICE

Secretary of the Association,

A Capital Inducement to Subscribe for the Banner.

Until June 30, 1867, we will send to the address of any person who will furnish us new subscribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; or "A B O of Life," by A. B. Child, M. D.

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

A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase.

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

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

For new subscribers, with \$15 accompanying we will send to one address one copy of "Supra-

we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents postage. twenty cents postage.

The above named books are all valuable, and

bound in good style.

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

Send only Post-Office Orders or National Cur-

Delegates to the Wiscors State Spiritual Association.

It perhaps may not be known to all parties interested that our State Convention, of which time and place of meeting will be duly noticed, is to be a delegated Convention according to the Consti-

tution:

"Art. VIII.—The members of this Association shall consist of delegates elected by the various local societies in harmony with the objects her-in set forth, each society being entitled to three delegates for each local organization, and one for every additional ten over the first twenty members.

Art. XIII.—Any person may become a member of this Association by signing the Constitution, but only the regularly appointed delegates shall be entitled to v. te in any case, except in the election of officers of the Association, when all members shall be entitled to vote."

In view of this, the friends in different localities should attend to the business at once. Organize your societies, appoint your delegates and give them credentials. We anticipate, shall work for, and expect to have "a feast of reason and flow of soul" at this time. Come one and all, with your best emotions, your greatest wisdom, and your highest inspiration.

Your friend in reform,
LOUISE T. WHITTIER, Secretary. Milwaukee, Wis.

Spiritualist Strawberry Picnic at Ni agara Falls, Thursday, June 20.

At a meeting of the Western New York Picnic Committee, held at Batavia, April 28th, it was unanimously agreed to invite Spiritualists and all others to attend the first Spiritualist Picnic of the season, at the above time and place. Aunle arrangements will be made with railroads for reduced fare, by regular or special trains. Particu-tars made known by handbills and otherwise. S. J. Finney is engaged, and other eminent speakers are expected.

The Annual Picnic will be held at Portage

Bridge, the latter part of August, the day to be announced at Niagara Falls.

J. W. SEAVER,

Chairman Picnic Committee.

Byron, N. Y., May 1, 1867.

Wisconsin State Spiritual Association. The Second Annual Three Days Meeting of the above named Association will meet at Beloit on the 14th of June next. Mrs. S. E. Warner and J. S. Loveland are the speakers engaged. Delegate and friends will be entertained free of charge. committee will be at the cars to receive friends and assign them places.

Per order of Committee.

LOUISE T, WHITTIER, Secretary. Milwankee, Wis.

Obituaries.

Passed to the spirit-life, May 4th, William Humphrey, Jr. aged 37 years 9 months.

aged X years 8 months.

Bleased with a warm and affectionate disposition, with a cheorful smile upon his countenance, and a pleasant word ever gushing forth from his lips, he became endeared to all who knew his many goble qualities. He has now passed to the evergroen shore, to dwell forever with his farling child, elittle Eirdle, who was too fair and frail a blossom for earth, and who passed on a short time before him. She was a light, and who passed on a short time before him. She was a light, allow a light of the she was a light, and who passed on a short time before him. She was a light, allow a light of the she was a light, and who passed on a short time before him. She was a light, allow a light of the she was a light, which was a light of the she was a light. With the eye of spiritual faith to cheer her in her loneliness, the wife and mother looks forward to that bright and glorious time when she shall behold her beloved partner and darling babe, walting with entstratched arms to embrace her, saying, "Welcome often, with my little Birdle." Heweet words of consolation often, with my little Birdle." Heweet words of consolation Cherish them fondly, ye stricken ones. Ewas J. Adams.

Passed to the evergroom sheres of the bright morning-land from Baco, Mo., the lovely spirit of Alice A., only child of David A. and Mary J. Tarr, aged 6 years I month and 21 days. She was a promising child, beloved by all who knew her, eath had no terrors for her, and her only regret was, (as she appeased it,) that her mother could not go and be an angel

We shall see those blue eyes beaming,
Beaming brightly as before,
Free from sickness, pais and danger,
On the bright celestial shore.
[Owers fade on carth, to bloom forever in heaven.

bon Falls, Men May 12, 1861. this earth home, in Malden, May 6th, to live with the Little Tommy C., son of Themas and Eveline Dowling.

Miscellaneous.

CHRIST AND THE BLIND MAN.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay."—John ix: 6.

Spiritualism fears neither facts nor philosophy. Facts are he spontaneous results of the action of forces; philosophy is a correct interpretation of them. The former are constantly appearing in all ages, whether man understands them or not; the latter is a slow development dependent upon the growth and expansion of the human mind. Two thousand years ago Christ healed the blind man, by means of a mixture of clay and spittle; there was no philosophy at that time to explain the fact; but the absence of that philosophy was no bar to its

The forces of nature are ever the same, and are ever producing like results. During the ages which preceded, as well as during those which succeeded the birth of Christ, there has been a constant outcropping of phenomena, similar, if not identical with the one to which reference has just been made, all pointing to underlying forces, waiting, as it were, the development of a philosophy somewhere, either in the spiritual or in the mundane sphere, which shall wield them in a nniform and scientific way, for the benefit of the human race. The facts of to-day make plain the mysteries of yesteriay; the phenomena of Spiritualism interpret the miracles of Chris-tianity and Judaism. Spiritualism is rapidly developing a philosophy and a science which shall embrace all forms of " healing," past as well as present, and reduce to a simple, intelligible and practical formula the art by which Christ, or a spirit-ual-intelligence through him, imparted a healing virtue to even as dead and non-medicinal an element as a piece of clay.

Ever since the first dawn of modern Spiritualism, strange facts have occurred, here and there, spontaneously as it were, through the instrumentality of a great variety of mediums, which point to this conclusion, namely, that it is possible to impart, not only magnetic, but also spiritual healing power to inanimate substances, whether liquid or solid. This depart-ment of spirits: Hidaling has culminated in the production of a medicinal substance, prepared according to a clear, well defined and scientific formula, which is not only a vehicle or carrier of magnetic forces, but also, like the clay in the hands of Jesus, becomes a vehicle or carrier of a spiritual healing power. I refer now to the Positive and Negative Powders about which I have already said much, and about which I expect to say still more, until the skepticism of the world, through their instrumentality, as well as through the combined instrumentality of all spiritual phenomena, shall acknowledge the great fact of spiritual intercourse, to which

they all point, and which it is their first object to demonstrate.

I have been slow in making a public explanation of this department of my subject, because of its very magnitude and importance. I take nothing for granted, and I have not accepted the interpretation of the singular, and, I can truly say wonderful power of the Positive and Negative Powders, simply because that interpretation came through the medium ship of Mrs. Spence; but I have patiently waited and watched and analyzed, until the force of facts has made that interpreta tion the same as my own. I am, therefore, new prepared to present it to the public as a truthful interpretation, and as such to defend it. Such has been the prudent and I may say skeptical and cautious way in which I have assumed the re sponsibility of the external management and public advocacy of the Positive and Negative Powders. Over two years and a half ago, when they were first intrusted to my external man-agement, the same cautious skepticism restrained me from presenting them to the public, and even from admitting that they were of any value whatever, until by private tests in a great variety of diseases, my judgment became convinced that I was intrusted with a valuable scientific formula for imparting Positive and Negative power to a medicinal substance: As soon as convinced of that fact I made a public announcement of it, and assumed all the responsibility of its defence.

As bearing directly upon that branch of my subject which I now for the first time lay before the public, I will here state, that, at the same time that the formula for the mere scientific preparation of the Positive and Negative Powders, was given to me, through the mediumship of Mrs. Spence, the interpreta-tion above refered to was also given me, namely, that the Positive and Negative Powders become vehicles or carriers of a spiritual healing power, as well as of Positive and Negative magnetic forces; yet it is only now, after the lapse of more than two years and a half spent in the patient and careful observation and collection of facts bearing upon the subject, that I take the responsibility of making a full and carnest public statement of my conviction that the Positive and Negative Powders do become vehicles or carriers of a spiritual healing power, by the silent and mysterious efficacy of which, diseases acute and chronic are healed as permanently and as effectually as was the blind man by the mixture of clay and spittle with which Christ anointed his eyes. As part of the evidence upon which this conviction is based, I refer the reader to the case of the "deaf man, as well as other cases, cured by the Pos-itive and Negative Powders, which will be found in another PAYTON SPENCE. column of the BANNER.

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ARE SPEEDILY RELIEVED AND PROMPTLY CURED BY A TIMELY

WINCHESTER'S HYPOPHOSPHITES OF LIME AND SODA,

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IN All DERANGEMENTS OF THE NERVOUS AND BLOOD SYSTEMS: such as NERVOUS PROSTRATION, GEN-ERAL DEBILITY, ASTHMA, PARALYSIS, SCROFULA, CHRONIC BRONCHITIS, MARASMUS, RICKETS (in children), ANEMIA, DYSPEPSIA, WASTING, IMPAIRED NU-TRITION, IMPOVERISHED BLOOD, and all MORBID CONDITIONS OF THE SYSTEM, dependent on deficiency of vital force. Their action is two rold and specific: on the one hand, increasing the principle WHICH CONSTITUTES NERVOUS ENERGY, and on the other, are THE MOST POWERFUL BLOOD GENERATING AGENTS KNOWN.

PRICES: In 7 and 16-oz. Bottles, \$1 and \$2 each. Three large, or Six small Bottles, \$5, by Express.

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CALIFORNIA AGENCY .- Sold by D. NORCROSS, Agent for the Proprietors, No. 5 Montgomery street (Masonic Tem-ple), San Francisco, to whom all orders from the Pacific States eow-May 11.,

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OFFICE, 158 WASHINGTON STREET, Room No. 3.

N. B.—Spiritualist Societies in want of Harmonious or Melo deons for their meetings, are respectfully invited to call and examine before purchasing.

April 7.

PROGRESSIVE LYCEUM EQUIPMENTS.

E. WATERS & SONS, 303 River street, Troy, N. Y.,
A RE now manufacturing and ready to deliver at short no
tice the entire equipments of the Children's Progressiv
tyceums. We will sond circulars giving particulars in regar
to price and mode of starting the Lyceum, &c., to those wh
write on the subject, enclosing a stamp.

3m—May 11. SEXUAL DEBILITY.—ATREATISE ON

THE CAUSES, OCCASIONS, EFFECTS AND TREAT-MENT OF SEXUAL DEBILITY will be sent free to all inquirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York. tf-May 11.

DR. J. T. GILMAN PIKE, Hannock House, - - - Court Square,

NEW EDITION JUST ISSUED.

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

A and Mary J. Tarr, aged & years a month and 21 days.

Was a promising child, beloved by all who know her.

Independent of the property of the season of the

FOR the EFFECTUAL CURE of all those diseases which originate in a disturbed condition of the electrical or vitalizing forces of the system', such as Cold Foot, Defective Circulation, Rhoumatism Neuralgia, Nervous Headache, Parnlysis, St.

Vitus Dance, Fits, Cramps, Weak Joints, Sprains, Contracted Bluews, Scintica, Hip Complaints, Spinal Affections,

ALL NERVOUS DISORDERS There is but one grand cause for all such diseases, viz., a

loss of balance of the two (positive and negative) forces of electricity in the part or parts diseased. "We are a machine made to live. Do not counteract the live

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MACNETIC INNER SOLES

Can be depended on as a positive remedy for COLD FEET,

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They will be found of great value to those who are deficient in

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" Wrist 1.00 " " " Breast, 5,00 "
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the width required; or if Bands, state the part of the body they are intended for. Sent to any address on receipt of price. Descriptive Circulars, with testimonials and directions for

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DR. J. R. NEWTON CURES IN MOST CASES INSTANTANEOUSLY

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Tuesdays, Wednesdays and Thursdays.

Dr. NEWTON'S practice is mostly diseases given up as incurable. His treatment is peculiar to himself, although there have been men in all ages who have had the same magnetic power over diseases of the body and mind (the "Gift of Healing,") yet few have seemed to possess it to such an extent over nearly all diseases and persons. It is life and vitality passed from a strong, healthy body to a weak one, that restores the lost or unequal circulation of the vital or nervous fluid. So powerful is this influence, that persons who have many years suffered from diseases which have been pronounced incurable, and to whom medicine has been administered with no good effect, have been restored to health in an almost incredibly short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will always relieve pain from whatever cause. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many eminent physicians of every other practice not only acknowledge this power, but receive the treatment for themselves and families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no Medicine as few minutes for inveterate cases of almost any curable chronic disease—and so sure is the effect, that but few diseases require a second operation. Paralysis is slow and uncertaint sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited. Deafness is the most doubtful of any malady.

TERMS FOR TREATMENT.

Patients will nav in proportion to property—always in ad Tuesdays, Wednesdays and Thursdays.

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Patients will pay in proportion to property—always in advance. No charge will be made for a second operation when it is found necessary. However sure of cure, in NO CASE WILL A CURE BE GUARANTEAD. Those persons who cannot well afford to pay are cordially invited, "without money and without nrice." Althout price."

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Dr. N. cannot tell if he can cure until he sees the pa-tient. May 4. THE IMPENDING EPOCH.

"To err, is human; to forgive, divine!"
"The proper study of mankind is Man!" A JOURNAL PUBLISHED IN AUGUSTA, GA., BY

AT 836 BROAD STREET. TERMS, TWO ANNUM, IN ADVANCE. HENRY J. OSBORNE, Editor; MISS LYDIA H. BAKER, Associate; assisted by Writers who love Thurm for the sake of ligavanty Good.

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ITS efforts and energies will be expended zealously in preparing all minds for enlarged Charity and Liberal Ideas, chief among which is that love to God can only be possible in love to man, in preparation for immortal existence hereafter; and the main effort first to be made by all who are able in mind and estate, is to quickly make or create those conditions and surroundings most favorable for this perfect development of true Christian character—the strong helping the weak with this God-like end. We earnestly plead for the support of every lover of our race, and will try to merit confidence, whether we get it or not, being a man of our own intuitions, and belonging to no sectionalisms or prejudices, so destructive to investigation of Religious Truth.

Nothing impure must enter here—

Nothing impure must enter here—
"Our Father's Love," to be our shield,
Embrace a world, dry every tear,
Then sorrows are, through angels, healed?
This is the indder Jacob saw,
And Truth is governed by fixed Law!
Alas! that crows cry, "Craw!! caw! caw!"
April 27.—6wt

NEURAPATHIC BALSAM;

NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit physicians,)
AN INFALLIBLE REMEDY FOR ALL

HUMORS AND SKIN DISEASES;

HUMORS AND SKIN DISEASES;
Piles, Catarrh, Rheumatism, Worms, Burns,
Sores, and all Diseases of the Throat
and Bronchial Tubes.

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April 6.

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For further particulars, in a pamphlet, (seventh edition enlarged,) giving full instructions on brick setting and burning with wood or coal, address, sending twenty cents, which was the pear of the pear o

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MRS. M. M. WOOD TEACHES SECOND SIGHT, by the use of non-conductors;
I and if you send her a lock of your, hair, and a postage
stamp, she will confor with you wild reference to your dayelopment as seer. All persons possess the kerm of principle of
Clairvoyance, and the faculty needs only to be brought into
action. Address MRS, M. M. WOOD, If Dewrey street, Vorcester, Mass. All letters of inquiry must contain fifty cents
and postage stamp.

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All size, and superior to all others. Write for Circular.

April 10—40.

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B. CHILLD. M. DENTIST.

50 Sahool Sirect next deer East of Farker Horne.

50 School Street next door Best of Parker House.

Miscellaneous.

THE GREAT

SPIRITUAL REMEDY! MRS. SPENCE'S

POSITIVE AND NECATIVE POWDERS.

Washington City, D. C., October 19th, 1866. PROF. PAYTON SPENCE, M. D. : Sir-I received a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the **Dyspepsia** very bad, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great sufdependent the good results. I have been a great sufferer from the **Dyspepsia** for three years. My wife had sent for a box of your **Positive Poweders** and received it three or four months ago. I would not take them until I received that letter from my mother. I was lying in hed most of the time. I began to take them at once. I took two powders, and felt so much better that I got up at midnesh and read the printed directions that powders, and feltso much better that I got up at midnight, and read the printed directions that came round the box. In three days I could work all day in my shop, turning marble balusters for the United States Capitol Extension. I am a contractor for the baluster work. I would further inform you that Six Powders cured a boy 14 years old, of the worst kind of Chills, He could not go to his work. He had the Chills every day. He has not had a chill since taking the first powder.

No. 3 East Capitol street.

DR. JULIA WILLIAMS, Practical Midwife, of East Braintree, Vermont, makes the following report:

"One Box of your **Powders** cured David Willington of a **pain** in his stomach of 8 years'

winding.

Mrs. E. F. Claffin was cured by the Powders of Numbness, or Palsy of 12 years' duration.

The Powders cured Mrs. H. Claffin of Neuralgia. ey also cured a lady of Painful Men-

struction, when given up as past oure; but I am not at liberty to give her name.

In cases of Parturition (Canfinement) I consider them of great value.'

Jamestown, Stuben Co., Ind., Sept. 24, 1866. DR. SPENCE: Sir-I have been so deaf in one of thunder; and I had become so deal in one car, for six years, that, when the other car was closed, I could not hear the loudest peal of thunder; and I had become so deaf in the other car that I could not hear any common talk in the room, to distinguish one word from another. I had become alarmed about myself for fear that I should become dumb, too; and then the peak too. life would be a burden. I am now almost 70 years of age. I saw, in the BANNER OF LIGHT, the reports of the wonderful cures effected by your Positive and Negative Powders; and as my wife had taken one box for Numb-ness and was helped by them, she persuaded me to try them. So I sent last spring, for five dollars' worth of the Negatives. I took and kept taking them until now I can hear as well with both Very respectfully, WARREN WHEATON, ears as I ever could.

Wilton, N. Hampshire, Feb. 18, 1867.
PROF. PAYTON SPENCE, M. D.: Dear S/r-I sent to the BANNER OF LIGHT office, Boston, for a box of your Positive Powders for Kidney Complaint of long standing. They proved all they were recommended to be, and more, too, doing me more good than any other medicine that I have also been troubled for a long time with what the doctors call the Heart Disease, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, without a thought of any other beneut. But since taking them my Heart Disease has also vanished, I don't know where, and I have not felt it since. DANIEL DUTTON Yours truly,

New Orleans, Louisiana, July 4, 1866. PROF. PAYTON SPENCE: Sir—The Positive Powders are the powders for Neuralgia; they are death on aches and pains, and send them begging at short notice. I would almost as soon think of trying to live without breathing as being without your Positive and Negative Powders,

Truly yours,

DAVID WATERS.

Dr. JANE CRANE writes from Attica, Fountain Co., Ind., Aug. 27th, 1866:

"I cannot do without your Positive and "I cannot do without your Positive and err, is human; to forgive, divine!" e proper study of mankind is Man!" usnal published in augusta, ga., by HENRY J. OSBORNE, AD STREET. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE.

SBORNE, Editor; MISS LYDIA H. BAKER, ISBORNE, EDITOR EN CONTROLLED FOR EXAMINATION OF THE POWER OF THE

arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but it was strange to see how quick they yielded to the magic influence of your valvable Powders.

I have had two cases of Bilious Remitting Fever in which I used the Powders, and in 24 hours they were cured; also two cases of Chilis and Fever which were cured by the Powders in three days. I think it will not be long before the people will find out how much pleasanter and cheaper your Powders are than the medicines cheaper your Powders are than the medicines generally used by Druggists and Doctors."

The magic control of the Positive and Nega-tive Powders over diseases of all kinds, is wontive Powder over disenses of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrhea, How el Complaint, Dysentery, Nausea and Vomiting, Byspepsia, Indigestion, Flatulence, Worms; Suppressed Menstruation, Painful Menstruntion, Falling of the Womb, all Female Weaknesses and Drangements; Cramps Fits, Hydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Measies, Scarlatina, Eyspielas, Pneumonia, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs. Kidneys, Womb, Bladder, Stomach, Prostate Glaud; Cutarrh, Consumption, Bronchilts, Ooughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

tion, Bronchitis, Coughs, Colds; Berofula, Nervousness, Bleeplessness, &c. E. HE NEGATIVE POWDERS OURE Paralysis, or Palsy: Amourous and Deafness from paralysis of the nerves of the eye and of the car, or of their nervous centres; Double Vision, Catalensy; all Low Fevers, such as the Typheid and the Typheus; extreme Nervous or Muscular Prostration or Relaxation.

For the cure of Ohlis and Fever, and for the prevention and cure of Oholera, both the Positive and Negative Powders are needed.

ders are needed.

The Pestive and Negative Powders do no violence to the system; they cause no purging, no nausen, no vomiting, no narcotizing; yet, in the language of 8.

W. Richmond, of Chenea, Ill., "They are a most wonderful causes a way a way and the semanticus."

no vomiting, no narcotizing; yet, in the language of S. W. Richmond, of Chenoa, Ili., "They are a most wonderful medicine, so silent and yet so efficacious."

As a Family Medicine, there is not now, and never has bren, anything equal to Mirs. Spence's Positive and Negative Powders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fall.

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Printed terms to Agents, Physicians and Druggists, sent free.

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

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One box Positives, \$1. One box Negatives, \$1. One box both kinds, \$1. One box both kinds, \$1. Six boxes, \$5; twelve boxes, \$9. Bums of \$5 or over, sent by mall, should be either in the form of Post Office Money Orders, or Drafts on New York, or lise the letters should be registered.

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

Send for a Oldoules. If you cannot, call and read what it has done for thousands of others. Enclose stamp.

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PR. GEORGE B. EMERSON, PRYCHOMETRIC AND MAGNETIC PHYSICIAN, DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can exam incorporate tell how they feel, where and what their disease is, at the same time. One examination \$1. Thirty excrehes to draw diseases at a distance, \$10. Manipulations, \$2 each. Treats patients at a distance by letter, by inclosing the sum, siving your name and aidress. Address Post-office box 1839, Boston, Mass. Office No. 48 Bedford streets. Hours from \$1. k. to 5 r. k.

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PROPHETIC AND HEALING MEDIUM, No. 2 Tremont Row, Iloom 57. Trance Test Circle Sunday after lecture, and Wednesday at 3r. M. Developing circle Faturday at 3. Will treat patients at a distance with magnetized paper. Send fifteen cents and a superseribed envelope. The Propier's meetings will be held Sunday, 10\(\frac{1}{2}\) A. M.; subject—The hest way to save the world.

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THOSE requesting examinations by letter will please en-L close \$1.00, a lock of hair, a return postage stamp, and it e address, and state sex and age. 13w—April 6.

address, and state sex and age.

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM
202 Washington street, Boaton. Mrs. Latham is eminently successful in treating Humors, theumatism, diseases of the
Lungs, Kidneys, and all Billous Complaints. Partica at a distance examined by a lock of hair. Price \$1,00. April 13.

MRS. R. COLLINS

STILL continges to heal the sick, at No. 19 Pine street Boston, Mass. MRS. FRANCES, Physician and Business Clair-voyant, treats all diseases. Has Ontment for Pimpled Faces, Scroula, Sores, &c., at No. 1 Winter place, off Winter street, room No 1. Hours from 9 A. M. to Br. M. Advice 81. Up n't ring.

H. CURRIER, Medical Clairvoyant and Healing Medium. Office, 199 Cambridge street, Boston. Patients visited, as usual, at their residences, when desired. Office hours from 10 A. M. to 5 P. M. 3m*-Mar. 30.

MRS. S. L. CHAPPELL, Inspirational Healer and Medical Chairvoyant, attends to healing the sick and affileted, both in mind and body, at No. 11 South street, Boston, Mass.

2w°-May 18. DR. P. CLARK, Eclectic, Sympathetic, and Clarry vant Physician, can be consulted at his new rooms, 140 Court street, Boston. Dr. C. gives correct Phrenological exeminations.

DR. WM. B. WHITE, Sympathetic Clairvoyant,
Magnetic and Electric Physician, No. 4 Jefferson Place,
leading from South Bennet St., Boston.

MRS. L. A. SARGENT heals the sick by laying on of hands, Sel Bellond street Boston Mar-MRS. EWELL, Medical and Spiritual Com-may 18.-13w. Il Dix Piace. Terms \$1.00.

MRS. L. PARMELEE, Medical and Businers Clairvoyant, 1179 Washington St., Boston. 13w - Mh 2. SAMUEL GROVER, HEALING MEDIUM, NO. 13 DIX PLACE, (opposite Harvard street.) April 6.

DR. WM. P. DUVALL.

Natural Healer and Practical Physician.

Treats all manner of diseases and complaints,

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Cures Frequently Instantaneously.

IN CHICAGO, ILL.,

ALWAYS PERMANENT.

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May 18.-4w* DR. WILLIAMSON,

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BEGS LEAVE most respectfully to inform the sick and af flicted that he can be consulted for the present at HUDSON, MASS,—office, first door east of the Bakery—where he will be prepared to examine clairvoyantly, and treat successfully all chaosic and acute diseases, and general debuilts.

DILITY.

Dr. W.'s long experience and practice in the treatment of disease in its various forms and stages, enable him by the sid of his Chairvoyant powers, to assure the sick of his ability to permanently cure all curable diseases.

All patients are examined Chairvoyantly, and their diseases located and described accurately, without questioning the patient, and all preceptations, if any, and directions, are given while in that state.

Patients are guaranteed the strictest secresy in all consulta-tions and examinations.

Patients unable to visit the office, can be treated at their res-idence, if desired.

2w—May 18.

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully
Mannounce to the public that those who wish, and will visit
them in person, or send their autograph or lock of hair, they
will give an accurate description of their leading traits of chaiacter and peculiarities of disposition; marked changes in past
and future life; physical disease, with prescription therefort
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 inflamoniously married,
whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling
what faculities should be restrained and what cultivated.
Seven years' experience warrants them in saying that they
can do what they silvertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate.
For Written Delineation of Character, \$1.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.
Address. MR. AND MBS. A. B. SEVERANCE. Or Psychometrical Delineation of Character.

either one or the other. Address, MR. AND MBS. A. B. SEVERANCE, April 6. Milwaukee, Wisconsin. DRS. GREER & BLACKMON, SPIRITUAL PHYSICIANS,

POSSESSING REMARKABLE HEALING POWERS, of-THE SICK AND AFFLICTED,

THE SICK AND AFFLICTED,
Inviting the very worst cases, especially those considered incurable by other physicians.

Terms reasonable, and accommodated to circumstances. The page invited "without money and without price."

Drs. G. & B. will be in DECATU, ILL., ten days from April 26th: SPINISPHEED, ILL., fourteen days from May 8th; JACK-80NVILLE, ILL., three days from May 27th; QUINCY, ILL., fourteen days from June 3d; ALTON, ILL., ten days from June 3d; ALTON, ILL., ten days from June 18th; 8T. LOUIS, Mo., one month from July bt; always stopping at the principal hotels.

IN **DES A HILL.**. Claims over and Magnetic Physics.

MRS. A. HULL, Clairvoyant and Magnetic Physician, will extend her stay in New York to July 1, 1871. Her prescriptions are under spirit direction, and have been very successful in curing "the lifs that flesh is helr to." Will call on patients at their residences. Address. No. 217 Third Avenue. New York. MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner Bleecker and Lau-rens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings. April 27.—6w

MISS M. K. CASSIEN, Medium, will answer healed Letters. Terms, \$2.00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J. 40°-May II.

MRS. M. TOWNE, Magnetic Physician and Medical Clairvoyant, No. 13 Leroy Place, (Bieccker street,) 2d block west of Broadway, New York. 40°-May 4.

MRS. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th street, New May 18.

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PRED L. H. WILLIS, M. D.,
WARREN CHASE,
PINKIE, the Indian Maiden; 50 cents.

Sent by mail to any address on receipt of price. OCTAVIUS KING, M. D.,

Eclectic and Botanio Druggist, 53 WASHINGTON STREET, BOSTON. BOOTS, Herbs, Extracts, Olis, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Scrof sla Panacea, Moher's Cordiat, Itealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—l'articular attention paid to putting up Bright UAL and other Prescriptions. April 6.

PIANOFORTES.

Tion SALE, a large stock of second-hand Planofories of va-rious prices, various makers, at very low prices for cash-Each Planoforie is warranted satisfactory to the purchases. A. M. LELAND, up stairs, 289 Washington street, Boston. May 4.—3m

Banner of Light.

WESTERN DEPARTMENT:

We receive subscriptions, forward advertisements, and transact all other business connect d with this Department of the BANKE OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PKERLES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANKER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Providence, R. I.

The Beauty and Freedom of Love.

Love is diviue. Love is the fire that kindles the incense of heaven-the burden of the song that angels sing. And as a tender father would suatch the child from devouring flames, so would every true reformer the term love from the lips of the lewd.

God, said the beloved apostle, is love; and love consciousness and reason are related to Delty as drops to the ocean. That often called love, in common parlance, is but passion-a perversion of our primal soul-forces. In the grand march of the soul from the within outward and upward, it enlarges its circles like light proceeding from a self-luminous orb. Struggling, it passes from family to neighborhood, from neighborhood to city, from city to humanity. On another plane of expansion, it passes from grade to grade-from the selfish and appropriative to the diffusive and universa'. This latter does not ask to be administered unto, but delights to minister. Accordingly Emerson says: "In our first years of experience, we are put in training for a love which ultimately knows neither sex, person nor partiality."

How the perverted term "free-love," in any possible way became connected with Spiritualism, is to us a mystery. The etymology of Spiritunlism, as related to the Infinite Spirit of the universe, implies spirituality, purity and holiness of life. In fine, Spiritualism bears no nearer relation to sensualism than do the heavens to the hells. Love is of God, pure and divine. Lust, to use the language of an ancient seer, is "earthly, sensual and devilish."

How important to understand the occult forces -to study the law of use and abuse. The legitimate use of combativeness, to speak phrenologicall, is not fisticuffing like city pugilists, but rather to combat error-the physical, social and moral evils of the age. In divinest use, it acts as a force power, in conjunction with benevolence and justice. So the proper use of amativeness is not gratification-not a perverted, momentary pleasure similar to intoxication, but it should find its true life-nurpose in that diviner aim of replenishing the earth. All beyond this, as connected with the relational forces of generation, is gratification, and gratification is death.

We admit the legitimacy of the generative plane under the guidance of the wisdom-principle-the physical and the spiritual-the Adamic and the Christ. But even should human beings cease to propagate physically, the formative power, of which they are but mediums, would expend its forces on a higher plane nearer its divine fountain, just as certainly as a river dammed in its channel would find a newer one nearer its source. On the earthly planes of life, reproductions are earthly, sensual; in the spirit-realms, spiritual and eternal. There should be, there is a spiritual birth in this life-a mount of ascension for each brain-organ-a resurrective action of the lower brain developments on to a higher spiritnal plane, akin to angelic life. Said Jesus, in a divinely illumined moment, "Ye must be born again."

Does some one ask, "Should not each brain department be developed?" Yes; but in the line of divine use, and not on the gross plane of abuse a al gratification. Prowling sensualists, who strive to develop the basilar brain-region, or promote "health" by the physical exercise of the masculine and feminine relations, are deserving of infinitely greater pity than those who seek to gratify combativeness by "assault and battery," their constructiveness by manufacturing "infernal machines," and their religious natures by counting beads, muttering meaningless prayers, and bowing to the dictations of priests and Popes. None need try to shuffle the entire consequence of their acts upon spirits. While admitting the psychological influences of both good and evil spirits in both states of existence, we nevertheless affirm that for a spirit to induce a thorough psychologic control, there must be a corresponding element in the individual thus controlled. There are attractive inter-relations between the magnet and the steel. Men and women are more than magnets-moral actors, conscious and responsible.

Are we asked, "Should not desire be gratified?" Yes; when pure, normal, and subjected to highest reason. But if abnormal, no-a thousand times no! And abnormal desires, by the way, are usually the most clamorous and unreasonable. The naebriate says, "Gratify my desire." Our response is, " No; the desire is morbid, and the demand unnatural. Your safety lies only in total abstinence-the cultivation of the natural, the good and divine." Does some modern pseudophilosopher say, " Conquer, subdue the desire by gratifying it to satiety"? Strange way to subdue a drunkard's desire, by urging him to increase the quantity and number of his drams-to remedy lying by multiplying falsehoods, and thieving by taking millions in the place of mills! This method of reasoning by sensualistic minds, is to us the subtlest demonism! Cease to do evil, speaks the God within-cease to pervert the right, exclaim the angels of purity-be positively good and holy, is the command of the heavenly hosts!

"My soul is starving," said a mortal to us, awhile since. An immortal whispered in our innermost. quick as flash, It is not essential spirit that speaks Our prompted reply was, Remember that physical acts cannot satisfy, cannot supply soul-wants. That which is "born of the flesh, is flesh," said the Biblical seer. Grapes do not grow on thorns. But friendships, sympathies and the exercise of such universal loves, pure and holy as are inflowed from angel realms, can feed and fill the souls of earth's statving children. Every rose breathes its love-fragrance, every bird sings to us its love-song, and every star imprints a kiss upon our forehead.

It is true that in deep soils and amid muddy sloughs even are the nuclei, the types and buds of lilles and unblown flowers struggling to rise from their sedimental graves into the free, fresh sunlight of heaven. So are there mortals that live and seemingly luxuriate away down in the back; brain departments of their soul-houses. Their condition is deplorable—their sufferings must be intense—their struggles long and fearful. We do not condemn them. Jesus did not " condemn the woman caught in sin "-but he did say, "Go and sin no more." White-robed angels standing upon the mountains of the pure and beautiful in the upper kingdoms of God, are saying to each and all, "Come up higher." Let the more intel-

lectual and spiritually-minded aid the comparatively lower to ascend into the top-brain regionto linger and live among those spiritual faculties where angels delight to visit.

It seems a rule, which scientific research corroborates, that in the ascending scale of life the more individuals or nations become intellectualized and spiritualized, the less in numerical ratio the progeny produced. Dr. Carpenter, the physiologist, tells us the "Bovista giganteum" has been known to increase in a single night from a mere point to the size of a large gourd, estimated to contain four million seven hundred thousand Indies that produces several millions each year. ourself, and others. The spirit of kindness and Serpents and lizards are exceedingly productive, grades of animal existence. In reaching the hu- year: man, there is no less link in the chain. Those living in the lowlands of Holland usually have very large families, and Irishmen that burrow half under ground still larger and inferior-the merest accidents of life-resultants of passion, rather than blended wisdom and love. Washington, Jackson, Combe, Theodore Parker, Bismarck, the present directive mind of Europe, A. J. Davis, and other great giant-minded men living in the frontal and higher brain-regions, and touched by the celestial magnetisms of more heavenly climes, left and are leaving no earthly offspring to perpetuate their names; but their words, truths, and books even, will be immortal on earth. Angels beget ideas—are means of their expression in the kingdoms of the outermost.

All the inmost germinal forces of the soul are divine and beautiful. The mischief comes from the misdirections through more material formsthe sin from the willful abuse of the good and true. That cranial organ named amativeness, disrobed of earthliness, turned to higher tendencies, resurrected and actualized as in angelic life, may not only originate, but may be considered the synonym of emotional love - a love pure and divine, working with and inspiring diviner excellences in the immortalized existences of heaven.

Love as a principle as a divine soul emotion, is pure, beautiful and free-free as God's sunshine. Being divine, spontaneous and holy, no civic chains should cramp it, no law-corpse crush it, no selfishness appropriate it, and no merciless conventionalities hedge it about with the cage-wires of custom.

Angelic love, how chaste and free. Paternal and maternal love, oh how tender, full and free. Brotherly love, how noble, warm and free. 'Salute one another," said the old apostle, "with a holy kiss." This love-fountain is infinite, and flows out in gushing spontaniety from regenerated souls toward all humanity-woman, man, child, all nations, climes, tongues, mountains, rocks, forests, fields, flowers; full, free and unconfined, moving melodiously to the eternal love-rhythm of law and life.

That depraved practice known in the world as free love," old, at least, as Abraham, Jacob Solomon and David, and prevailing (with this fashionable infanticide) very extensively in the churches, and to some little extent among a few merely professed Spiritualists, is to be treated as a fearful pestitential malady, a wicked, ruinous perversion, devoid a redeeming quality. And every true man, true woman, philanthropist and reformer, should set their faces as flint against it. Yea, as the sainted apostle said, "they should shun the very appearance of evil" themselves, and help others up the highway of holiness.

The tendency of the more spiritually minded is to complete celibacy. The higher any mortal goes in mentality and spirituality, the more prominently this tendency shines out in word and act. Jesus belonged to a celihate order. The more brilliant seers of all ages were in fellowship with some similar association. It is the only way of salvation. Spiritualists must adopt as their told the Shakers of Mount Lebanon that for twenty years he had lived with his wife untainted by passional worldliness - lived like innocent children an Eden-life. This attained, and the Kingdom of God has come with its newness of life, not according " to the flesh, but according to the spirit."

Spiritualism as a philosophy and a phenomenon, as a science and a religion, as a key unlocking all the mysteries of those old enochs gray with the moss and mould of time, as the opening of a new seal to this carnal century, vocal with millioned voices from the spirit and spiritual worlds, as a great reform movement, repudiates lust, license and vice of all kinds, yet recognizes love as of Godlove as an element of our inmost beings, pure, holy, free, and acting as a co-worker with wisdom under the guidance of angels, is the great redemptive principle of the universe.

This, then, must be written upon our banners in letters of gold, Spiritualism and celibacy-Spiritualism and perpetual chastity-perpetual chastity the only pathway that leads into the heaven of

The Anniversaries In New York.

Blessings on these yearly anniversary seasons, They are becoming time-honored customs, telling in behalf of progress and philanthropy. These anniversaries preëmpted and quite occupied the thought of New York last week, as a general review, as a laying the harvest of the year's efforts upon the altar of truth, as seen by various societies. Among these representations, with their purposes, were the "Universal Peace Society," the "Equal Rights Association," the "Anti-Slavery Society," missionary societies, the institution for the blind, city missions, home for little wanderers, &c., &c.

We always leave these gatherings with fresher hopes and a higher estimation of human nature. Each announces some high principle, shows the field of active charity inexhaustible, and plants to feed the future. The radical peace movement interested us most, though least popular just at present. Its principles are based upon a rock. As the Lord liveth, it will win.

The following resolutions, as a general declara tion of the principles of peace men, were adopted: Resolved-1. That we must surrender to the inviolability of man life, to absolute justice, equal rights, human brother od and world-wide philanthropy. Having freedom, we be-ve, with Sumner, "the ballot is peace-maker"; "equality

causes no war."

2. That man's right to life is a self-evident truth, and cannot be forfeited by any act of man-made power.

3. That the spirit which prompts men to kill rather than dle, is only a source of danger to others from us and to us from others.

4. We appeal for such a renunciation of carnal weapons as

4. We appeal for such a renunciation of carnal weapons as would make war impossible and peace desirable, and give a significance to meditating parties, which they cannot have so long as they themselves support standing armies and resort to war under provocation.

5. An international code and tribanal based on these principles is necessary.

6. That the people of the United States, by their Constitution, confer on Congress the right "to declare war, to lene letters of marque and reprisal, to raise and support armies, and to create and sustain a navy."

7. That the right "to declare war," &c., necessarily involves the right to steal, rob and murder; to shell, such and burn towns and cities to lay waste and desolate acoustry to drive innocent and helpless men, wemen and childred from their homes to perish with hunger and cold; to reverse all matural moral distinctions in the motives, spirit and actions of men; to punish men and women with death for having the spirit, obeying the precepts and following the example of Children obeying the precepts and following the example of Children of the caracteristics. Washington theory, Marion.

and to make it a capital offence to be a Christian after the pattern of Christ, and to "obey God rather than man."

8. That each and every member of Congress consents to be invested by his constituents with the right to perpetrate every crime and outrace against humanity involved in a declaration of war, and binds himself by an oath to do these deeds and maintain specified consequences.

9. That the church or government that assumes tha right to declare war, " &c, is a combination of men to do the deeds which they themselves punish as theft, robbery, murder and piracy in individuals.

10. That as advocates of radical peace we can take no part in creating or administoring a government based on military power; neither can "we use a ballot when, in our opinion, it represents a bullet."

These resolutions were discussed in their vari-

These resolutions were discussed in their various bearings, by H. C. Wright, L. K. Joslin, Lucretia Mott, M. S. Townsend, J. H. W. Toohey, Dr. R. T. Hallock, I. Winslow, Stephen S. Foster, Dr. cells. There is a species of spider in the East Shepperd, E. H. Haywood, Judge E. B. Culver, charity prevailed during the entire deliberations and venomous reptiles even more prolific. The of this body, differing in love and tolerance. The law is traceable up to the elephant and highest following officers were elected for the ensuing

President-Alfred H. Love, of Pennsylvania. Vice Presidents—Levi K. Joslin, Rhode Island; Hou. Geo. Thompson, England; Lucretia Mott, Ebenezer James, Pennsylvania; A. B. Child, Massachusetts; Judge A. G. W. Carter, Ohio; William Chase, Rhode Island; Thomas Garrett, Delaware; James M. Peebles, Michigan; Joseph A. Dugdale Iowa; Isaac Winslow, New York; E. A. Webb New Hampshire; Thomas Haskell, Massachusetts; Mrs. Sarah A. Horton, D. P. Wilder, Ver-

mont; M. A. Townsend, New Jersey.

Corresponding Secretary—Mrs. M. S. Townsend, Recording Secretary-Laura Bliscomb, Rhode

Island. Treasurer-Robert E. Walleut, Massachusetts. And an Executive Committe of eighteen.

Another Speaker.

Bro. A. C. Woodruff, formerly a law-practitioner, and an able defender of the just and the right in the field of reform, has decided to lecture upon Spiritualism and its legitimate deductions. Those who have listened, speak of both his manner and matter in high terms of commendation. In behalf of all those engaged in these great spiritual and reform movements, we extend to him the cordial hand. His address at present is Battle Creek, Michigan,

Note from Moses Hull.

You will be kind enough to say to the readers of the BANNER that I have removed from Milwaukee, Wis., to Hobart, Lake Co., Ind., where I can be addressed until further notice.

I am now devoting my whole time to lecturing, and healing the sick. My healing powers are being developed fast, and I cannot see that healing detracts from my power to lecture. I spend the present month in St. Louis, attend the State Convention, and hold a basket meeting in Indiana. after which I shall spend one or two months in Minnesota. Then I shall be ready to answer calls to go anywhere in the "wide field," yet I prefer to stay in or near the State of Indiana.

Bro. Colby, let the light shine. The BANNER is doing a great work. I go nowhere that the BANNER is not hailed as a herald of angelic messages. Again I say, spread the light. Your reward is laid up in heaven. Moses Hull.

St. Louis, Mo., May 8, 1867.

Anniversary at Rock Island, Ill.

The first Anniversary of the First Spiritual Society of Rock Island, comes off on Tuesday, May Oration and toasts in the afternoon Supper at the Rodman House, followed with a social dance in the evening at the Rodman House Hall. All the friends in the surrounding coun-Hall. All the friends in the control ties are cordially invited to be present.

W. T. RIGGS,

Corresponding Sec.

Donations in Aid of our Public Free Circles.

	Received from	
	R. Montague, Los Angeles, Cal	1.50
	Thomas Norris, Nasport, Ohlo. William Allen, Cambridgeport, Mass. R. Fulkerson, Elkhart, Ind. Charles H. Blanchard, Malden, Mass.	25
	William Allen. Cambridgeport, Mass	1.00
	R. Fulkerson, Elkhart, Ind	3 00
	Charles H. Blanchard, Malden, Mass	2.00
I	Donations to Aid the Poor.	٠,
	Received from	
	m m m - 1 - mm	

Donations to the Jackson Fund. To aid the poor and aged parents of the late Geo. M. Jackson.

Received from

SPIRITUALIST MEETINGS.

BOSTON.—Miss Lizzie Doten will lecture each Sunday afternoon in May in Mercantile Hail, 16 Summer street, commencing at 2% o'clock. Admittance 15 cents.

THE PROPLE'S MEXIMG.—The Progressive Bible Society hold meetings every Sunday in No. 3 Tremont Row, Hail 5%. Free discussion on the best way to save the world, at 10% A. M. Lecture, followed by conference or circle, at 3 and 7 p. M. Miss Phelps, regular lecturer. The public invited.

Spiritual meetings are held every Sunday at 544 Washington street. Children's Lyceum at 10 A. M. Conference at 2½ p. M. Circle at 7½ p. M. C. H. Rines.

EAST BOSTON.—Meetings are held in Temperance Hail. No.

Circle at 13 P. M. C. H. Rines.

EAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Maverick square, every Sunday, at 3 and 73 P. M. Spoaker engaged:—O Faunie Allyn, June 16. L. P. Freeman, Cor. Sec. CHARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular ses-sions, at Washington Hall, every Sunday forencon. A. II. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speak-ers engaged:—Mrs. Hattle Wilson, May 26; J. M. Peebles dur-

ing dune.
Lectures on Spiritualism in City Hall every Sunday at a and 7½ P. M. The Children's Lyceum meets every Sunday at 10% a. M. Dr. C. C. York, Conductor; Mrs. Lucy A. York, Guardian.

18% A. M. Dr. C. C. York, Conductor; Mrs. Lucy A. York, Guardian.

CHELSEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Bunday afternoon and evening, commencing at 3 and 7 M P. M. The Children's Progressive Lyceum assembles at 10% A. M. J. S. Dodge, ConJuctor; Mrs. E. S. Dodge, Guardian, Admission—Ladies, 5 cents; gentlemen, 10 cents. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—I. P. Greenleaf during May; Mrs. H. E. Wilson (colored), June 2, 9 and 16; Mrs. C. Fannie Allyn, June 23 and 30.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 F. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

LOWELL—Spiritualists hold meetings in Leestreet Church, afternoon and evening "The Children's Progressive Lyceum meets in the forenoon. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian. Speakers engaged:—J. Madison Allyn, May 26; Mrs. S. A. Byrnes during June.

CAMBRIDGEPORT, MASS.—Meetings are held in Washington

CAMBRIDGEFORT, MASS.—Meetings are held in Washington Hall. Speakers engaged;—Mrs. N. J. Willis, May 26; Mrs. Wilson, June 23 and 30. Wilson, June 23 and 39.

Newton Corner, Mass.—The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 25 and

7 F. M.

HAVERHILL, Mass.—The Spiritualists of Haverhill hold
meetings at Music Hall every Sunday, at 23 and 7 F. M. Children's Progressive Lyceum meets at 10 A. M. C. C. Richardson, Conductor; Mrs. E. L. Currier, Guardian.

PLIMOUTH, MASS.—The "Plymouth Spiritualists' Frater-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday fore-noon at 11 o'clock. oon at 11 o clock. Wongester, Mass.—Meetings are held in Horticultural Hall

WORDESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A. M. overy Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged: Mrs. Anna M. Middlebrook, May 19 and 25; Mrs. Emma Hardinge during June. Mrs. Martha P. Jacobs, Cor. Sec. Sprinterior, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at 10\(\frac{1}{2}\) A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 r. M. Speakers engaged:—W. A. D. Hume, May 19 and 25; A. T. Foss during June.

Fitonauac, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Dickinson's Hail. Speakers engaged:—Mrs. J. B. Farnsworth, May 26; Dr. B. B. Williams, June 2.

Williams, June 2.

Paovidbuch, R.I.—Meetingsare held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meetsat 18% o'clock. Lyceum Conductor, L. K. Joshyn; Guardian, Mrs. Abbie H. Potter, Speakers, engaged: —J. M. Peebles, May 19 and 28; Miss Nettle Colburn during June.

PUTWAM, CONN.—Meetings are held at Central Hall every Sunday atternoon at 1% o'clock. Progressive Lycsum at 19% in the forenoon.

pontaxio, attenuous atta o clock. Progressive Lycsum attay in the forenoon.

Pontaxio, Ma.—Meetings are held every Sunday in Temperance Hall, at 10j and 3 o'clock. Speaker engaged:—J. Madison Ailyn during June.

Bargon, Ma.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lycsum meets in the same place at 3 p. M. Adolphus G. Chapman, Conductori, Miss M. S. Curitis, Cuardian. Speakers engaged:—Henry C. Wright, May 19 and St. Lev. S. C. Hayford, June 2 and 3; Miss Lighte Doten during July.

Doven Aug. Province We. The Meditualitis hold regular DOVER AND FOXOROFT, Mr. -- The Briffit allets hold regular meetings every Sunday, foregoon and evening, in the Univer-galist church. A successful Sabbath School is in operation.

MEW YORK CITY.-The First Society of Spiritualists hold dendi usman le tozi noch tron textu freded 03

meetings every Sunday in Dodworth's Hall, 606 Broadway.

Seats free.

The Society of Progressive Spiritualists, having leased Ma sonto Hall, No. 114 East 13th street, between 3d and 4th aveities, will hold meetings every Sunday at 11 A. M. and 73 F. M. Dr. H. B. Storer, 376 Howery, Secretary: The Children's Progressive Lycehm will meet in the same place at 84 A. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian. Speakers energed:—Mrs. E. A. Bliss during May; Dr. Geo. Dutton during June.

BROOKEN N. V.—The Spiritualists hold meeting at Com-Dutton during June.

Brooklyn, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 3 F. M. Children's Progressive Lyceum meets at 103 A. M. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Quardian of Groups.

Williamsburg, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Itali, Fourth street, supported by the voluntary contributions of members and friends.

BUYFALO, N. Y.—Meetings are held in hall corner of Main and Eagle streets.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet regularly Sunday evenings, and hold public circles Thursday evenings at Black's Musical Institute (Palmer's Hall), Main street. Children's Progressive Lyceum at same place Sunday afternoons at 2M o'clock. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian. C. W. Hebard, Pres. Board of Trustees and Sec. of Lyceum.

Morrisania, N. Y.—First Society of Progressive Spiritual-lats—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3½ p. m.

Street. Services at 3% r. m.

Oswego, N. Y.—The Spiritualists hold meetings every Sunday at 2% and 7% r. m., in Lyceum Hall, West Second, near Bridge street. The Children's Progressive Lyceum meets at 12% r. m. J. L. Fool, Conductor; Mrs. S. Doolittie, Guardian.

Vimeland, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 16% a.m. Children's Progressive Lyceum holds Sunday session at 1 o'clock r. m. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Hanvoron N. L. Maetine hold every Sunday at 10% of the conductor of the conduc

HAMMONTON, N. J.—Meetings held every Sunday at 10j A.M. and 7 P. M., at Ellis Hall, Belleview Avenue. PHILADELPHIA PA.—Meetings are held in the new hall in Phoenix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor.

o'clook. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 113 A. M. Evening lecture at 73.

The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second sirret, at 103 A. M. and 73 P. M., and on Wednesday evening at 8 o'clock.

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

WASHINGTON, D. C.—Meetings are held and addresses de verod in Union League Hall, every Sunday, at 11 A. M. and

7M P. M.

CINGINANT, O.—The Spiritualists of Clincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, comer of Sixth and Vine streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugh, Conductor.

CLEVELAND O.—Spiritualist weet in Temperature Heller.

fore the morning lecture. A. W. Pugh, Conductor.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ A. M. and 7½ P. M. Children's Progressive Lyceum regular Sunday session at 1 o'clock P. M. Mr. J. A. Jowett, Conductor; Mrs. D. A. Eddy, Guardian.

Toledo, O.—Meetings are held every Sunday, at 10½ A. M. and 1½ P. M. All are invited free—no admission fee. The Banner of Light and Spiritual Expublic are for sale at the close of each lecture.

St. Louis, Mo.—The First Society of Spiritualists of St. Louis hold their meetings in the (new) Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10½ A. M. and 7½ M. Children's Progressive Lyceum at 37 M. M. yron Coloney, Conductor; Henry Stagg, Cor. Sec.

CHICAO, LLL.—Regular morning and evening meetings are

ron Coloney, Conductor; Henry Stagg, Cor. Sec.

CHICAGO, ILL.—Regular morning and evening meetings are
held by the First Society of Spiritualists in Chicago, every
Sunday, at Crosby's Opera House Hell, entrance on State
street. Hours of meeting 103 A. M. and 73 F. M.

SPIRITUAL MERTINGS. for intellectual, scientific and spiritual improvement, are held every Sunday at 103 A. M. and
Tuesday at 73 P. M., at the hall of the Mechanics' Institute,
155 South Clark street, (Room 9, third floor,) Chicago, Ili.
Persons interested in this subject out of the city expecting to
visit it, had better note this, as they will be continued till further notice. Seals free.

ther notice. Seats free. SPRINGFIELD, I.L.—Regular Spiritualists' meetings every Sunday in the hali. Children's Progressive Lyceum every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conductor: Mrs. E. G. Planck, Guardian.

RICHMOND, IND.—The Friends of Progress hold regular meetings every Sunday morning in Henry Hall. at 10 A.M. The Children's Progressive Lyceum meets in the same hall at 2 o'clock P. M.

o'clock P. M.

LOUISVILLE, KY.—The Spiritualists of Louisville commence
their meetings the first Sunday in November, at 11 A. M. and
7% P. M., in Temperance Hall, Market street, between 4th and
5th, Speaker engaged:—Neille L. Wiltsie during May.

SAM FARNISSO, CAL.—Mellie L. Wiltsle during May.

8AM FARNISSO, CAL.—Mrs. Laura Cuppy will lecture
every Sunday at the new hall in Mechanica Institute, Post
street, between Montgomery and Koarnoy. Admission free.

BACRAMENTO, CAL.—The Spiritualists hold regular Sunday
meetings in Turn Verein Hall, at 11 o'clock A. M., and a lecture at 74 F. M. Children's Lyceum meets at 27 F. M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY RYERY WEEK.

Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of ap pointments, or changes of appointments, whenever they occur Should any name appear in this list of a party known no to be a lecturer, we desire to be so informed, as this column isintended for Lecturers only.

J. Madison Allyn, trance and inspirational speaker, author of the l'anophonic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-evening instruction in the new Shorthand. Address, care Banner of Light, Boston. Speaks in Lowell, Mass., May 19 and 26; in Portland, Me., during June.

in Portland, Me., during June.

C. FANNIE ALLYE Will speak in Stoneham, Mass., May 19 and 26; in Hansen, June 2 and 9; in East Boston, June 16; in Chelsea, June 23 and 30; in Londonderry, Vt., during July; in Dover, Aug. 4 and 11; in Worcester, Mass., during November. Address as per appointments, or North Middleboro, Ms.

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

DR. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Bochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

MRS. SARAH A. BYRNES will speak in Hudson, Mass., May 26; in Lowell during June. Would like to make further en-gagements. Address, 87 Spring street, East Cambridge, Mass. MRS. A. P. BROWN will lecture in W. odstock, Vt.. May It and 26, and June 16 and 23; in Bridgewater, June 2; in Routh Reading, June 9: in Eden Mills, June 30 and July 7. Address St. Johnsbury Centre, Vt. MBS. H. F. M. BBOWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic.

MRS. ENNA F. JAY BULLENE, 151 West 12th st., New York. MRS. E. A. BLISS will speak in New York City during May. Address, 250 North Second street, Troy, N. Y.
WM. BRYAN will answer calls to lecture in Michigan and Northwestern Ohlo until further notice. "Address, box 53, Camden P. O., Mich.

Camen P. U., Mich.

MRS. ABBY N. BURNHAM, inspirational speaker, will answer calls to lecture. Address, Auburndale, Mass. MRS. M. A. C. BROWN, Ware, Mass.

M. C. Bent, inspirational speaker. Address, Pardeeville, Wis. Sundays engaged for the present. WARREN CHASE, 544 Broadway, New York. . DEAN CLARK, inspirational speaker. Address, Camden Me., till further notice.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal. DR. L. K. Cookler will be in Yineland, N. J., until furthe notice. Will lecture in New Jersey, Pennsylvania or Dela ware, at such places as can be reached on Saturday, and return on Monday. Will receive subscriptions for the Banne of Light, and sell Spiritual and Reform Books.

MRS. SOPHIA L. CHAPPELL, inspirational and trance speak er, will answer calls to lecture. Address, 11 South street Boston, Mass.

MRS. AUQUSTA A. CURRIER will answercalls to speak in New England through the summer and fail. Address, box 815 [Com.] New England the Lowell, Mass.

Lowell, Mass.

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

ALBERT E. CARPERTER will speak in Foxoroft, Me., during May. Also pays particular attention to establishing new Lyceums, and laboring in those that are already established. Address, Putnam, Conn.

MRS. JERRETT J. CLARE, trance speaker, will answer calls to lecture on Sundays in any of the towns in Connecticut.

to lecture on Sundays in any of the towns in Connecticut Will also attend funerals. Address, Fair Haven, Conn. MES. HETTIE CLARK, trance speaker, East Harwich, Mass, will answer calls to lecture or attend funerals.

P. CLARK, M. D., will answer calls to lecture. Address, 10 Marshall street. Boston. Mrs. D. Chadwick, trance speaker, will lecture, hold so ances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J. J. B. CAMPBELL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Gincinnati, O.

Mrs. Amelia H. Colry, trance speaker, Milford, Ill. MISS LIZZIE DOTER Will lecture in Mercantile Hall, Boston during May (Sunday afternoons). Will make no furthe engagements. Address, Pavilion, 57 Tremont street, Boston

GRORGE DUTTON, M. D., will lecture in New York during June. Address, Rutland, Vt. ANDREW JACKSON DAVIS can be addressed at Orange, N. J Dr. H. E. Empry will receive calls to lecture. Address. South Coventry, Conn.

South Coventry, Conn.

A. T. Foss will speak in Portsmouth, N. H., May 19 and 26. Will answer calls to lecture week-day evenings in the vicinity. Permanent address, Manchester, N. H.

MRE. MARY L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Bunday evenings. Address, Ellery atreet, Washington Village, South Boston. DR. H. P. FAIRFIELD, Greenwich Village, Mass.

S. J. FIRRRY, Troy, N. Y.

J. G. FISH, Red Bank, Monmouth Co., N. J. MRS. FARRIE B. FELTON, South Malden, Mass. C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Til.

Miss Eliza Howe Fuller will answer calls to lactur wherever the friends may desire. Address, LaGrange, Me. DE. WM. FITZGIERON will enswer calls to lecture on the science of fluman Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia. Pa.

REV. J. FRANCIS may be addressed by those wishing his services in Southern Iowa and Missouri, at Revada, Iowa, till further notice.

Mrs. Clara A. Fraid will answer calls to lecture. A4-

scryloes as a lecturer, will please write at their earliest con-venience. Permanent address, Denver City, Col. Ter. Mas. C. L. Gabz, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Boom 8, New York.

N. S. GREEFLEAF, Lowell, Mass. Dn. L.P. Grigos, inspirational speaker, will answer calls to lecture Sundays during May and June. Address, Fors Wayne, ind.

Wayne, Ind.

MRS. ERMA HARDINGE lectures in Worcester, Mass., during June-address care of hirs. Martin Jacobs, Worcester, or 406 East flat street, New York City, care of Mrs. J. M. Jack-ton. Mrs. Hardings can make no more Sabbath engagements.

DR. M. HENRY HOUGHTON will remain in West Paris, Me., until further notice. Address as above.

W. A. D. Hanny will lacture in Santandald News.

W. A. D. Humz will lecture in Springfield, Mass., May 13 and 28. Address as above.

LYMAL C. Hows, inspirational speaker, New Albion, N. Y. Mus. Strik A. Hutchinson will speak in Willimantie, Conn., duting May; in Somers, during August; in Cleveland, O., during September, October and November. Will receive proposals for June and July.

S. C. HATFORE will answer calls to lecture, and organize Children's Lyceums, if desired. Address, Bangor, Me. CHARLES A. HATDER, 82 Monroe street, Chicago, III.. will receive calls to lecture in the West. Sundays engaged for the

DR. J. N. Hodges, trance speaker, will answer calls to lec-ture. Address, 107 Mayerick street, East Boston, Mass. MRS. S. A. HORTON, Brandon, Vt.

Mias Julia J. Hubbard, box 2, Greenwood, Mass.

Mas. F. O. Hyger. 80 South Green street, Baltimore. Md.

J. D. HAROALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis.

D. H. HARLIZON-lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

J. HACKER, Portland, Me.

Mrs. Anna E. Hill, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y. Jos. J. Hattlinger, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, Now Haven, Conn.

Miss Nellik Hatden will receive calls to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Hass. Dr. E. B. Holden, No. Clarendon, Vt.

Moses Hull, Hobart, Lake Co., Ind. Miss Susin M. Johnson will lecture in Havana, Ill., dur-ing May. Permanent address, Milliord, Mass.

DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JAMIRSON, inspirational speaker, care of the Spiritual Republic, P. O. drawer 525, Chicago, Ill. S. S. JONES, Esq., 'za address is 12 Methodist Church Block, South Clark street, Chicago, Ill. HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spintual Philosophy and reform movements of the day.

WM. H. JOHNSTON, COTTY. Pa. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month.

GRORGE F. KITTRIDGE, Buffalo, N. Y. CEPHAS B. LYNE, inspirational and semi-conscious france speaker. Address, 567 Main street, Charlestown, Mass.

J. S. LOVELAND, Chicago, Ill., care Spiritual Republic. MRS. E. K. LADD, trance lecturer, 178 Court street, Boston

MRS. E. A. LOOAR will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Address, Station D, New York, care of Walter Hyde.

B. M. LAWRENCE, M. D., will answer calls to lecture. Address, Hammonton, N. J. JOHN A. Lown will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass.

MARY E. LONGDON, inspirational speaker, will receive calls to lecture in the Eastern States until May lst. Address, 60 Mar. H. T. LEONARD, trance speaker, New Ipswich, N. J. Miss Mary M. Lyons, inspirational speaker-present address, 38 East Jefferson street, Syracuse, N. Y.—will answer

DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2226, Chicago, Ill., MRS. AEFA M. MIDDLEBROOE, box 778, Bridgeport, Conn. MES. SARAH HELEN MATTHEWS will speak in Quincy, Mass., June 2. Address, East Westmoreland, N. H. DR. G. W. MORRILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass. B. T. Muss will lecture on Spiritualism within a reason-able distance. Address, Skancateles, N. Y.

DR. JANES MORBISON, lecturer, McHenry, Ill. MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. Prof. R. M. M'CORD, Centralia, Ili. EMMA M. MARTIN, inspirational speaker, Birmingham. Mich

CHARLES S MARSH, semi-trance speaker. Address, Wone-roc, Juneau Co., Wis. DR. JOHN MATHEW'S present address is 50 Montgomery street, Jersey City, N. J. He will snawer calls to lecture in the East until September.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Missouri. Will attend Conventions when desired. Address, care of box 221, Chicago, Ili. MISS SARAH A. NUTT will speak in Lawrence, Kansas, one-third, Topeka one-third, and Wyandotte one-third of the time for the present. Address as above.

C. Norwoop, Ottawa, Ill., impressional and inspirational speaker. A. L. E. Nash, lecturer, Rochester, N. Y. J. WM. VAN NAMER, Monroe, Mich.

GROKE A. PRINC'S, Auburn, Me.
MRS. J. PUFFER, trance speaker, South Hanover, Mass. L. JUDD PARDEE, Philadelphia, Pa.

J. L. POTTER, trance speaker, West Salem, Wis. . DR. D. A. PRACE, JR., Detroit, Mich. LYDIA ANN PRAESALL, Inspirational speaker, Disco, Mich. Miss NETTIE M. PEASE, trance speaker and test medium,

A. A. POND, inspirational speaker, North West, Ohio. Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich. Dr. W. K. Ripley, box 85, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

J. T. Rousz, normal speaker, box 281, Beaver Dam, Wis. A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture. J. H. RANDALL, Irspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. AUSTER E. SIMMONS WIll speak in Woodstock, Vt. on the first, second and fifth Rundays of every month during the coming year. Address, Woodstock, Vt.

MRS. FARRIE DAVIS SMITH, Millord, Mass.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. ABRAM SMITH, Esq., inspirational speaker and musical medium, Sturgis, Mich. MISS MARTHA S. STURTEVANT, trance speaker, Boston, Ms. H. B. STORER, inspirational lecturer, 75 Fulton street, New York.

MRS. H. T. STRARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

Dr. WM. H. SALISBURY. Address, box 1313, Portsmouth, N. H. E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. SELAE VAN SICELE, Greenbush, Mich.

J. W. Shaver, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible pisces.

Miss Lottie Shall, trance speaker, will answer calls to lecture. Address, liechanic Falls, bie.

Miss.C. M. Stowe will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

Francis P. Thomas, M. D., lecturer, Harmonia, Kansas.

MRS. M. S. TOWNSEND, Bridgewater, Vt. MES. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 394. J. H. W. Toohny, 42 Cambridge street, Boston.

BENJAMIE TODD, San Francisco, Cal. JAMES TRASK is ready to enter the field as a lecturer on Spiritualism. Address, Kenducktar, Me. Hudson Turren, Berlin Heights, O. MRS. SARAH M. THOMPSON, inspirational speaker, 26 Bank street. Cleveland. O.

MRS. MARY E. WITHER, trance speaker, 71 Williams street, Nowark, N. J. N. Frank White will speak in Baitle Creek. Mich., during May: in Oswego, N. Y., during June. Calls for week. evenings will be strended to. Address in advance as above; during July, Seymour, Conn.

MRS M. MACOMBER WOOD, II Dowey street, Worcester, Mass.

F. L.H. WILLIS, M. D., P. O. box 39, Station D, New York. F. L. H. WILLIS, M. D., P. O. box 39, Station D. New York.

MRS. S. E. WARRER will lecture in Darien, Wis., during
May: in Rockford, Ill., June 29, 23 and 30; in Richiaud Centre during July; in Rochester, Minn., during August. Will
answer calls to lecture week evenings in vicinity of Sunday
appointments. Address as above, or box 14, Berliu, Wis.

E. Y. WILSON will speak in New Boston, Ill., during May;
in Rock Island during June; in Galesburg during July. Permanent address, Babcock's Grove, Bu Page Co., Ill.
ALOINDA WILERLIN, M. D., inspirational speaker, can be
addressed, during May. care of box 255, Louisville, Ky.; during
June, care of H. Siagg, St. Louis, Mo.; during September and
October, care of A. W. Pugh, P. O. box 2185, Clininnati, O.

E. S. WERLIER, inspirational speaker. Address, care this
office, or 5 Columbia street, Boston.

MRS. S. A. WILLIS, Lawrence, Mass., P. O. box 473.

omee, or 5 Columbia street, nosion.

MRS. S. A. Willis, Lawrence, Mass., P. O. box 473.

Lois Waisbrooker can be addressed till further notice at
Forestville, Fillmore Co., Minn., care of A. B. Register. MRS.N.J. WILLIS, trance speaker, Boston, Mass. F. L. WADSWORTE'S address is care of the R. P. Journal, P. O. drawer 5725, Chicago, Ill.

HERRY C. Waight will answercalls to lecture, Address care of Bela March, Boston. PROV.E. WRIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.

ELMAR WOODWORKE, inspirational speaker, Leslie, Mich.

ELIJAH WOODWOREN, inspirational speaker, Leslie, Miss. E. M. WOLCOTT is engaged to speak every Sabbath in Danby, Vt. Will take no engagements from a distance till safter May thin. Address, Danby, Vt.

B. H. WORTMAN, Conductor of the Buffalo Lyeeum, will accept calls to fecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1454.

MES. MARY J. WILCOXROW will lecture in Brooklyn, N. Y., till Juns. Address, care of Dr. Larkin, 244 Fulton street.

A. C. WOODRUFF, Buffalo, N. Y.

Mrs. JULISTE TRAW will speak in Salem, Mass., May 28; in Hingham, June 2; in Lynn, June 5, 16 and 23. Address, Northboro', Mass.

Mr. & Mrs. W. J. Yorse will snower calls to lecture in the vicinity of their home, Hoise City; Idaho 7 critory.

MRS. CLARA A. FIRLD will answer calls to Jecture. As three leaf three in the first of the first