VOL. XXI.

{\$3,00 PER YEAR,}

BOSTON, SATURDAY, JUNE 8, 1867.

NO. 12.

A VOICE TO THE PEOPLE.

[An inspirational poem, given by Miss Lizzie Doten at the close of her lecture (on Jeff. Davis and his present relations to the American people,) in Music Hall, Boston, Sunday, May

[Reported for the Banner of Light by H. F. Gardner, M. D.]

Oh ye who watch with anxious eyes The evil omens of the hour, See how the foes of freedom rise, And struggle upward into power. Stand, freemen, firm at duty's post, For lo, your work has just begun; Not yet has "right come uppermost." Not yet, alas! is "justice done."

Oh little thought the "boys in blue," Who fell upon the battle plain-The loyal hearted and the true-Their sacrifice would seem so vain. That this great nation's sacred faith. Would be by traitors bought and sold. And those who sought to blight and scathe, Would come like wolves into the fold.

All bruised, and scarred, and battle worn, Your loyal sons for justice wait, While he who caused this land to mourn, Is richly fed and served in state. Is freedom then so little worth, That they who scorn her righteous laws, Should be more glorified of earth, Than those who suffer in her cause?

Speak out, oh Libby and Bellisle! And tell your tales of woe once more, That loyal hearts may feel awhile The righteous anger felt before. Tell of the cells whose narrow walls Shut out the heavens' reviving breath, Where, crowded like the beasts in stalls, Brave hearts found no relief save death.

Tell of the fixed and vacant stare, The flesh all wasted to the bone, The settled look of dull despair, The pale, pinched lips, the dying mean. Alas! can we forget so soon The wounds of those who dying lay Beneath the heavens at night and noon, Until the life-tide ebbed away?

Not blocd for blood should man award, Or with a fiendish hate pursue. " Vengeance belongs unto the Lord," But justice he demands of you. The justice that with power sublime Will hold the traitor's heart in awe: That teaches treason is a crime And vindicates the outraged law.

A shame to those throughout the land, Who sink the nation's pride so low! Who clasp the blood-stained traitor's hand, And fawn like dogs upon the foe. Who weakly court the breath of fan And with a servile homage wait, And then, to glorify their shame, Call this magnanimous and great.

Magnanimous! we hurl it back, And give the vain pretence the lie; 'I is but the shameless, sinful lack Of moral power for duties high. The flimsy veil will not conceal The politician's reckless game, Where human hearts, and human weal Are staked for power and worldly fame.

Rise up, oh Jackson! from the shades Of hero souls of long ago, Who never sheathed their battle blades, To bow before a conquered foe. Return, oh spirit! brave and pure, Of our immortal Washington, And teach us wisely to secure The blessed fruit of victories won.

Oh Lincoln! justify once more The blood of heroes, bravely shed; Answer from that eternal shore, Where thine immortal soul bath fled. Lo! from the heavens of starry blue-That flag o'er every nation thrown, Of every kindred, tongue and hue-The answer comes with thrilling tone

"Quit you like men, be brave, be strong, And wisely use the victor's might. Freedom and favor to the wrong, Is base injustice to the right. Remember, ye are men, not slaves, And now, if ever, is the hour For rulers false and traitor knaves To feel the people's moral power."

Amen! Amen! so let it be; We only serve a higher will. Roll on, ye wheels of destiny, His mighty purpose to fulfill. His hand, with an unerring might, At length will strike the balance true;/ Our duty is to know the right, And knowing it, that right to do.

HENRY WARD BEECHER says in his new story: "Is Nature mere phenomena? or is it God's phenomena, meant to convey something deeper than the body catches-something for the soul? Why, then, should you, a minister of God, hunt through books for God, and stand in pity of me, who use the Bible as I would a Botanywhich does not contain living plants, but only word-descriptions of them? If I would see the noble actions, we find these great weaknesses, plant itself, I must go out of the book, to Nature. And the Bible cannot contain the truth itself, only the word-forms, the lettered symbols of truth. a book. Love, Faith, Joy, Hope, do not, cannot live in a book. For the living truth we must go in reference to the subject we hold before you. outside of the Bible, which is but to religion what Botany is to gardens, meadows, and all their minds are being uplifted toward that which is be-

The Lecture Room.

THE TRUE NOBILITY OF LIFE.

A Lecture delivered by Mrs. Nellie J. Temple Brigham, of Massachusetts, at the City Assembly Rooms, Philadelphia, Pa., May 14th, 1867.

(Phonographically,Reported for the Banner of Light by Henry T. Child, M. D.)

Heretofore, when we have spoken of nobility, many persons have had their minds carried back to by-gone days, and they have imagined that we referred to something derived from titles and family distinctions, and they have believed that greatness and honor belonged to certain families who stood above the masses and claimed the proud position of human respect on account of ancestral names and power. But to-day, as the world has grown more free and independent in its institutions, we find that nobility does not belong to mere names or titles, or anything of the past, but that it is developed in individuals in the form of true greatness, which alone can rightly command the respect and homage of the world. It does not now belong to wealth or position, but to the development of the faculties which Nature has given us. It comes from the unfoldment of our own peculiar powers. There is nobility of thought, of speech, and of action. There are those who do not understand this, because they look only upon the external, and never see beneath the surface of things.

We know that, as life is presented to us in the outward, we see but little of its true meaning. We must not look upon the outside for that which moves and shapes the destinies of individuals or of nations. That which acts and speaks from the interior is the real source of their development.

The world, looking upon the external, believes it can read and understand human life; but we see that it is the shallowest streams that have the most bubbles upon their surfaces, and the truest and purest forms of nobility can only be found in the deeper streams of human life. How often, in the search after wealth and fame, do persons attach more importance to position than they do to principle.

But we ask you to seek for greater strength and light to-day, so that in looking beneath this outside or Burface life, you may understand the springs of human thought and action which are too often concealed from the superficial observation of manking. We would have you know how the world moves, how true greatness comes forth, culminating in one condition, then going down retrograding, as people say, then rising into greater brilliancy at another time.

People, when they look upon this outside life, when they see the struggles and conflicts through which nations and individuals alike are called to pass, see only in these things the destructive element. They do not see the power of God that is continually upbuilding. When we talk of destruction we talk of a thing that does not really exist. Looking even upon the outside world, we can see that this is so. The mountain that sends forth from its summit the molten tide of lava that sweeps down into the valley, bearing destruction as the people say, does not really do this, for these waves are changed by the slow growth and progression of time, and in their changes the mass becomes converted into soil, and the sides of the mountain are the most fruitful vineyards. And out of this apparent destruction come more beautiful conditions. So, also, out of national conflicts comes forth the spirit of a higher development, and through trials do we see the cultivation of humanity in which there is the truest unfolding.

Looking into the history of nations, in their various conflicts, even when the lava tide of war has been poured over them, we may see what these things have worked out for them-how. through slow growth and changes, nations become beautified. If we look into the times of their severest trials, we shall find that after the struggles they gave forth greater brilliancy and exhibited higher nobility of human nature. The very times of conflict have developed the grandest souls. Looking back to the old revolutionary times of our country, we see what glorious minds were called forth; and against the dark background of that fearful picture how bright and beautiful are the noble minds of that period. So in the day of the nation's trial, through which we have just passed, if we look beneath the surface of life, we shall see how true nobility is uplifting itself, and he who lives to see the coming years shall find a grandeur of mind, called out by these circumstances and the present conflict, brighter than anything that we have heretofore witnessed.

We look upon these changes as the stormy seed-time, the spingtime of the year. You know that in the days when the seeds are given to the soil, we have rains and dark skies and rolling thunder, and the soil is upturned; yet after all these we see Nature coming forth beautified. And in the conflicts of nations there are the stormy springtimes, when the seeds of true nobility are planted, and after a time they are manifested.

So with individual lives. These same storms beautify and develop us, and call out the inherent greatness that may be slumbering there. When we go down into the minds of the present time, we can see how humanity has progressed; and as the deepest valleys are always between the highest mountains, so in this age of great events, of which characterize some who occupy prominent positions before the world.

When we study the present picture of human God does not live in a book; man does not live in life, we look both on the surface and beneath it also, and thus see what are the prevailing ideas We shall show you how unconsciously human 18 to gardens, in the state of the state of

warm hands upon their closed lewes and with a external things. silent benediction blds them exand and give forth their beauty.

Looking at the surface-life we find that the deas of many are that they can attain true nobility by winning the applaus of the people There are many who delight in fiese things; and if they can become popular, it is all they ask. To do this they will ignore their wn identity and turn in any direction, losing sigit of principle.

At the present time, in this surface-life there their purses. These people never can know what evil. happiness or true nobility is, until they learn the liant and independent, trusting in themselves, thoughts and feelings of another, we lose the beautiful character which the Great Father of Nature intended every human soul should have.

We find these people that are trying to shape their lives by others, leaning upor the opinions of others, and growing lower and lower, until, groveling in the dust, the grand idealof their nature is lost sight of.

Looking into the society of the present day, into the young life growing up around us in the fashionable world, we find that the majority have very little self-reliance. They trust in their parents, in the good name of the family, in the results of the labors of their father and mother; and thus losing this independence of nature, they are not fitted for the life that awalts them.

The grandest trees that grow are those that feel the force of the tempest; and the tempest, instead of sapping them and taking out their strength, gives them vigor. So these people that are always sheltered, that are not taught the lesson of self-reliance, become weak in their natures, and instead of growing into true nobility, the grand ideal of their nature is almost lost sight of. Why, there are people to-day, young men and women, who look upon the labors of their parents as disgraceful, and claim their friends among the ranks of those who have lost this independence, this self-reliance that makes the grandeur and true nobility of men and women.

These young men, growing up in society in this way, may imagine they are great, and that their path is the heat one that can be taken.

We have seen something in Nature that illustrates their condition precisely. We have seen of, and all around the roots the little suckers they have depends upon another.

to their ancestors, and forgetting the great lesson of self-reliance and their true nobility-the lesson that teaches them to stand alone, reaching out for their sustenance-are like these suckers. They box, and family reputation, and have no grandeur or nobility developed in themselves.

When we look into this surface-life of society, we find that these people do not understand the glorious teachings of harmony. They do not realize the secret of happiness, which can only be revealed to us as we go deeper down into our natures. Here we discover that we have not only a body, but also a spirit, and we are not to disregard either. The body is to be cared for, and when it is in its purest and best condition, then the soul has the capacity to give forth its purest and most beautiful results; and so in caring for the body we learn to labor, and it is necessary that the labor of soul and body should be prop-

Nature teaches that labor has never degraded any one, but people have very often degraded their labor; for when they bring their minds down to their toll, desiring nothing beyond this, dreaming of nothing higher, it becomes a yoke of bondage, a chain of oppression, and the soul becomes shriveled and dwarfed. But when our labor is equally divided, and we have a healthful exercise of the spiritual and the physical alike, we find a condition of harmony that gives the purest mental and physical health.

Caring thus for the physical, we turn next to the intellectual. We find in society that people at the present day are beginning to appreciate education; but how many people there are whose education has done them very little good. Many of them can only say they studied certain things, and committed them to memory. There are people who come forth from the universities and colleges in this country, with but few more ideas in their minds than they had when they entered those institutions. They can repeat the words that have been taught them, but in their souls very few ideas have taken root and are growing.

There are others who understand what the intellect is for, and who seek education that it may cultivate the power they possess; that it may give them not alone a passport into popular society, but that it may give them light in the world of science and philosophy; for without proper teaching in this direction, when they go out into this wor'd of ours it is like the blind man groping among the trees and flowers. He presses the grasses with his feet, but he sees not their greeniess, nor that of the waying branches of the trees. But when light comes to him, he sees all these things and appreciates them more truly.

In this life we have faculties, but we find that the cultivation of them can alone enable us to see the light. By the aid of education we receive that which guides us in the true path of life; and ed in that path. when we understand this properly, we can go youd themselves, unfolded just as the flowers | forth into life with our souls brightened and puri- | deal of evil in human nature, so they show us

are unconsciously by the sunshin, that lays its | fled by the teachings we have gathered from

We have spoken of self-reliance, but by this we do not mean that every soul stands isolated from all others, or that it is complete in itself.

Remember a beautiful lesson that Nature teaches us at all times. If we are purely selfish, and would seek for our own happiness, there is only one way to act, and that is by seeking for the happiness of others. There is only one way in which we can have freedom, and that is in giving freedom to others. The moment we go forth and are thousands of persons livingand laboring con- walk in the path of another's rights, we have stantly to win this appliause, who would be will- taken from our own freedom, and given our souls ing to have their souls measurel by the length of license instead of liberty, and the result of this is

Therefore he who teaches his intellect, and who secrets of harmony, until they harn to be self-re- unfolds his mind by his own efforts, by studying Nature and asking why and how these things and yet united with the good ind true around are so, that soul gathers light into itself, and finds them. If we give up our opinions to another, if its own nature expanded. In response to its we try to shape our thoughts and feelings by the | prayers there come light and peace and happiness. There is, therefore, an education of the physical, the intellectual and the spiritual, for man has this trinity in his nature. In the education of all these, we understand that he lives the most noble life and reaches the purest and happiest conditions.

The true nobility of life is to be found in the most perfect unfolding of the physical system, in which the body draws from Nature around it all the elements and forces that are essential to bring out its highest development, and the intellect, freed from the trammels of ignorance, bigotry, and all authority save that of truth, scans and comprehends the workings of many of the divine laws that govern mind and matter; and the soul, expanded in all its capacities, as the magnificent flower of humanity receives the dews of heaven and the golden sunlight of the spiritland, and thus manifests its beauty and poursout its rich fragrance, not only for the individual who exhibits these high attributes of true nobility, but also for all who come within the sphere of its influence,

We know very well that the teachings of theology would not bear us out in this, for they tell us that there is a difference between morality and religion; and when we say that the grand aim of every soul should be to be most noble, and that we can only reach this proud position by being most true and pure and upright in ourselves, these people tell us that it is not within ourselves that we should seek to develop our spiritual natures, but they would have us turn aside from morality and not depend upon it. In respect to this, we find that people have separated the inan apple tree that had not been taken good care tellectual from the spiritual; that they have made a great river of sophistry to run between the two: grow up. Now you never saw one of these bear they have brought forth false arguments, saying ing an apple, or even a blossom. The life they that the spiritual and the intellectual were widely get is from the old tree, and even if this is cut separated, and that the only way to heaven was down they will not bear any fruit, for all the life to walk in the path of the spiritual, ignoring the intellectual. In other words, these people have the surface-life of the present day, reaching back in the pathway of religion. And they say that you must seek the straight and narrow path that

leadeth unto eternal life by ignoring the intellectual, for the moral man is worse than the wickedest man - because he does not believe as they do draw their subsistence from the paternal money Now when they talk of this wide difference, we should really imagine that in their view there was such a thing, for they talk against their ministers mingling politics and religion-against their introducing politics into the pulpit. In the way affairs have been managed in this

country and in others, we should say that politics and religion were exceedingly far apart. But we say to-day, if we could we would carry religion everywhere in the country-in politics, in business, and in social life.

There are people who would exclude the intellectual and cultivate the spiritual, and they say the only purity that can come to the soul or be developed in it comes by the influence of religion. There are people who perhaps might admire a

great river, and they might labor, if they could do it, to make its channels so wide and deep that it would hold all the waters of this continent, and they would make it run between two banks and empty into a certain gulf. But the Great Spirit of Nature orders these things differently; and although a great river runs through our entire continent, yet there are other great rivers, and lakes, and small streamlets, and little brooks, and fountains, and springs; and there is no mountain so wild and dreary and high, but, climbing up its sides, we shall find here and there the clearest crystal springs, answering in their musical voices this prayer of our thirsting nature. We see it is ust so with our religion. We cannot make a channel for it to run in. We cannot dig out a tunnel and make it exactly deep enough and wide enough for all religions, and give it the name of Baptist, or Methodist, or Presbyterian, or even Spiritualist. We cannot give it any name and say, "All the religion in the universe that is good for anything flows here," for we find that the true spirit of religion flows everywhere. True Spiritualism, if we may term it so, showing itself in true religion, is found not alone in the church, not alone in the acquisition of knowledge, but wherever there is a human being rising up in his grandeur like the hills and the mountains; though they are rugged and lonely, perhaps the clearest springs of true religion are found in them. In one nature it exists in its spirituality, in another in its morality. We find none of these principles of purity and right in their full development, but there shall be an answer to our prayer, for when we thirst after righteousness, seeking for the truth, our thirst shall be quenched. When our minds are acting thus harmoniously, no barriers of fear shall keep them back, and happiness grows up as the result. With the light of reason we can see the right path and walk in it, and with the aid of science we are guided and direct-

There are persons who say to us there is a great

what they call a sinful world, and tell us that we deserve eternal torture. And they tell us there is a way to escape from this. But we say that if we were truly honest and felt that we deserved punishment, we should be ashamed to ask for anything but what we merited. No honest person can pray for anything which he does not deserve; and if we make ourselves worthy of any condition, then we have answered our own

But these persons are continually talking of the sinfulness of humanity and its degradation and depravity, and they try to show us that there is no beauty, no harmony, no goodness in man, nothing original, except original sin. Now they read in the Bible that "except ye become as little children ye shall not enter into the kingdom of

Now if there is depravity it must show itself in childhood; but if the Bible is true, this original condition must be one of purity and innocence. And when we become innocent and teachable, willing to receive that which comes to us as rightwhen we throw off worldly pride and bigotry and superstition, then we have entered the right path, and we need not wait for the kingdom of heaven for it shall be with us and in us here.

When they talk to us of total depravity, we say we do not believe in any such thing. We tell them that these words are improperly united, and if it were in our power, though we are not in favor of divorces, except where they are absolutely necessary, we would divorce these two words. for their marriage is not a legal one, though they were mated by priests and confirmed by bishops. There is no such thing in nature as total depravity.

We have spoken of some of the destructive elements. We have never seen anything that works purely and entirely for destruction. We find development resulting from all changes, even those which appear the most destructive. In all things there is something like truth, and it is always mighty and will prevail, while error is short-lived and will die.

We see some extremely radical people who are dashing against everything. They find sharp corners everywhere-and there are many of these in their own natures; but instead of breaking or destroying the truth, they break and wear off these sharp corners in their own natures, and thus become rounded out into beautiful and harmonious completeness.

People are everywhere growing in spiritual things, and are beginning to see that religion and morality are united; that they are the purest and holiest development of the powers that God has given us, making our natures kind and loving and harmonious, and at all times ready to resist evil and seek for good, and this is all the true religion there is in the world. He who seeks good seeks God; he who seeks for the light of the Christian life, seeks the spirit recognized as the spirit of Christ. And in the spirit of purest morality we find the essence of all true religion, and in look-These people in society who are living upon | said that science and philosophy stand as barriers | ing for the true nobility of life we must always seek for this. There are many persons who think they are very free; but when we ask them to investigate any new subject they are afraid to go very far, lest it might interfere with some of their ideas. In the investigation of modern Spiritualism, though the Bible tells us "to try the spirits and see whether they are good," and to "prove all things and hold fast that which is good"-yet how many people there are who are urged by the voice of their own uplifting souls to investigate it who are held back by their fears and preju-

When this subject first came before the public, t met with the severest opposition; people looked. upon it with amazement. At first the churches sent forth storms of the bitterest denunciation. but afterwards they concluded that the only way to conquer Spiritualism was to examine into it, and so they sent forth persons to investigate the subject; not, however, in a fair and candid manner, but clothed in the armor of bigotry and prejudice. At first they thought to kill it by firing Bible texts at it; but as they examined some of the phenomena they became convinced that the spirits were really in it, and many of the ministers a !mitted this. But then they said they were demons, evil spirits, and so they came before the world with this sublime conclusion, after the most deliberate consideration. But they went into the investigation of this as thousands of persons go to the Bible to find particular texts after they have started a favorite theory and are seeking for something to sustain it. They find a text here and another there, and they patch them together to make a covering for their theory, and bring it out before the world.

But this theory of evil spirits would not be accepted by thousands of persons who had received communications and tests from their fathers and mothers, brothers and sisters, and little children whom they knew were not evil here, and could not be evil spirits in the angel-world. The ministers say, Certainly; we have arrived at these conclusions by our researches! Now we say to you, you believe in a God of lov.? Yes. You believe that God is the great Shepherd? Yes. And we are the sheep belonging to this great master? Yes, they believe all this. Now we ask, do you believe that the great Shepherd would open the door of the infernal regions, and take off the cover of the bottomless pit, and let these demons out upon the people? And if He did so, who would be most to blame if the ravenous volves came and devoured the sheep?

We have never yet found a poison without there being an antidote for it. So when we find night, the day follows it; when the storm comes, the sunshine follows it; and when the white snows of winter have rested upon the earth, the summer follows it with its wealth of flowers, and if what is called evil comes to us, good comes also. As like always attracts like, when we free our souls from evil conditions we shall be free from evil

commanions. So we say in regard to Spiritualism, or theology, wil Carlotte and the constitution of the

or anything else, if we go into the investigation, seeking for truth everywhere, and remembering that a truth found in the Koran is just as much a truth as if it were found in our most sacred books; just as a rose, that blooms and grows in the desert sands, would be just as much a rose as it would be if it grew in our gardens among our fruits and vines, though we may make it 'grow more beautifully by improving its, surroundings. And so we may get more truth as we make better conditions for its reception.

The true nobility of life can only be realized as we are thus prepared to receive truth from all sources; and when this is the case, our nobility will wear a crown of its own, consisting of noble thoughts and deeds, and the brightness of our souls shall not be reflected from the titles of those who have lived before us. We say to you, if you would be truly noble, be truly free. If you would be truly happy in this life, live harmoniously, respect the rights of others, respect the interests and sympathies of others. And with the holy law of Christian love to guide you, the law of love that seeketh ever for the highest good of its object, your souls shall be blessed and purified and uplifted on earth, and earth itself shall be as a

Whenever you seek for the truth do it openly and freely, and not like some who go to the Bible to find that which they can sew together to make a garment for their favorite idea. Neither go into the search like a timid child, who goes through a long, dark hall with his bands on both sides of his head lest he might see some ghost.

There are thousands of people who go into the investigation of truth just in this way. They shut out the light, and then look amazed and ask why they can see only darkness. Just as if a person should go into a room and shut the doors and windows, and then wonder why he don't have more light.

There is no subject that we need be afraid to investigate, but we must remember that our reason is one of the grandest gifts that we have. It is this which elevates us above the brute creation. This is the crown and soul of the spiritual nature. Having this reason, what are you going to do with it? Will you say, as some have, it is a dangerous gift, and so wrap it in a napkin and bury it in the ground? or are you going to use it upon all objects, trusting to the power of reason and conscience, twin stars as they are, pointing the way to heaven over the troubled ocean of earthlife? When you do this, light and truth shall reign, and the soul shall ever proclaim its true nobility.

In the charities and sympathies of this life, we find this true nobility of soul all through the works of greatness in the past and in the present, coming forth in public and in private; we see how the soul grows and uplifts itself in all conditions of society, until its expressions are recognized as grand and truly noble.

In all life's sorrows there is a kind of nobility in bearing them that commands our respect. There are persons who look upon their lives as peculiarly shadowed; but every heart knows its own bitterness, and when the hours are dark and friends are few, how prone we are to grow weak and murmur against our fate. It is the surface however, that bears the bubbles in the ocean, and the waves may roll high when the storm is over you; but when you get down into the deep, dark waters, you will find that the depths are always unmoved, untroubled. The storm sweeps over the surface and marks the shallowest waters, but the deeps are always calm; and so in this life of ours we should keep ourselves pure, so that when troubles come they will only ripple the wave on the surface, while deep down in our souls the nobility of truth, of reason and interior harmony shall ever give us their calm.

When we feel that we have true harmony in our souls, though troubles may come to us, and the jarring discords of every-day life, yet we can bear all these things, and they shall brighten and beautify our natures. It is the grandest thing in all this life to be in harmony with ourselves. If you search for the secret of discord, you will find that people are first dissatisfied with themselves, and then they are dissatisfied with everything. else. If our natures condemn them, then all life around looks dark when they look out of their own natures. It is like looking out of some of the old church windows; looking out through the colored glass we see the landscape, and it is beautiful. The trees have their natural symmetry and the flowers are in their natural shapes, but their colors are changed.

If we look through another pane of glass which happens to be uneven and out of harmony, the trees are dreadfully twisted and distorted, and Nature itself is not beautiful. When we look through the blue pane of glass, even the sky has a dismal blue, and the trees and flowers are deeply but not beautifully blue. So when our natures are pure and clear, and we are not out of harmony with ourselves, we look at people around us, and at Nature, and everything is beautiful, for the heaven within always makes a heaven with-

Now in this life let us simply become natural, There is nothing that makes Nature look so beautiful as the clear light of day, the sunshine. If you look at Nature through colored glass it is not as beautiful; but look at it through clear glass, and you will find the trees are green and the flowers have their own hues, the stars are clear and the sky is blue.

Bo let us strive to be purely natural, and not to be dwarfed and thrown out of shape by inharmenies and discords, but developed into the purest and most harmonious conditions, so that life shall become radiant and fair; and death, which has been dreaded and feared by man, shall only be a door that sad mortals with tearful eyes hang with crape on this side; and an els in the realms of sunbeams hang with unfading flowers on the other.

In our life's cares and sorrows, when our friends leave us, we often look upon life and see it only as a dream, only as a cloud, a vain and empty show. But life is something grander than this: it is real. We find while living in it our souls most earnestly labor; and in our sorrows let us call upon our reason, our intellectual and our spiritual natures, and by blending these, by bringing out their perfect beauty, we shall see clearly the light and radiance that shine on every side. When we look at death aright, we see it is only one lluk in this great chain of immortality; it is the link that binds us to heaven, and with the clearer seeing vision of our interior natures we see that death has nothing of dread or fear for us, and the graves of our loved ones, that have seemed as waves on the sea of life's troubles, shall no more be so to us, but from these mounds we shall see the nodding wild flowers of the spring, and hear the whisper of the grasses and the violets in their fragrant breath of inspiration, that teaches us the lesson" that after the winter combth the springtime, after sorrow cometh joy, and after death comes life's unfading bloom.

Bo in this life of ours we would teach you not how to die, for that time will never come, There is no annihila no loss of life. We would

teach you how to live, how to walk out of thi realm of shadows into the eternal land of sunbeams.

He who has the truest nobility, the most harmonious development of his entire nature, has the best foundation to build upon hereafter.

Therefore upon our present the future depends. In our present labor we shall have our reward, but not our whole reward; for rising up from the present grows a flower whose breath of fragrance makes up the atmosphere of heaven.

Now when we mourn our friends, let us remember in the midst of our sorrows, in the midst of our earthly weeping, that there is a land where weeping is unknown and where farewells are never more spoken. We may grieve when our friends pass away—grief is natural; but we should never fear or despair when we leave our bodies. It; is very much like leaving an old home; we may have lived in one particular house, and all the rooms are beautiful and sacred to us. In one, perhaps, a mother may have rocked in her chair in the twilight and sung to us, her little children, songs that are as sweet to us as the music of the angels in heaven. That mother's voice may be heard no more on earth, but the room hallowed by her dear presence is dear to us forevermore.

And that house, with its tender associations, its pleasant memories, making the old walls beautiful, is dear to us; and yet the house grows very old, the wind blows through and the rain beats in, and we cannot live there any longer; and so, dropping tears, every tear holding in its prism a rainbow of hope, dropping tears because we must leave it, we go out forever from its doors and seek for another dwelling. We are glad we have made the change, and yet we sorrow for the dear old home: so when we leave the body, when our friends leave us, we sorrow just in this way, not because they leave the form, but because the memory of it is pleasant to us. We do not believe this is all of life; this is only a temporary dwelling-place of the soul, and yet the body eventually becomes dust and comes up in the blue of the violet and the white of the lily, and the hand we have clasped in the days that have gone, when we have felt its thrilling pressure, as the spirit appeared to us through the body, is gone from us forever. When we lay away that form we will sigh and mourn over it, but not with despair, not with agony that knows no ray of hope, for we know that the soul that made it beautiful has gone out into a heavenly dwelling, a mansion not made with hands, eternal in the heavens; and in that land whose immortal flowers are ever blooming we shall meet our loved one, where no tears flow and farewells are never spoken.

We have seen persons who walk out in the dark, and seeing in the distance some white object imagine it to be a ghost; but, gathering up courage, they approach it, and find it is not a spirit, but only a shrub loaded down with the purest and whitest blossoms. Now the fear of death frightens persons in the same way; walking through the dark, they tremble at its shadow, and fear that it is a ghost; but, coming nearer to it and recognizing it, behold, it is the tree of everlasting life, laden with its fragrant blossoms of immortal beauty and angelic whiteness.

Thus is the shadow taken away from death, and we learn that our duty lies with life.

"There is no death! what seems so is transition; This life of mortal breath Is but a suburb of the life clysian, Whose portal we call death."

So the body tells us, and our souls respond. In parting we would say these words to you: Live true and noble lives; remember that life is to blossom with its true nobility; that we do not live on the surface alone; there are deeps to our nature. Now let the sunbeams of noble thoughts, of pure principles and true uprightness go down into the depths and carry the light with them, and when these sunbeams quicken our natures, we shall find that in all things we are to do the best we can in all the paths of life; we are to develop our souls as best we may, so that we need not look beyond the earth for angels, but in the true nobility of life, for we shall see the angelic development of our brothers and sisters, and feel i within ourselves.

[Original.] TO "DANCING WATER."

BY PINKIE,

Dear "Dancing Water." I bring an offering for your heart, From our glad "Land of Flowers," And every rose within the wreath Was culled from Heaven's bowers: And though some bloomed on mountains high, And some in valleys lowly, Down in the heart of every one Lies hid a "promise" holy.

We feel no pang when Daylight fair, Dim shadows o'er her creeping, Goes down the golden sunset slopes Unto her silent sleeping; And be the night so long and dark, We patient bide the dawning,

For well we know that light and song Will waken in the morning.

But when the rayless night of grief Around us darkly closes, We only feel the "crown of thorns," We cannot see the roses. But still, behind the shadows dark, There's sunshine, light and gladness, And ye should wait in patient trust,

The sleeping day dons robes of light To chase away night's shadows, And birds of song sweet, joyous notes Awaken in the meadows. All Nature wakens every morn

Not in despairing sadness.

From darkness and dejection: And to the earth each springtime seems A kind of resurrection. And when I see you ill with pain,

And know your faint heart falters, I long to whisper in your ear: "I love you, 'Dancing Water.'" Then hope, and meekly, patient wait, Faith to your bosom taking: Though dark the night and long the sleep, There is a morn and waking. New York, March 11, 1867.

New Boston, Ill.

This place partakes largely of the liberal, progressive element of Spiritualism. It is a fine litthe city, located on the banks of the grand Missis-sinpl river, which inspires one with the idea of progress in its majestic flow, bearing on its sur-face the representatives of human art, power and skill. Everything thrives in New Boston but old Theology. There is but one church in the city, and that is sickly, and would die if the infidels did not feed it. In all of my travels, I never saw a city before where Churchdom had so little influence. Spiritualism is the pulling regional for good ence. Spiritualism is the ruling principle for good here. Yesterday the friends commenced the work of organization, and soon there will be a Children's Lyceum. Thus the good work goes on, and the heart of the true reformer is made glad in his labors for suffering humanity.

DR. H. P. FAIRFIELD.

New Boston, Ill., May 20th, 1867.

Children's Department.

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

"W think not that we daily see ... thut our hearths, angels that are to be, trings be if they will, and we prepare "Agr souls and ours to meet in happy sir." [LEIGH HUMF.

[Original.]

BOUQUETS OF FLOWERS.

The Violet.

This faniliar little flower seems to belong to us by some nearly and dearer relationship than that of a mere plant. It seems almost as if it sprung out of our lengs, and knew all about our hidden life-our thoughts and feelings. A little friend said of some Pinsies, "See! how wise they look!" and it would seem as if every variety of this precious flower had a sort of human look, as if it would speak to \, sometimes in pity, sometimes in reproof.

There are man species of the order Viola, but they all closely reemble each other in form and feature, each species having the same tender eyes, and the sami tranquil expression.

Far down in the reen meadows where few peo-ple ever tread, haf hiding under some shady cover, an old stump a rock, or some more thrifty leaves, you will find one delicate variety that is an emblem of modisty. These are too frail to gather to carry any listance, for they wither at a harsh breath.

Another variety ou will find in the woods, beautifying some decayed log, and peeping out from the side of a little clump of moss, as if knowing just how to seen most beautiful, and to make everything else seer so.

Another species likes dry places, and you will find luxurious clusters on hillsides and among savin or pine tree. These have most delicate tints, and vary in lolor, from white through all the shades of viole to deep, rich purple.

It is a pleasure worth going far to gain, to find patch of these flowers, and to look into their still, beautifully far faces, and feel all the glory and wonder of thelife that sends them up from the barren soil and bids them testify of the All-Beautiful.

Like many littlechildren I know are these fair flowers, and they seem, too, like those sweet, holy thoughts that spring out of the harsh, hard soil, in which our jaths are winding up the mountains of progress

Such beautiful plooming came from the hard life of little Pette Ames, and violets of purity and love sprung up from her troubles and trials. as luxuriantly as hey come forth from our barren hill up here, that to look at one would say could only bring firth barberries and cedars.

Pettie was one if those names that come from some strange mixture of several names, and belongs to no one but the one that bears it. Pettie's mother's name was Betsey, and her grandmother's Patience, and out of these came the name Pettie, and very nicely it fitted the little girl that bore it. for a little thing she was, but full of life and spirits and pretty ways of her own.

She was born up among the mountains, in a dreary, desolate spot, and her father, who was a thriftless man, got a miserable subsistence by tending the herds or by cultivating a little patch of ground around his house. For the reason that her father was so lacking in energy, perhaps it was that there was woven into Pettle's life so much of briskness and docision

When she was only three years old her mother died and her brother Frank, and there was no one to take care of her but her father. Pettiecould not remember her mother's face, but she could remember how much she wanted her, and a sense of something gone that she needed always remained with her. But she grew up in a pitiful sort of way, sometimes being taken care of by an ill-natured sister of her father, whom she called Aunt Nancy, and sometimes staying at home in the forlorn little house that she called home.

When Pettie got to be old enough to begin to feel and think, her father got into bad ways, and went often two miles away to the tavern for rum. and came back either stupid or cross. Once or twice he had been like a madman, and had taken

poor Pettie and beaten her cruelly. Things grew no better for Pettie as she grew older. When she was ten years old she thought to herself, "I wonder what I was made for," and thinking so she went out by herself under the shadow of the hill. She saw the fresh green leaves fluttering in the summer air, and the glimmering shadows, and heard the chirp of the birds. Pettie had never been taught to reason or to think, and what truth came to her came in bright flashes, as if sent to her directly from some higher mind. And no doubt it was, and that Pettie had good and excellent teachers about her, although she could not see or hear them.

In all this beauty and freshness Pettie stood. and for the first time in her life she seemed to feel it in all its wonder. Somehow it seemed to be an answer to her question, and she felt as if somehow she was made for all that beauty, instead of the miserable poverty in the hut she called home.

As this thought came to her-more as an inspiration than a thought-it seemed to give her a new purpose, and something like a resolve filled her. She had been to Aunt Nancy's home and knew how she lived, with everything neat and comfortable about her, except in her spirit, which surely was in confusion and turmoil enough. And Pettie, looking at the thrifty grass and the tidy trees, ran toward home and began to brush up the rooms. Her little hands toiled all day, and she was astonished at the change she was able to bring in the dreary place. What with sweeping and dusting, and some freshly gathered branches of hemlock, she quite transformed the house, so that when her father came home he opened his stupid eyes and sat himself down with a contented look, but without a word of praise. And Pettie did not need any. A new gladness had come to her life, and from that day her little brisk figure flitted about the old rooms bringing some fresh tidiness to them.

"Laws sakes me," said Aunt Nancy, "if some folks ain't fixin' up 'mazin' nice. L'aliers knowd you could work if you only would,"

Pettie opened wide her eyes, for she had toiled many a day until her little limbs were all tired to run for her aunt, who always paid her by a good scolding, to which Pettie had submitted quite patiently.

"I come over here to have you come over and

do a job for me," said Aunt Naucy. Now Pettie had always submitted to Aunt Nancy's wish as if it was a necessity; but somehow the consciousness of her own rights had dawned upon her, as she had for the first time wakened up to a sense of the importance of what she lisd to do.

"Guess I can't," said Pettle; "I have the rooms to clean and the garden to weed." Aunt Nancy threatened, scolded, even reached

but the little figure stood firm, and the eye did not quail, and Aunt Nancy changed her tactics. "Come now, I say, I se got my soap all a goin', and I'll give you some, and two new pennies be-

sides."

Pettie needed soap, and she bad never had for her own so much money. She yielded and went, and worked with a will, and went home at night a happier and wiser girl than she had ever been before. She had learned that she could earn money, and with money she could get many things she needed. From this time she began to devise means of helping to gain some of the comforts they so greatly needed. She coaxed her father into the garden to work, while she went been fitted from Aunt Nancy's cast-off garments, and the full value of her labors became known

One day her father brought home a book with a few rude pictures in it. Pettie looked it over and wondered what they meant, and looked with longing at the words. "Why not understand them?" she said to herself.

This one thought, like her others, seemed like a turning point in her life. She resolved to learn to read, and with this resolve she trudged off a mile and a half to the little brown school-house.

There was not another girl or boy there of her age but could read well, and at first the scholars were inclined to laugh at her ignorance; but she showed so much briskness and so much determination that none laughed long, and her good nature soon won for her very many friends.

From this school-life there opened a great wide path of beauty for Pettie. She seemed to be in a new world. New thoughts came to her every day, and new desires. She did not think at all that ever forward to the beauty that she was seeking

The little home had, by means of her toil, and the coaxings that she had used upon her father become a snug little place, and her dress was tidy and her manners lady-like, for with her efforts had come a certain feeling of independence that had taken from her all awkwardness.

that grew like a transfer of heaven out of her everyday life.

There was still one great trouble left: her father would go to that dreadful place, the country tavern, and getting besotted he would bring a great woe to her heart.

Pettie lay and thought about this at night, and she studied over it by day harder than she did over her multiplication table. She wondered if she should threaten to run away if he would do better, or if she should stop getting breakfast and dinner, and not try to please him. But she could not plan any way to help him out of this great trouble, and so she left it awhile longer.

Anda fearful sickness came to her. Her little life seemed just going away, and she thought, "It is just as well-I am not afraid;" but in that hour stny. Promise me that you will drink no more at that dreadful place, and I will stay; but if you don't promise I am going, going way up with the rest-mother and grandmother and all."

And he promised, and Pettie coaxed back the life again and got well. But she saw her father's irresolute face and the timid look to his eye, and she wondered again what she should do.

Just then she heard of some one who wanted a girl to work and a man as gardener, and she resolved that they should both go. It was a hard thing to shut up the little home, now pleasant in its neatness, but there was something harder, and so she did it, and she took her place as

er in the right, she did not fret or complain, but went at her work with a will and a resolution that were sure in time to bring her friends who would appreciate her and her labor.

And all this time there were growing up in her heart better and nobler purposes, and she was gaining through her toll some excellent experiences. As she washed dishes she could not stay her thoughts, but sent them out of the open window, searching for the beauty of the earth and sky. As she swept and dusted she recounted the point. lessons of the school-room, and daily added some new ideas to her stock, for here she found books and papers ready to her hand.

Her little nimble figure busied itself about the housekeeping, but her busier brain was at work gaining some knowledge. She thought of her little home far away, and longed for its quiet and independent peace; but she did not wish to return to it until the one purpose of her life was gained, and she knew her father to be strong in

And thus we will leave little Pettie, as we leave the violets on the hill, knowing that they can bring forth nothing but beauty and sweetness; but we will find her again when we talk about the Lily of the Valley.

SWEDISH MOTHER'S HYMN.

BY FREDRIKA BREMER. TRANSLATED BY MARY HOWITT.

There sitteth a dove, so white and fair, All on the lily spray,
And she listeneth how to Jesus Christ
The little children pray.
Lightly she spreads her friendly wings And to heaven's gate hath sped, And unto the Father in heaven she bears The prayers which the children have said.

And back she comes from heaven's gate And brings—that dove so mild!— From the Father in heaven who hears her speak A blessing on every child.

Then, children, lift up a plous prayer;
It hears whatever you say,
That heavenly dove, so white and fair,

All on the lily spray.

THE TRUE STORY OF CINDERELLA.

The story of Cinderella is familiar to every one and yet there are few that treasure it up as in any respect true. But it has a foundation and a reality that really needs no fairy god-mother, with her pumpkin and her rats, to make an entertaining tale. It is as follows:

In about the year 1730 a French actor by the name of Thevenard lived in Paris. He was rich and talented, but he had no wife, and we may berepresent so finely on the stage.

One day as he was walking felsurely along the streets of Parls he came upon a cobbler's stand. and his eye was attracted by a dainty little shoe and his eye was attracted by a dainty little shoe itualists. But the car of progress is surely on the which lay there waiting repairs. His imagination began immediately to form the little foot that stayed."

forward to slinke Pettle, as she had often done, must fit such a nent little shoe. He examined it well, but only to admire it more and more.

On going to his own house he seemed haunted by the little shoe. He fancied it tripping over his floors, he could hear the music of its tread-in fact. there was nothing among all his rich and elegant treasures that seemed to him half so beautiful.

He dreamed of the shoe, and wakened to resolve to find its owner. There was a magnetic thread of life coiled up in that little bit of leather that was strong enough to hold him fast.

He went to the stall of the cobbler again, but could learn nothing in regard to the owner of the shoe. This only increased his eagerness, and made him more determined to know to whom it belonged. Day by day he was disappointed, but out to gather berries, which she readily sold for a | he was not discouraged. He waited, and sought; few pennies. In this way she earned the first all the time he was framing more and more an new dress she had ever had, for she had always imaginary life that grew out of the thoughts that circled about the cobbler's bench.

At last the little foot needed the little shoe, and Thevenard met the owner, a poor girl whose parents belonged to the humblest class. But the ardent actor thought not of caste or family. His heart had already pronounced the little one his wife, and he was brave and good enough to heed what his heart said.

He married the girl with no question of what people would say, and felt joy enough in hearing the tread of the light, nimble feet through his silent rooms, to pay him for the sacrifice of other people's approval.

This is the true story of Cinderella, and from which the child-romance sprung.

GRATITUDE.

BY CORA WILBURN.

We are vehemently grateful for being aided in some great emergency; we call him a benefactor who rescues us from the coils of poverty, who her way was a hard, toilsome one, but she looked saves us from impending danger or financial ruin. We are profuse in our expressions of gratitude toward those who have lent us the material, helping hand, in our time of sorest need; we feel eternally indebted to the brave heart that snatched us from the encircling flames, that saved our burning home, and restored to us our loved ones, all unharmed. The gallant swimmer who risked his own life for ours-can we ever forget It was then that little Pettie toiled up the his act of daring heroism? The true friend, who mountain of her difficulties until she came to the interposed his own body between our defenceless. place of bloom and beauty, the patch of violets and terror-stricken one, in face of the unseen enemy or prowling assassin-how can we ever repay the obligation incurred? how sufficiently render thanks for the life-boon renewed by that faithful hand? For all these things, to the glory of human nature be it said, there is the returning heart-glow of a changeless gratitude. It is so sweet to owe life and prosperity to some loving, daring soul. But for other services rendered unto an unresponsive world, there is, alasi too often, the unmerited return of the darkest ingratitude.

The world's reformers have ever been persecuted, aspersed by misrepresentation and malignity, treated to stones in lieu of bread. Are we grateful for the unremitting efforts of the selfsacrificing ones? Do we acknowledge the debt we have incurred toward those who by spiritual counsel and the mighty example of pure, true she took her father's hand and said, "I can go or lives, have striven to lend us heavenward? Do we call them our physical and moral Saviours, who, through the benign teachings of Nature and the spirit-world, seek to lead us out of the lusts of the flesh, the darkness of olden superstitions. unto the life of purity, the religion of love? Or do we, with the hastily condemning multitude, call these preachers of the Beautiful by the scornful names the world attaches to all reformersdreamers, transcendentalists, fanatics, radicals?

If enthusiasm in the noble cause of freedom be deemed fanaticism by the cold-blooded Mammonworshipers, none the less may such fanaticism thrive and spread until the starry flag of our country waves over a nation of freemen indeed! servant in a family that had been used to employ- If to touch upon the natural and sacred functions ing those who had no ambition above the wash tub. of our nature be deemed immodesty by a squeam-It was very hard for Pettle at first. It seemed ish few or many, we say, all hall to the defendalmost as had as Aunt Nancy's rule, but as she ers of purity, to the champions of woman's holy saw her father growing daily happier and strong- rights of motherhood. Only by perversion to animalism have the God-given senses been outraged, and the angel nature degraded; by elevating our standard of physical purity, we ennoble the character; and teaching upon this point is much needed at the present time. The very fact that reform in this particular is so loudly declaimed against, proves its supreme necessity. It is the sore spot of society; therefore the members of society writhe and groan in what they deem holy horror, when touched in that most vulnerable

A deeper gratitude is due to the teacher who would lead us from groveling sensuousness up to loftiest heights of spirit culture, than is due to him who loads us with the riches of this world. He who saves us from transgression is a braver and a truer ally than he who drags us from the engulfing waves, or the encircling flames. He or she who teaches us "the way and the life" of absolute purity, of goodness, justice, loving endeavor, is our best benefactor. Yet how seldom is mankind grateful for spiritual truths imparted; for timely warnings given; for loving admonition, and heavenly counsel adapted to the comprehension of earth! How few receive the gospel of life and holiness-how many reject its gracious ministrations of love!

Rochester, Pa.

We make the following extracts from a letter written by Mrs. L. M. Patterson of Rochester, Pa., which are of general interest:

"We have no meetings nor Lyceum near, as the few Spiritualists here, with one or two exceptions, have not means to spare, in these times of expensive living, from supplying their daily needs, to control pagint the sector of learning that we to contend against the sectarian element that pre-dominates so thoroughly that even scientific lecturers scarcely receive encouragement to labor among us. Last winter Dr. Putnam was with us, and although he had a very fine cabinet, and all the necessaries for illustrating his lectures on the

the necessaries for illustrating his lectures on the important subject of physiology, he could not obtain School Hall, in New Brighton, for a price that would warrant him in staying, although his first lecture was to be free.

In April, 1866, Mrs. Walsbrooker gave four; lectures in this vicinity. In fact, she gave the only one ever given in Rochester; and although she made a very good impression she did not receive enough to pay the expense of the hall. And yet there are many inquiring minds that would investigate if opportunity offered "without money and without price."

All other religious denominations consider their religion of sufficient importance to make it free,

religion of sufficient importance to make it free, hence their prosperity. The Catholics every where are doubling their diligence to make proselytes; but Spiritualists as yet do not provide their glorious truths for the needy souls who are famishing for this "bread of life" that they are incom-

petent to furnish for themselves.

I was much pleased with the suggestion in the BANNER to furnish a salary for A. J. and Mary F. Davis, and send them as missionaries among lieve he had never loved any one, but gave all his the heathen of our own country, to establish Lyaffection to those ideal characters' that he could counts, and inspire the weak and timid with strength; and confidence to carry on the work. The East is: abundantly blessed with test meditions and speakers, while in some localities of the West the people are ignorant of the meaning of the word medium, in the sense employed by Spir-

Spiritual Phenomena.

Spiritual Manifestations through Charles H. Foster.

Sunday evening, April 28th, by invitation of Mr. Joseph Dixon, of Jersey City, Mr. Charles H. Foster visited his hall, and, considering the conditions, gave one of the most extraordinary scances in his experience. The circle was composed of seventeen members, all strangers to Mr. Foster, while a large audience who had come to hear the usual lecture filled the seats and observed the manifestations.

The scance began by Mr. Foster handing each member of the circle a slip of paper whereon to write the name of any person they wished, either in the form or spirit. He then gathered them in, mixed them thoroughly, and selected one, which he handed to a gentleman, saying the spirit whose name was thereon written wished to communicate. The gentleman stated that he himself could not have selected his own from the rest, yet Mr. Foster not only selected it, but produced the name to correspond in the recognized handwriting of the spirit, which he (Mr. F.) could not possibly have written, his hands being held by gentlemen at his side, thus showing it to have been produced entirely by spiritual agency.

After several similar tests a gentleman at the table asked Mr. Foster if he could get anything for him. Receiving an affirmative reply, he wrote ten or fifteen names, saying the name of the individual he wished to hear from was among them. Mr. Foster immediately selected the true one, giving the middle initial of the name written, which the gentleman had omitted. This was accepted by the audience as a most satisfactory test. Upon being asked if the person was in or out of the form, Mr. F. replied that he was in the form, and living in Illinois; that he (the gentleman present) would hear from him soon; that he was carefully watched and guarded by a spirit giving her name as Agnes Humphrey, mother to the gentleman present, and grandmother to the object of search, whose name was Robert K. Humphrey, and whose whereabouts were unknown to his anxious father. The majority of the audience being acquainted with these facts, and believing Mr. Foster a stranger in Jersey City, were obliged to accept it as most extraordinary.

More than fifty satisfactory tests were given to the audience, more than half of whom had never before seen the first approach to spirit-manifestation. They departed with a general feeling of interest and intention to further investigate. We have reason to believe that the tests of that one evening, given by Mr. Foster, will do more to strengthen the belief in immortality than five hundred Orthodox sermons.

At the close of the séance Mr. Dixon made a few remarks upon the manifestations just witnessed, stating that he had received additional evidence of the great fact of spirit-intercourse. and that he felt sure it would soon be accepted as truth by his audience. FRANK W. BALDWIN.

A Good Test. Evidence of the ability to return of those who

have passed from this sphere of existence to that of the next, occurred in the family of Joseph A. Rowe, Esq., of Andover, N. H., a few months since, of more than ordinary significance. Mr. Rowe is a gentleman of probity, intelligence and respectability, and well known in this vicinity. His son, Frank Pierce Rowe, had had a photograph of himself taken, and not being satisfied with it, had put it away out of sight and knowledge of all but himself. Subsequently he was taken sick, and in the progress of the disease the symptoms becoming alarming, his parents, fearing he might not recover, requested him to tell them where they could find the photograph. He however declined, saying it was not a good likeness of him, and that he did not care to have | Each soul of her crew. On sped she-returning his memory connected with so imperfect a representation of his lineaments. As he gradually grew worse, and the prospect of his recovery became fainter day after day, the request was repeated with still more solicitude, but nothing could induce him to reveal the place where he had so securely placed the likeness. At length the earthly habiliment was cast aside, and his spirit was robed in garments woven from the sunlight of immortal life. Some months after his death, or rather new birth, Mr. Alvin Walker, a seeing medium residing in the neighborhood, informed the parents that Frank had frequently appeared to him, sometimes when he was about his work in the field; that he had conversed with him familiarly on various subjects, and at one time said to him, "I have concluded to let our folks know where I put that photograph. I perceive they really desire it, and though it is an imperfect likeness, yet it is probably better than any they can otherwise obtain. Tell them to look in the bottom of the clock, and there beneath every other article they will find a key I used to carry in my pocket, and the photograph." The clock is an old style long one, reaching from floor to ceiling. The mother with much solicitude proceeded to examine the clock. She found the key, but not the photograph. With much sorrow she informed Mr. Walker of her disappointment. The latter replied that he had known Frank well, and had had much conversation with him, both as a mortal and a spirit, and that his statement in this respect was so natural and direct that he could not. without further examination, believe it to be incorrect; accordingly Mr. Walker was permitted to make search himself, and after a careful and thorough examination he found, to the great joy of the family, the identical photograph. Though the family have long been Spiritualists, it was pleasant and satisfactory to them to receive a test so direct and of such marked significance from their son, who is not lost but advanced to a higher plane of existence. Franklin, N. II., 1867.

Prevision.

In the spring of 1862, having been busily employed during the day in visiting the sick in the city and country, and returning home late in the evening, considerably fatigued by the labors of the day. I threw myself down on the lounge to rest., I soon fell asleep, and dreamed the following

DREAM:

I was apparently in bed in my own room, when I was aroused by a loud voice at the front door. Getting out of bed and raising the front window of my own room, I asked, "Who's there?" or "What's wanting?" A gentleman was at the door, who with a German accent replied, "I have three children very sick; I want you to come right away." I arose quickly, and followed the man (who, by the way, was a stranger to me) to his house, where I saw two ladies of my acquaintance. One of them, Mrs. G-, said to me, "Doctor, you will have plenty of business to night; here are three very sick children." I proceeded at once to examine the condition of my patients, whose disease I soon ascertained to be diptheria. One case, the youngest child, proved to be in a

very critical condition. I pronounced it incurable, and remarked that it could not live many bours. I prescribed for the other two, stating that they would recover. I asked who had been attending the children, and the reply was, "Dr. F---." Other conversation occurred relative to the condition of the little sufferers.

I awoke, and found Mrs. Pace by my side, engaged in sewing. I related my dream to her, remarking how real it seemed, and in a few moments I retired to bed and fell asleep. After having been in bed an hour or two, I was aroused the second time (this time in reality) by a loud noise at the front door, Mrs. P. remarking at the same time, "I guess your German friend has come." I raised the windomand asked, "Who's there?" and sure enough the voice I had heard in my dream three hours and a half before answered, I have three children very sick; I want you to come right away."

I arose, dressed myself, and followed the man to his house. I there found the three sick children, and the two ladies mentioned above. Mrs. G--addressed me in precisely the same words she used in my dream. The position of the furniture in the room, the number of persons present, &c., all corresponded with what I had seen in my vision. I examined my patients, pronounced the youngest incurable, and prescribed for the other two. The youngest died that night; and the others recovered, under my treatment.

There are some things connected with this dream which I cannot explain satisfactorily to myself. That spirits of departed human beings were the prime movers in this scene, I have not the least doubt; in fact, I have the most positive assurance that they were; but the modus operandi -how they became possessed of this knowledge. how they knew what Mrs. G- would say to me three hours and a half before she said it, and what nart of the room she would occupy at the time of my arrival, is what I cannot understand. That I should have had a clairvoyant vision. showing me the condition of my patients at a distance, is nothing remarkable, as such things are of daily occurrence in my practice; but that spirits should be able to unveil the future, and show with such accuracy and minuteness of detail what would transpire, what would be said and done, I was unprepared previous to the date of this vision to believe. But like Paul, after receiving this ocular demonstration I have changed my views somewhat, notwithstanding my total inability to explain the matter.

DR. S. D. PACE. Respectfully yours, Port Huron, Mich., 1867.

A New Physical Medium.

A correspondent informs us that Miss Rose Howard, a young lady residing in Belleville. O., has been developed as a physical medium, and that some striking manifestations take place at her dark séances, a few of which we will mention. After a circle has been formed around a table, upon which are placed tambourines, trumpets, a triangle, bells, &c., the instruments are played upon simultaneously, sometimes while floating in the air, and keeping time to singing by members of the circle. The spirits frequently join in the singing, and upon the company stopping, will continue on alone and finish the song, and sometimes sing pieces that are unknown to any of the company present. The medium is also entranced upon some occasions, and placed on a high table. together with the chair in which she is sitting.

Written for the Banner of Light.

WRECKED ON THE SHADOWY ISLANDS:

BY J. BOMBER, JR.

Wail! wail for the dead! A stout vessel at morning Sailed over the seas, with bright hopes adorning No more to her port, or to fond bosoms yearning. Wall! wall for the dead!

Wail! wail for the dead! 'Neath the waves of the ocean, By the Fortunate Isles, resting free from commo-

In a shadowy cave of the deep, evermore Lies that ship, now tossed by the storms never

. Wail! wail for the dead!

Wail! wail for the dead! 'Youd those Islands, dim gleaming Domes and turrets of palaces rise, seeming To sing by their flickering-"Joy to the drearisome Mariner, freed from his wanderings wearisome!

Wall NOT for the dead !" Wail! wail for the dead! Memory's roses are blooming, The breath of their fragrance the heart is perfum-

Yet the harp of Time's sorrowing minstrel is moaning, Breathing sighs for the ship in the Far Away

roaming-Wailing woes for the dead!

Wall not for the dead! Thank God for the dawning Of light, born of love! For lo! with the morning Come carrier-doves from you Shadowy Islands, Cooing-"Safe is the crew on the shores of the High

lands! Wail not! Wail not for the dead!"

Wall not for the dead! The tear-drops of sorrow Into pearls of great price may be turned to-mor-

And gloomily loom through the vista of ages The musty old tomes of the ghoulish old sages, Wailing-" Woe to the dead!"

Sweet voices are chiming From the Vales of the Blest in soft, musical rhyming; And Eternity's bells all are joyfully ringing

Wail not for the dead!

Glad tidings of love to humanity-bringing No wails for the dead!

Wail not for the dead! See! our beaming Ideal, As fair as the morn in the Land of the Real, Stands waving her hand by the mystical ocean, Sending love-notes to Love, by Undying Devotioni

Love-notes from the dead!

Wall not for the dead! The angels are waiting To welcome our barks from Life's tempest escap ing:

And sweetly their smiles beaming far o'er the billow. Cast the Rainbow of Peace over each weeping

willow. Wailing wails for the dead!

There were 304,298 marriages last year in the

St. Albane, Vt.

HOW I BECAME A SPIRITUALIST. NUMBER BIX.

BY H. SCOTT, M. D.

WHAT GOOD IS TO COME OUT OF SPIRITUAL-18M? REPLIED TO, AND OTHER OBJECTIONS

This question has been asked of me many hundreds of times by the misinformed, and objections proposed, which I will briefly reply to.

Spiritualism has satisfied me that man is immortal; that he will live on when his body dissolves away. It has afforded the same consolation to thousands of others, the evidence of which was nowhere else to be found. . The Bible never taught me that I should live eternally. Job's assurance that he should see God in his flesh, (modern translations render it spirit,) was strong; and Christ anid, " This day shalt thou be with me in Paradise;" but I do n't know how either of them understood it. Spiritualism teaches the universal brotherhood of man, and the highest standard of morals. It invites to the largest freedom of thought, and the untrammeled use of reason. It disenthralis man from b'gotry and superstition, by teaching a rational and practical religion, and shows him his true relation to God, his fellowman and himself. It informs him that his departed friends live and sympathize with and care for him. It insists upon the practical observance of the golden rule, and all the Christian virtues, and neutralizes the fear of death, by showing that to leave the body is but to enter into life

" Has Spiritualism taught anything new?" Yes, it has taught the naturalness of religion, by divesting it of the mysterious rites and ceremonies with which it has been enshrouded by priests, and reconciled it with science. This is something new, and worth more to us than all the altars and sacrifices the world has ever known. It is, further, something new to be informed that heaven, or the home of disembodied spirits, is a state or condition, instead of, according to Orthodoxy, a place, a gold-paved city, somewhere up above the clouds, which idea is a burlesque on common sense when enlightened by science.

"But Spiritualism conflicts with itself, by teaching a multiplicity of opposite doctrines." If I were Orthodox, very shame would restrain me from raising this objection. The objection should be replied to thus: Bible believers teach several hundred conflicting interpretations of the same Scriptures, therefore Christianity is false. Shame and pity both for such silly quibbles.

"One of the abominations of the heresy is, that it and devilish, as well as manifesting a dearth of resource. When a party is pinned to the wall, the legitimate resort is to slander and falsehood. It is known that there are fallible people in all classes; but the fact proves nothing against a cause. If I were to say that because a great many ministers of the Gospel have been libertines, have prostituted girls, and been the instruments in separating those whom " God had joined together," and that such vices were too common among laymen, it would not therefore follow that because my statements were true, the body was all corrupt, and the whole Christian system an error. Let sheets be balanced, and this objection dropped.

"Spiritualism sets people mad, and fills the insane asulums." The official report of the officers of the Central Lunatic Asylum of Obio, for the twentyseven years ending with December, 1865, gives, in the table of causes of insanity, three hundred and seventy-five under the head of religious excitement, and one from Spiritualism. I have seen similar reports from other insane asylums. Do the three hundred and seventy-five cases from religious excitement demonstrate that the Christian religion is peculiarly characterized by destroying the equilibrium of the human mind? Persons of excitable minds may and do become unbalanced by great mental disturbances, from whatever cause. But I know of none that would seem to be more potent in producing that lamentable state, than the fear of endless torment in a hell of fire after death, in the companionship of devils, damned spirits and flery dragons. Is there anything in spirit-teachings that would be likely in a peculiar manner to induce insanity? It takes away the terrors of death, and promises a happy reunion on the other side of the river, of those who loved here, and has no endless hell in

But tell me, candid skeptic, think you there are no distracting thoughts in the theological idea of an eternal separation at death of dear friends? Can you imagine fond parents parting at the judgment seat from their loved offspring, who are to go away into everlasting darkness, while they are to wing their way to the throne of God, there to sing hallelulahs forever and ever, and bask in ineffable ecstacies of delight? or that, if the case were reversed, the children would be happy while their parents, or brothers, or sisters, were burning, as andless ages were onward rolling? · Are you human, and fail to realize that such heart-rending thoughts, acting upon human loves and sensibilities inherent in every breast while life and being endure here below, would be transcendently qualified to disturb and unsettle reason, and fill the asylums for the insane? Do you imagine you could be happy in heaven while you knew, or believed, that the wife of your bosom, or the child that had imprinted the warm kiss of innocence and love on your cheek were tormented by devils? And yet all this is embodied in the doctrines you have consented to, and profess belief in, if you are a member of any of the existing church organizations. Can you think of such disposition of the souls of any of your family or friends after death, on account of their beliefs while here? beliefs which they had neither the power to receive or reject, of themselves, because forced upon them by conditions which they could neither change nor control? Can you, I repeat, think of such destinies and not feel your brain turn on the confines of distraction? Perhaps you are a Calvinist, and believe that God unalterably fixed the eternal states of all souls before the foundations of the world! Does that belief ease your mind? Can you bless and adore such a God, and complacently consign hone of your bone and flesh of your flesh to the lake of fire, because it is for the glory of God? Can you contemplate such a destiny and still bless a just God, and go on with a calm and well balanced intellect? But the subject sickens me, and I dismiss it.

You will damage your reputation and your business if you avow your belief in Spiritualism." That objection you seem to understand. You remember how Christians have slaughtered one another. But the world has advanced beyond the dungeon, the rack and the faggot, and bigots and incarnate devils employ the means left to them to check or silence the voice of reason. If you can't use the thumb-screw, or the wheel, or the stake, destroy one's good name; attack his business; anything one's good name; attack his business; anything to get revenge, because his conditions have impelled him to think differently from yourself. If contempt could find justification, it would be stands among the list of lecturers in the BANNER.

toward mere time-serving, money-getting Christians, who can find no more charity in their natures than that which allows them to destroy a fellow being for difference of opinion in religious matters.

"Spiritualists do not believe in the Bible." Do Orthodox professors believe in the Bible? Then why do they believe so many diverging ways? If this charge is to be considered, then Calvinists say Arminians do not believe in the Bible, and Arminians say Calvinists do not believe in the Bible; and so on throughout the entire divisions and multiplied subdivisions of the sects, who all believe in the Bible, if their sincerity is to be credited, and yet not two of them believe alike clear through. If I have understood Spiritualism on the Bible, it retains and believes all its truth and reason, and discards all its fulsehoods and absurdities. No sane mind can do otherwise. If Spiritualists teach all the good there is in the pages of that strange book, and repudiate its abominations and ignorance, then I fail to see wherein their course is to hurt, or how they can fail to benefit the world. For myself, I do not believe that all of the Bible is true, or that, as a whole, it is an invaluable book; and I am glad to know that Spiritualists, in the main, hold similar views. Lancaster. O.

"FOREIGN MISSIONS" AGAIN.

In the BANNER of May 18th there is an article headed "Foreign Missions," which commences thus: "There is an immense amount of humbug about the foreign mission business," and by this sentence I am reminded of a missionary meeting which I attended between twenty and thirty years ago. As it proved to be the last missionary meeting I ever attended, it has left a strong impression upon my mind.

Notice had been given that a rich treat might be expected, and the church was crowded when the missionaries ascended the platform. If I remember correctly, there were to be seven speakers, and those portly and well dressed gentlemen took their seats with the admiring and reverential gaze of the large audience fixed steadily upon them

It was cold weather, and they were broadcloth cloaks, then in fashion, full enough to wrap several times around them. The cloaks were of the finest cloth, lined with silk velvet, (I sat very near them,) and trimmed with heavy silk cords

On their plump white fingers they were rings which sparkled like diamonds, which they probably were - diamonds purchased by contriburecognizes free-love, and separates those whom God tions for the salvation of God's heathen(!)—and on has joined together." This charge is at once false their faces they were their full feeding, their comfort, prosperity, confidence and effrontery, which last they immediately began to exercise by telling us of the sufferings they had endured in their efforts for the good of perishing souls.

I had carried a silver half-dollar (I was noor) tied in the corner of my handkerchief, so that I need make no noise or stir in offering my contribution; and when these pampered men told with their tongues the story of their suffering and sacrifice, a story to which all the rest of their generous proportions gave the lie direct, I untied the half-dollar and put it in my pocket, and it proved to be the last money which I have ever even intended to give for missionary purposes. God must take care of his heathen if he can without ME.

After these elegant martyrs had finished their moans and their appeals, they rested the case, and the pastor of the church took it up. His Reverence remarked to us that those gentlemen had sacrificed their worldly prosperity and all other considerations for the sake of perishing souls, and he thought it was our duty to sustain them in their efforts. He eld not see why they were not entitled to as much affluence as they might have acquired by remaining at home and engaging in lucrative business which would have secured it to them, and then he united his appeal to our pockets to those which had preceded it, ontribution box went rou apparently plenty of money to feed, clothe and ornament missionaries (I forgot to speak of their magnificent gold watches), and some doubtless toward building missionary houses, furnishing them with libraries, &c.

That missionary meeting gave me an opportunity to judge for myself of the "missionary enterprise," and thousands of others must have been similarly enlightened then and since, but we live an artificial life, and many think it for their interest to sustain its artificiality.

Correspondence.

Our Public Speakers-An Appeal to Spiritualists.

There is a subject on my mind so fraught with interest that I cannot conscientiously forbear lay-

ing it before the readers of the BANNER. Line upon line and precept upon precept have been given us, and yet we need more, especially on the subject of the slight compensation awarded to our public speakers, who have poverty to conto our putain speakers, which into poverty to con-tend with, besides the poverty of spirit on the part of many would-be supporters. How little the latter know of the struggles of the former to furnish sustenance and clothing sufficient to keep themselves and those dependent on them from absolute suffering-laboring with the hands when not serving the public as a missionary; heeding calls from far and near, with sometimes not so much as a "thank you," and oftener barely sufficient to pay expenses. Who but those imbued with the spirit of love toward our common humanity would thus labor on year after year with no prospect of compensation sufficient to supply ir physical needs?

Spiritualists of this free and enlightened republie, it is time to arouse from the sleep which is so nearly proving fatal to the vitality of the Christ-principle which has been so freely showered down upon us from the angel-world, by the withholding on our part, its professed recipients, of its nourishment, love. How can we, who statedly listen to the many words of love and wisdom given us through earth's children who we know are de-pendent on the labors of their hands for the means of subsistence, go to our homes rejoicing in the truths to which we have listened, knowing that the laborer is not fully compensated in things material? When we can learn that it is more blessed to give than to receive, then will this or der of things he reversed. Let us take this home to our hearts, sifting the love of self and worldly pride from the pure gold of love of which we have imbibed, feeling that we are too proud to listen to this spiritual food while withholding the temto this spiritual food while withholding the temporal. The best way to do this is to picture to ourselves one of these poor speakers, fully imbued with love to all, and anxious to bestow this great boon as freely as has been given, when a call for his services has been received, feeling poverty's hand so sorely pinching as to nocessitate the wearing of garments not only threadbare, but oftentimes much worse, and with the knowledge that the little motherless ones must suffer for warmth and food in his absence.

edge that the little motherless ones must suffer for warmth and food in his absence.

We who understand somewhat the Spiritual Philosophy, ought to realize that our true mediums are extremly susceptible to outside influences; and it becomes us, as avowed recipients of this great boon of love to God and man, to cherish these needy ones, not only by words of sympathy, but by proofs of our sincerity by doing what little we may toward relieving their temporal necessities, making glad the heart, causing it to respond

and whose sufferings during the last ten or twelve years have far exceeded any delineation here given. But circumstances have now changed somewhat, he having taken to himself a worthy companion, with two fatherless daughters, each giving of their love and care to each, and the respective children; but in a pecuniary point of view nothing bettered, the expenses of the united families using all the means which the greatest industry on the part of both can command. And all this after having been the one through whom, as an instrument, the first impetus to Spiritualism was given in the city of Oswego, years ago. He then lived eight miles from the city, walking the distance to meet his appointments on Saturday afternoons after a week of hard labor, speaking twice on Sunday, and often walking home after eleven o'clock at night to attend to his motherless ones, who for five years had no one to care for them but their fother. and whose sufferings during the last ten or twelve ones, who for five years had no one to care for them but their father, both out doors and in. Besides all this, he answered calls to attend cir-

Besides all this, he answered calls to attend circles from three to five evenings in a week for three years, and has also a great deal since.

These particulars are given without any solicitation on the part of this friend, in order to let those true and noble hearts who are possessed or ample means, know on whom they can bestow a state and know it is not heatowed uncertainty. title, and know it is not bestowed unworthily. He during all his heart trials has never sol cited aid in any way, preferring to sacrifice the comforts of life rather than solicit charity; but in behalf of himself, his family, and the beautiful philosophy which we so much love, I feel it my duty to lay this case before your readers, asking if some plan cannot be devised by which to meet the de-mands of such families, and let the imprisoned one go free in the spiritual field, sowing new seed, and gathering in the harvest from that sown seed, and gathering in the harvest from that sown years ago. As a lecturer, he is seldom surpassed, usually giving the audience the privilege of choosing the subject, and handling it scientifically. He is also celebrated for improvising poetry on any and every subject, proving to all who may wish to question, from motives of either candor or ridicule, that he is possessed of great ability, or else has help from the spirit-world. That any one wishing to add their mite in this case may know whom to address, I will venture to give the information—Mr. Warren Woolson, Hastings, Oswego Co., N. Y.

Hoping this appeal may not be in value. I close.

Hoping this appeal may not be in vain, I close. Yours in the true bonds of Christian unity, Mrs. HARRIET II. CLARE. Mexico, N. Y., April 27, 1867.

Spiritualism and the Spirit-World. From evidences abundantly manifest on every side, Spiritualism is steadily gaining ground in the Northwest and West. What is especially needed among those old in the faith, is the frequent appearance of readable works like Hudson Tuitle's "Life in the Spieres; or Scenes in the Spirit-world." To those firmly grounded in the belief of Spiritualism, those who never experience the shadow of a doubt of its reality, the frequent evangels from the unseen realin come like remarks. evangels from the unseen realm come like repose to the weary. As the heart craves sympathy, so belief does reassurance.

There is nothing so deeply interesting to mortals who inwardly sigh for the rest of the summer-land, as the reception of revelations concerning the em-ployments of the great throng who have passed on to the higher life. It may be the impossibility of comprehending incident to outward life, but I have never yet gleaned from any source of spirit-nal revealment the true exegesis of "what and where is the spirit-world," whether the objectivities of that world are fixed and unchangeable, and seen alike by all, or whether the celestial scenory is a correspondence of the spirit's subjective conception? Hudson Tuttle's second volume of Arcana distinctly asserts the former predicate while Thomas Paine, in his "Philosophy of Creation," as positively affirms the latter. It seems this contrariety need not be. If it is a thing absolutely incognizable to mortal conception, it would seem a simple thing for spirits to so state, which would abate further query on the subject. We know that no description of colors to one who never saw the light would avail to give a blind person a conception of shades and hues; and, doubtless, our own conception as to what con-stitutes the scenery of the spirit-world is no less

The communication in the BANNER of May 18, from N. P. Willis, on the subject of the realities of the spirit-life, was replete with interest, though deficient in definiteness, as is usual with communications.

I think many Spiritualists would respond to the desire for the frequent publication of pam-phlets and books descriptive of spirit-life, and I sincerely hope that the wish may meet with frequent gratification.

V. C. TAYLOR.

From Washington.

The good work still goes bravely on here, and from the many new faces seen in our audiences, er, but how could it be otherwise, after the beauti-

Our gifted sister, Mrs. M. S. Townsend, spoke to us with the eloquence of a true and noble spirit, sending forth beautiful thoughts that inapired all who heard them with the divinity of their origin. God bless her in her labors of love!

A. B. Whiting gave us intellectual treats. His words were full of promise to man in the future, and he has created an additional attraction to our

gatherings by his beautiful songs.

Thomas Gales Forster has just closed a series of lectures, in which he has shaken old theology to its very life-centre, and with his towering inpast and brought them into the light of inspired truth. tellect has raised humanity from the ashes of the

Dr. Mayhew will speak the present month. We have just closed our social gatherings at Major Chorpenning's. They are powerful allies in disseminating truth, and many will look back with pleasure to their friendship as the beginning of a truer life. May the good angels protect Bro. and Sister Chorpenning, that their lives may be long and blessed. In the Summer-Land they will gather the incense of grateful liearts.

Ever yours, Washington, D. C., 1867. M. J. LANSTON.

Matters in Louisville, Ky.

Our lecturing season has just closed, and not-withstanding all the obstacles we have had to contend against, our glorious cause has prospered here far beyond the expectations of the most sanguine. Last night Mrs. Alcinda Wilhelm gave sangune. Last night Mrs. Alcinda Wilhelm gave a lecture on "Woman and Marriage," for the benefit of our Society, the proceeds of which put us entirely out of debt. Mrs. W. was only engaged to lecture for us one month, but everybody were so delighted with her discouraes that we persuaded her to remain two Sundays in May. She is a noble-hearted woman; her whole soul is in the rook. Many tears will he shed whom the

in the work. Many tears will be shed when she takes her leave of us.

We had the pleasure of Emma Hardinge's company last Friday, on her way up from New Albany to Cincinnati, for which we feel very grate-We shall never forget her smiling face, and the delightful atmosphere surrounding her. God

Our Lyceum will continue all summer, Louisville, Ky., May 20. HENRY TURNER.

[Another correspondent, writing under same late, informs us that N. Frank White preceded Mrs. Wilhelm, and was very much liked.]

J. B. was a stingy old creature, eager for money, but he was a zealous member of a church, and ostentatious in his religious exercises. "John," said Catharine to her brother, "what could have made that stingy old wretch a Christian?" "I can tell you," said John; "he has heard that the streets of the New Jerusalem are payed with gold, and he is determined to get there."

A chemist of Marseilles, France, professes to have invented a new preparation of Greek fire, which he feels confident will put an end to all war. With this terrible agent of destruction the inventor claims that he could envelop in flames an army of 100,000 men, or a navy, from a distance of 1000 yards, within less than five minutes.

A lady took her little boy to church for the first time. Upon hearing the organ he was on his feet instanter. "Bit down," said the mother. "I won't," he shouted, "I want to s e the monkey."

Masachusetts Spiritualist Association.

Agreeably with the requirements of the Constitution of the Massachusetts Spiritualist Association, which makes it encumbent upon the agents to send a general account of their missionary labors at the end of each month to the Corresponding Secretary, Bro. Wheeeler forwards the subjoined statement for April. As this is of the nature of an excellent campaign document, I take the liberty to request its publication in the BANNER, with the hope that it may meet the eye and interest in an especial manner, every Spiritunlist in the State. Massachusetts, true to her old traditionary fame, is the first State to organize systematic efforts to carry the evangel of Spiritualism into every family within her borders. In order to do this even approximately, funds are absolutely necessary. Now it is greatly to be preferred that these pecuniary means shall be forthcoming from time to time in a purely voluntary manner rather than by any attempts at special plending. A word to the wise is sufficient.

GEORGE A. BACON, Corresponding Secretary,

MASSACHUSETTS SPIRITUALIST ASSO-CIATION.

DEPORT OF EDWARD 8. WHEELER, AGENT, FOR THE MONTH OF APRIL, 1867. To George A. Bacon, Cor. Sec. M. S. A.

RESPECTED FRIEND - My report for the past month will be found of interest, for its record

After the close of February and March, the election of Mrs. S. A. Horton as a speaker, accompanied by Mrs. Lucy L. Carrier as a test medium, compelled the consideration of methodical arrangements. Upon consultation with the ladies whose co-worker I had the honor to become, it seemed the spirit-world had prepared us for fra-

ternal labor and harmonious action.

It was thought expedient I should journey over the ground which I had in part visited before, and where an interest was developed which warranted further efforts. A quantity of posters and handbills were struck off, and a route commenced by the way of the South Shore Railroad. After considerable trouble, a series of engagements were made, notice of which appeared in the BANNER OF LIGHT. I was welcomed in every place, though in some no encouragement was Meetings and circles were appointed in nearly every town along the route, and in some large ones, in two localities. No attention was given to the reported lack of interest in any place, but wherever a single friend could be found, arrangements were perfected. Some four or five lectures and as many circles were proposed for each week.

Any circumstantial account of my journey would render this report much too bulky; I can only say that everywhere I traveled I have left friends whose kindly words and generous acts of cooperation will never be forgotten. As an agent of the Association, I have been received and treated with consideration out of all proportion to my deserving as an individual.

The labor of arranging a connected route, stop-

ping at convenient intervals and suitable places as trivial as it may appear when accomplished, was not without perplexity and delay. According to the directions given me by the Executive Committee, the places where meetings were held were

Though employed in distributing the notices of Mrs. Horton during the days of the week, I spoke different Sundays in East Abington and Raudolph. A good audience and close attention was secured in these places. Returning to Boston, an appointment for Sunday lecturing was made and filled in Lawrence, before a crowded house. I proposed to continue work along the Dighton and Somerset Railroad, crossing over to New Bedford, and "going down the Cape," returning to Mansfield, and following the Boston and Providence track into Boston; thus completely and thoroughly itinerating all the

southeastern portion of the State.
Some little difficulty occurred in learning the names of friends in all places, and yet it is thought response from the places it is proposed to visit, and notice is to be given through the BANNER OF LIGHT of proposed meetings. I am encouraged by the experiences of the weeks which have passed since I last addressed you. All the reasons for confidence and hope cannot be embedded here, but I have found them among the people. I wrote in a former communication that the Association would succeed, with the cooperation of the people. I am strongly impressed now that the people will cooperate with the Association, if it remain true to its action, and recommend itself by its evident

usefulness.

It will take some time to develop the full measure of its capacities for good, but I feel confident, from what I have seen and heard, that wise management and earnest action are all that is requisite to interest the Spiritualists of the State in such a degree that they will see to it that there shall be no lack of means to carry forward the work, until in every town in the State the facts and philoso-phy of Spiritualism have a presentation, thus dif-fusing the light of truth and the glory of natural religion to thousands of those who are anxious for improvement.

for improvement.

I have to acknowledge the following receipts:
Collection in Randolph, \$7.00; Azel Washburn,
Middleboro', \$1.00; Anna S. Washburn, \$1.00; Hattie Washburn, \$1.00; S. Loring, \$1.00; Ann C.
Loring, \$1.00; Abbie K. S. Rouenseville, \$1.00;
friends in Lawrence, \$2.00.

No special efforts to raise funds have been made by me heyond leaving the documents of the Association in hands of interested parties for circulation. This was in part because I had no time: and again, I think that unless the Spiritualists of Massachusetts can and will support the organization spontaneously when once aware of its purpose and effectiveness, no great good will be done by laborious efforts at systematic begging. I see more than ever the need of our action, and think that many others are now aware of the importance of enlarged effort. Much has to be done and said before a full conception and understanding of the Association can become popular. Some look with distrust upon all organic effort, and others are critical from a desire perhaps to prove their own acuteness; but there is no reason to be discouraged; on the opposite, the signs are auspicious. look hopefully forward to see the enterprise of the Massachusetts Spiritualist Association fully carried out. In several places where I have spoken, local organizations have been effected, and Lyceums are to be established, and every-where a power has seemed to go with and aid me. Sincerely yours, E. S. WHEELER.

Encyclical Letter from Spirit Popes.

[The following communication was given through Dr. Pierce, of this city, Feb. 25, 1867, hy Leo X, for himself and ten other Popes, and also Catholic Bishops present, in all about forty, the late Bishop Fitzpatrick of Boston being for the number; some of them having been Jesuits.]

Progression is the universal order of all things, The past ages have been scenes of error, crime and blood, as recorded in the annals of the Roman Church and those of all other powers. The time is now come to annul this deleterious influence. The power of this rule is now being abolished with all its dogmas. Its hold upon the consciences of men is loosed, and the political powers now dare to encroach upon the power and temporal rule of the Popes. Pius Ninth's encyclical epistle against all political and civil authorities, instead of renovating that of the Roman Pontiff. precipitates its downfall, and he will eventually find himself in solitary darkness, and his appeal to the Catholic world for help to restore his temporal power back to him, and sustain his acts against consciences, will be all in vain; for the power of Popes is coming to an end ere long. All who have been enslaved in mind shall, be free to act for themselves. All slavery of body and mind shall be abolished throughout the earth, and all shall conscientiously worship and appeal to the Great Spirit. Lasting peace and good will shall come to mankind, for God dedates, it through the spiritual agencies, and the world shall rest in incoming glory. o a or the walks X and others.

Banner of Light.

BOSTON, SATURDAY, JUNE 8, 1867.

OFFICE 158 WASHINGTON STREET

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

PUBLISHERS AND PROPRIETORS WILLIAM WHITE. CHARLES H. CROWELL. For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

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

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

A Free Religion.

The recurrence of the Anniversary Week in this city has called up again a good many memories of the past. We see progress in one direction, at all events, and that is toward liberality. Even where the sentiments themselves still remain tinged with bigotry, it is found to be policy to so far keep abreast with the age as to comply with the forms of a larger frame of feeling; and this habit is sure finally to lead to the very object desired. The New York Tribune spoke editorially of a new feature in this week of ours, characterizing it as a "sign of the times." which is its appropriate designation. It is the Free Religious Meeting, at which, in the Tribune's language, "the various radical sects which have existed outside of organized denominations" appeared, in the persons of their representatives, to give voice to their peculiar ideas; to "make confessions, compare notes, inquire how far their faiths proceed from common centres and run in parallel lines, and consider the practicability and expediency of forming a loose working fellowship for ends purely moral and spiritual.

This is no new proposal, or project, by any means. It has many times before been entertained, although never perhaps in so distinct and definite a way. The present scheme, however, the same journal adds, "merits special attention, as being produced under the auspices of men who are not merely accredited members of the Christian church, but ordained preachers in Christian pulpits, and affiliated with Christian denominations-men, that is, who occupy officially the conservative attitude in religion. Being persuaded, however, that there is religious life outside of their denomination, and even outside of the Christian fold; believing that this religious life, wherever found, is composed of substantially the same elements, and turns toward essentially the same ends; believing, too, that it can be made useful for common purposes, they open a hall at whose doors it may flow in. The Spiritualist is invited the Come Outer, the Progressive Friend, the Progressive Jew, the Transcendentalist, the Rationalist, the Scientist, the lover of the largest liberty of thought and speech." In the writer's opinion, the idea of such a Conference will probably be worth more than the Conference itself. He expresses himself as not expecting any large results either of permanent organization or immediate practical action, and he thinks it may be as well thus; since premature attempts at organization might frighten away a great many, and frustrate the very objects of the call. And he adds, that people who have been running away from religious organizations as fast as their legs would carry them, will be hard to catch inside of a new association.'

It is a good deal to find these matters, which the BANNER has been preaching and illustrating and inculcating for many years, now brough out into practical prominence in the columns of the secular press. It shows, first, that the public is taking its religion, under God, into its own hands, determined to do away with the middlemen called the clergy, and go direct to the living fountain for the life it feels so fully the need of It proves, next, that there is vastly more real religion affoat, that is to say, in the hearts of the people, than has been credited to them by the class who get their living by preaching up God's selfish and revengeful partiality as by special commission from him. But in good time all these anxious souls who are earnestly seeking for the truth -not having been able to find it in the creeds or teachings of theological authority—will accept the truths of Spiritualism, and find peace and joy in the knowledge it imparts of the life beyond. All these movements are but preliminary. What is in the air, as people say, was first moving in their thoughts; and when thought begins to embody itself in action, it is certain that tangible results are at hand. This meeting of independent thinkers in Boston during Anniversary Week is an earnest of the things that are to come, and come speedily.

The Eddy Fund.

In answer to our call for material aid wherewith to defend the suit pending in court against the Eddy mediums, who were arrested as "jugglers," a few generous Spiritualists responded. Before subject to the order of the donors. We notified them to this effect some time since, asking what disposition should be made of the funds on hand, in readiness for the opening of the baths. Only two have responded. As we desire to deal justly in this matter, we again ask. What shall we do with the funds? Should no response be made within four weeks, we shall forward the whole amount to Mr. J. Forsyth, who volunteered to act as agent for the mediums in their tribulation, for him to pay over to them, as they were, we understand, subjected to an expense of several | than at the present time. There are many noble hundred dollars in consequence of the prosecution. or persecution, we should say, for it was nothing else. Those interested will govern themselves accordingly.

Maximilian a Captive.

There can be little doubt of the truth of the re-Liberals have taken possession of the city of the music it inspires." Queretare, and that they number among their captives Maximilian, Miramon, Mejia and others. Mexican news is generally of such a doubtful ly list of new subscribers. character we hesitate before giving it credence, but in this case the antecedent probabilities are all in favor of the truth of this dispatch, which announces the fall of the city and capture of the would-be Emperor, with his most prominent followers, and there is tolerable safety in conclud- Cleveland or Buffalo. Our opinion is that the ing that the imperial career of Maximilian in Mexico is at an end.

Robert Dale Owen with the Radical Unitarians.

This eminent gentleman, formerly American Minister to Naples, Member of Congress, author of " Footfalls on the Boundary of Another World," and an avowed Spiritualist, was invited by the Rev. O. B. Frothingham, of New York, in behalf of the Come-outers from Unitariauism, to make before their body in session a full statement of the belief and the aims of the Spiritualists of this country.

It was our good fortune to listen to his candid and impassioned address. In style it was almost faultless, in spirit catholic, in statement clear, and in conception broad and high-purposed. He characterized Spiritualism as a fact-religion, as something susceptible of tangible demonstration, strengthening the doubting in regard to immortality, and affording the richest hopes and divinest consolations in all the conditions of human life. He spoke grandly of its blended phenomena and philosophy, as corresponding to the outer and inmost senses-both indispensable. He was listened to throughout in almost breathless silence. On the rostrum with him were Ralph Waldo Emerson, Lucretia Mott, Dr. Bartol, Rev. D. A. Wasson, Rev. T. W. Higginson, Rev. H. Blanchard, and other eminent speakers; in front were many of the most literary minds of Boston and vicinity, all anxious to hear this statement of belief and purpose.

Mr. Owen acquitted himself with great honor, planting his feet firmly upon the rock of Spiritualism, and using great plainness of speech. At the conclusion he was roundly cheered by the audience.

Rev. John Weiss followed. This gentleman, in touching upon Spiritualism, evinced a peevish ignorance of its scope and purpose only exceled by his impudent denial of its million-phased facts Andrew Jackson Davis scathingly criticized Mr. Weiss and the movement generally, the same afternoon, before the large assemblage of Spiritualists in the Meionaon.

This body of radicals perfected an organization, and after some discussion adopted a platform. This is its expressed object:

"To promote the interests of pure religion: to encourage the scientific study of theology, and to increase fellowship of spirit—and to this end all persons interested in these objects are cordially invited to its membership."

This is sublimely indefinite so far as any theological affirmations are concerned, or expressed purpose to engage in the reform movements of the age. It bears the same relation to Spiritualism that a part bears to the whole. It is good what there is of it. Spiritualists are glad of this onward movement. We welcome it and its projectors as a step from the old toward the New Jerusalem-the Spiritualism of the nineteenth century.

Spiritualism is universally conceded a power in the land. It will soon be a thoroughly systematized power. It is the synonym of all truth, the animus of all the reforms, and as A. J. Davis eloquently said, "the hope of the world." Spiritualists will take no backward steps-onward, upward is their motto; and with a charity as broad as divine, they extend hands of fellowship to these formerly sectarian religionists who have come out -but do not know where to go.

We hope to lay before our readers the whole of Mr. Owen's address in a few weeks.

Rev. Mr. Winkley on Spiritualism.

In the Gloucester Advertiser of May 3d we find the following remarks in relation to a discourse delivered in that place by Rev. Mr. Winklev on Spiritualism. How much more sensible and candid is the course of Mr. Winkley, than that of the narrow creedlets who aim to hide the truth and give instead false impressions in regard to the Spiritual Philosophy.

St. John's Church was filled to repletion last

Sabbath evening, to listen to the lecture on Spiritualism, by the pastor, Rev. Mr. Winkley. This gentleman is the only clergyman in town, that we know of, who has ever expressed his views publicly on this subject. The reason why, we know not; but certain it is, from what we have observed the matter is attracting considerable attention among all classes throughout the country. There is a spirit of inquiry and investigation abroad, and the public are becoming more and more interested. Mr. Winkley treated it entirely from the Bible standpoint, and using this for his guide and chart, he was prepared to believe and did be-lieve that spirits hovered over and held communication with their earthly friends. This he proved from the Bible, and cited several instances to maintain his opinions. He believed in good and evil spirit influences, and recommended a close analyzation of everything purporting to emanate from such sources, by the Bible, and on that blessed word of God it must be accepted or rejected. He believed in investigation, and would divest from the doctrine of Spiritualism all superstition and impurities, thereby receiving the good which it was intended to bestow upon the world The lecture was very interesting, and the subject was handled in a candid and earnest manner which proved that the speaker had given it close attention.

Public Bathing Houses.

The public houses in this city, this season, will be increased by six, making twelve in all, four of which will be for the exclusive use of women and girls at all hours of the day and evening. This will greatly contribute to the comfort of workingwomen, a class not sufficiently accommodated last year. These establishments are located at Warren Bridge, Sectional Dock at East Boston, foot of Broadway at South Boston, and Dover street bridge. The additional houses for males will be the case came to trial, the U.S. attorney for the at Craigie's and Mt. Washington avenue bridges. government, in pursuance of instructions from The women's baths will be under the superin-Washington, nol. pros'd it, as it became evident tendence of women, and will be made attractive the action could not be legally sustained. Under to the most fastidious. Last year parties of ladies these circumstances, only part of the money in | in carriages from distant sections of the city regour hands was used. The balance we still hold, ularly visited the South Boston beach establishment, and this season the number of such bathers will doubtless be increased. Everything is now

An Awakening Interest in Maine.

From the eastern part of Maine we have good accounts of the increasing interest which is being manifested to learn more of the truths of Spiritualism. Mrs. Fuller, writing from Stockton, says, Our cause never looked more prosperous here souls among us, who appreciate the beautiful truths of our glorious philosophy. The Spiritualists meet this evening to arrange matters preparatory to the inauguration of a Children's Progress ive Lyceum. They have a fine hall, in every way adapted to meetings of Lyceums. While the dear old BANNER floats its graceful folds over the port which now announces that the Mexican field of Progress, we feel we must keep step to

As evidence of the truth of the above extract, we will mention that Mrs. F. forwarded us a good-

The Next National Convention.

Where shall it be held? This question the friends are continually asking. Some have named Washington, some St. Louis, while others prefer Executive Committee should name the time and place soon, ir , and a marrie

The Spiritualist Convention.

In answer to the call issued by Dr. Gardner, the Spiritualists held a Two Days' Convention in the Meionaon, in this city, on Thursday and Friday, May 30th and 31st. The meeting organized by the choice of Andrew T. Foss as President Rufus Elmer of Springfield, Mrs. Sarah A. Byrnes East Cambridge, and Isaac C. Ray of New Bedford, Vice Presidents; L. B. Wilson and Geo. A

Bacon, Secretaries; John Wetherbee, Treasurer. Dr. Gardner was first nominated as Chairman, but declined, for the reason that he did not wish to take any prominent position in the Convention. He had done his duty in calling the meeting, and was perfectly willing that others should manage

The hall was crowded day and evening, and the proceedings were characterized by complete harmony and deep, earnest feeling. Men and women were present whose souls were asking for nourishing spiritual food, for they were famishing on the gorgeously served husks of old theology. In the mighty but plain and simple truths of Spiritualism can they only find that which will satisfy their cravings.

Many excellent speeches were made, which were appreciated, each speaker seeming to be inspired to give just what was most needed. Mrs. S. A. Willis, of Lawrence, N. S. Greenleaf, Mr. Foss, Mr. Elmer and Mr. Toohev were among the earnest speakers. The remarks of A. J. Davis and J. M. Peebles were particularly acceptable Miss Lizzie Doten made a most touching speech. She commenced by paying a just tribute to the memory of her dear friend, Miss Sarah A. Southworth, who that day had taken her flight to the higher realms. She then beautifully portrayed the beauties of Spiritualism, and how fully it supplied the needs and wants of humanity.

Dr. R. T. Hallock, of New York, made his first appearance in this city before a spiritual audience. and most agreeably surprised all who listened to his profound and brilliant thoughts as they flowed forth clearly and lucidly, showing him to be one of the best thinkers of the age. He held Spiritualism to be the fundamental basis of all truth. In alluding to the "free religious movement" inaugurated by the radical Unitarians and Universalists, he considered it a perfect failure. It culminated in coming out, but was neither affirmative in purpose nor constructive in tendency. It did not touch that great soul-want relating to immortality, nor the moral and spiritual juter-relations between this life and the future. The speakers were intellectualists, glistening like icebergs, and quite as cold. They passed unheeded the phenomenal, the affectional, the soul of things, resting upon the glittering shell that to-day isto-morrow is not. The spiritual was the realspirit and form-phenomena and philosophy were the right and left hands of the Infinite.

As we go to press before the Convention is over we have not time or space for a further report.

A. J. Davis and the Radicals.

Mr. Davis addressed the Convention of Spiritualists at the Meionaon, in this city, Thursday afternoon. He said he had listened to the very able, lucid and candid expesition of the principles and philosophy of Spiritualism, by Robert Dale Owen, in the forenoon, before the Unitarian Radicals and Come-outers, and was much edified and pleased with the manner in which Mr. Owen treated the subject. He then spoke of the Radical Convention as a failure, as far as producing any practical results, for they had no basis to stand upon. He said that as soon as Mr. Owen had closed his address, the Rev. Mr. Weiss arose and in the most presumptuous manner denied all the facts advanced by Mr. Owen, notwithstanding the latter gentleman had stated that he had spont twelve years in investigating the subject of modern Spiritualism and had obtained sufficient knowledge to convince him that all he stated was truth, while Mr. Weiss knows comparatively little or nothing of the subject. Mr. Davis closed his UALISM was the hope of the world.

Movements of Lecturers.

A. E. Carpenter passed through this city last week on his way to Connecticut, after a very successful lecturing engagement in Maine.

Warren Chase will speak in the vicinity of Bos-

ton, on Sunday, June 9th, if wanted. Mrs. C. F. Taber, trance, medium, will lecture

in Portsmouth, N. H., June 9th and 16th. Dr. H. P. Fairfield, who visited Massachusetts last winter with the intention of speaking awhile in New England, was obliged to yield to the demands for his services West, and has returned there and resumed his labors in the lecturing field.

At last accounts he was in New Boston, Ill. Dr. P. B. Randolph lectured in Worcester, May 19th. A correspondent informs us that he gave two "thrilling discourses in his peculiarly gifted style of elequence, much to the gratification of all who heard him." His services can be secured for Sundays, to speak anywhere within fifty or a

hundred miles of Boston. Rev. S. C. Hayford will be in this city in August, and would like engagements to speak the ast three Sundays of the month anywhere in this vicinity. His address is at Bangor, Me. Keep him at work, friends.

George A. Peirce contemplates visiting the eastern part of Maine on a lecturing tour in a few weeks. He is also said to be a good healing medium. See his announcement in the lecturers'

column. .J. G. Fish, the able and eloquent lecturer on the Spiritual Philosophy, has removed to Hammonton, N. J., where he can be addressed by

those who desire his services. G. W. Stebbins, of Rochester, will speak in the church at Gasport, N. Y., on Sunday, June 16th, at half past ten A. M.; and at two o'clock P. M. mile and a half from the former place.

J. S. Loveland lectures in Beloit, Wis., during this month.

Mrs. H. To Stearns will lecture in Geneva, O. on Sunday, June 9th. Mrs. S. has been speaking with excellent effect in Pennsylvania and Ohio, during the past winter, giving over sixty lectures many of them free, in places where no spiritual lecturer has been before. Her husband. Professor Stearns, accompanies her, and entertains the public with his invaluable lectures on Psychology...

Decease of Miss Sarah A. Southworth

Just as we were going to press, we received the unwelcome intelligence that the young and talented authoress, Miss Sarah A. Southworth, father's residence in Quincy, Mass., on Thursday forenoon, May 30th. Miss S. possessed remarkable literary abilities for one of her age. Our readers have often been regaled with choice stories from her pen. She was a finely developed medium, and her faith in the Spiritual Philosophy was next issue.

New Publications.

MAN, AND THE CONDITIONS that surround him. New York: Carleton & Co. For sale in Boston by Lee & Shepard.

The whole scheme of man's existence on the earth is presented and elucidated in this book. giving the reader what is really a comprehensive view of life and its meaning. The past and present of man's conditions are considered, as well as the limits which are set to his present perfection, and the capacity with which he is gifted for individual improvement and progress. His dependence on surrounding conditions and influences is likewise discussed; so are his religious systems and the conflicts they create; his diversities of race and varied degrees and forms of civilization; his fluctuations through social, national and race influences; his individual and collective agencies; the laws of his progress and decline; and his subjection to the unbending laws of the universe. Such treatment of such a theme is certain to command the attention of all reflecting readers.

THE BISHOP'S SON. By Alice Cary, New York: Carleton & Co. For sale in Boston by Lee &

Miss Alice Cary has written many a pleasant story before, as well as much verse that is to live in American literature. This, however, is her first professed novel. We do not intend to forestall the certain interest of our readers by revealing to them the plot, or a sketch of its characters and scenes; they will look into those matters for themselves. Miss Cary has shown true gentus before, and she shows it here. "The Bishop's Son" has real power in it, and is rich in placers and veins of true poetry. It is printed very neatly by the enterprising publishers, who will receive the approval of the reading world for their pains. We welcome the authoress to the new field which we feel confident she is to shine in. When a poet is a good novelist too, the combination works desirable results for the reader.

BEATRICE BAVILLE. By "Oulda," author of "Strathmore," Chandos," &c. New York: Carleton & Co. For sale in Boston by Lee & Shepard.

This is a very high flavored novel of society, from a pen that is luxuriant with fancies, satire, and racy descriptions. It is really a taking book. 'Ouida" has succeeded so far in veiling herselfunder her very suggestive pseudonym, but many more such books as this will expose her hidingplace to the gaze of an inquisitive world of readers. There is finish and grace in her performance, sparkling wit, airy humor, pungent penetration, and a quick sight for the passing and fading phases of human life. We could hardly praise a writer's talent more, were we to pen a whole page in the same vein.

The Spirits' paper, entitled "NEWS FROM THE SPIRIT-WORLD," came to us last week enlarged and greatly improved in appearance. It is printed monthly in Chicago, Ill., at the Central Publishing House, by Mrs. A. Buffum; price \$1,00 per year, or ten cents per copy. The paper is filled with messages from the spirit-life, diversified in character, and some of them very lengthy. Mrs. B. avers that she was compelled to start the paper, when she had no faith in the enterprise. Afterwards she was told by the invisibles to enlarge it, and they would see that it was supported. Acting in accordance with the wishes of her spirit friends. Mrs. Buffum now issues the first number of the regular series.

NICHOLAS NICKLEBY, by Dickens, takes its turn in the "Diamond Edition" of Ticknor & Fields, and is in typographical style the peer of . its popular predecessors. The illustrations are extremely happy, and well executed after the designer's conception. Nicholas Nickleby is a wonderful production of the human imagination, and will hold its place for all time. Of the increasing attractiveness and value of this exquisite, convenient and cheap edition of the great remarks with the emphatic assertion that SPIRIT. | modern romancist of common life, all our readers

> BEADLE'S MONTHLY for June is an excellent number, full of choice, spicy, readable matter, and finely illustrated. We regret to learn from a note by its publishers, that it ceases with the present issue, not having met with sufficient encouragement to warrant its further continuance. The magazine was worthy of a long life. Advance subscribers will have their money re-

> Bela Marsh, of this city, publishes the Eighth Edition of "THE MAGIC STAFF" of A. J. Davis, which is significant of its merited and permanent popularity. It is a handsome volume, and full of wisdom. Those who possess it, own a library. We need not further commend a book of such intrinsic value to all Spiritualists.

> From the same publisher likewise comes the Third Edition of the "ABRIDGED CHILDREN'S LYCEUM MANUAL," for Progressive Lyceums, by Andrew Jackson Davis. This little work is having a great run throughout the country, and helps wonderfully in the good missionary service so much needed by Spiritualism.

> A. Williams & Co. have for sale a paper covered little tale, said to be from the nen of Charles Dickens's daughter, entitled, "AUNT MARGARET'S TROUBLE." It is from the press of T. B. Peterson & Brothers, Philadelphia, and is a crisp and pretty story.

Miss Doten in Music Hall.

The closing lecture of Miss Doten's three months' engagement in this city, was given in Music Hall, on Sunday, May 26th, to a large audience. The speaker reviewed the new position of the Government in regard to Jefferson Davis, in a pretty severe manner. At the close, a poem, in the Christian Church at Orangeport, about a in keeping with the main idea of the discourse, was given, which will be found on our first page.

Pittsburgh, Pa.

The Spiritualists of Pittsburgh, Pa., who have recently resumed meetings, and engaged Ashland Hall, Wylie street, for one year, are about to inaugurate a Children's Progressive Lyceum. There is much interest prevailing there on the subject of Spiritualism. The Society are anxious to make engagements with good speakers. Dr. D. C. Dake, 253 Penn street, is chairman.

Robert Dale Owen.

We understand Mr. Owen is to speak in Dodworth's Hall, New York, on Sunday evening, June 9th, before the First Society of Spiritualists. passed to the higher life, very suddenly, from her He will repeat the address given in this city on Thursday evening last.

Dr. J. B. Newton.

The success which has attended the labors of Dr. Newton in healing the slok in this city has induced him to remain some time longer, and deunswerving. We shall alinde to her again in our yote every day in the week bare except Saturday and Sunday, which he spends in Newport, R. I.

ALL SORTS OF PARAGRAPHS.

For New York advertisements see seventh

The reader will find in another column a report of the doings for the month of April of Mr. Texas was annexed without any purchase, but Edward S. Wheeler, the agent of the Massachusetts Spiritualist Association. It is indeed grati- of seven and a half million dollars. In 1848 Califying to know that the great work of thoroughly canvassing the State has been so auspiciously inaugurated. Funds are needed, in order to carry the good cause on energetically, and we earnestly from Mexico for ten million dollars, And now call upon all those who are able to contribute, to forward donations to Mr. George A. Bacon, the Corresponding Secretary of the Association, Boylston Market, Boston.

We have received a subscription for the BANNER from Chamols, Mo., but no name accompanies it.

Caleb A. Pond wants our paper sent to "Hopkinton, box 72." Will he send as the name of the State?

Mrs. Andrew Akin wishes us to send her a specimen copy of the BANNER, but does not name the town or State. We shall be happy to comply with the request when the necessary directions reach us.

It is to be regretted that our co-workers, Mr. and Mrs. A. J. Davis, are obliged to announce their withdrawal from the "missionary field" of labor so soon, in consequence of inadequate compensation. We hope and trust that measures will be adopted at once by the friends to raise the necessary funds to keep them in the field for the benefit of the little ones.

The Boston Daily Advertiser contains a grand article in behalf of the Indians. It is indeed gratifying to find that the daily press-although tardy-has taken up and is discussing this important question, thereby molding public mind in the right direction.

Our friends in California must sustain Dr. Bryant in his efforts to spread the Gospel of adopted in families, and the others have been Truth in their midst. See to it that the creedist persecutors do not harm him. Eternal vigilance is the price of liberty.

We have received the London Spiritual Magazine for May, and the Radical for June, and can supply customers.

Ira Aldridge, the colored actor, is in France, performing very successfully the character of Hamlet.

It is stated by a London paper that George William Curtis and Edgar A. Poe are the best known and most admired of American writers in English Universities.

The Emperor of Austria has promulgated a decree favoring the Protestant inhabitants of Austria.

The President has appointed George Bancroft, Envoy Extraordinary and Minister Plenipotentiary at Berlin, vice Joseph A. Wright, and he has accepted the appointment.

A boy in Montreal put two fire crackers into his nostrils and fired them to see the effect. He now knows he has no nose.

Maine is destined to become the greatest of the ship-building States. She has still fourteen million acres of forests, which are rich in pine, cedar, beech, birch and hemlock timber.

A gentleman once asked, "What is woman?" when a married man replied: " She is an essay on grace, in one volume, elegantly bound. Although it may be dear, every man should have a copy of it."

Ossian E. Dodge, the celebrated vocalist and humorist, was married on the 4th inst., to Miss Fannie Pratt. of St. Paul.

pool and Bremen arrived at New York last week

If you are an editor or proprietor of a newspaper, you ought to be willing to do anybody a favor; and verily, verily I say unto you, grat-is your

LAMENTABLE SUICIDE.—We learn from the LAMENTABLE SUICIDE.—We learn from the Progressive Age that, on Monday night last, Miss Jennie Rider, a young lady living in the family of Col. H. B. Humphrey, in Thomaston, Me., committed suicide by throwing herself into the river from Tucker's wharf. Col. Humphrey's family was absent, and a sister of the unfortunate girl was staying with her at the time, whom she left asleep when she stole away to commit the fatal act. She left a note giving information of her intention to take her life, and some indication of the cause which led to this determination. Miss Rider had very recently made a profession of religion, and had very recently made a profession of religion, and joined the Baptist church, and it is reported that which she took her life.—Boston Journal,

The ship Golconda sailed from Charleston, S. C., last week, taking out three hundred negroes to

A quantity of seed of what is called upland rice has been received from Panama, and is going to be tried in Maine this year. It ripens in ninety

The Amesbury Villager chronicles the demise of Mr. Samuel Healey, aged 23 years; and says "he was probably the tallest person in this section," his height being seven feet and four inches. We guess he was.

The Spiritualists of Gowanda, N. Y., will hold a Convention on Saturday and Sunday, June 8th and 9th. Excellent speakers are engaged for the occasion.

Hard drinking makes soft brains.

A young lady being engaged to be married, and getting sick of the bargain, applied to a friend to help her untie the knot before it was too late. "Oh, certainly," he replied. "It's very easy to untie it now it's a beau."

Ten thousand snails are daily consumed in Paris.

As Mrs. Betsey King, wife of Lemuel King of Sunderland, Vt., was sitting near a window of her kitchen one day recently, she noted that one of her shoe strings was untied, and stooped over to tie it, and at that instant a rifle ball passed through the window and also through the stove pipe, lodging in the wall of the room. Had Mrs. King been sitting in an upright position the ball would have passed through her head.

Bishop Whitehouse estimates that fifty thousand Swedes will emigrate to America this year.

The Home Journal says: "We were ushered into a pew on Good Friday, in one of our up-town 'high churches,' and, taking from the rack a book of 'Common Prayer' we opened it, and, to our great surprise, found inserted on the inner side of the cover a looking glassi This arrangement, we presume, enables the fair owner to admire her-

self and adjust her chignon during the service." The bill before the Massachusetts Legislature for the annexation of the city of Roxbury to Bos-

ton, has passed by a large majority.

The territorial acquisitions of the United States are among the landmarks of our history. In 1803 Louisiana, embraving the valley of the Mississippi, was acquired from France for fifteen million dollars, In 1819 Florida was acquired from Spain for three million dollars. In 1845 subsequently her debt was assumed to the amount fornia, New Mexico and Utalı were acquired from Mexico after war, and on payment of fifteen million of dollars. In 1854 Arizona was acquired Russian America has been added, at a cost of seven million two hundred thousand dollars.

Our friends in Vermont hold a Quarterly Convention at Stowe, on the 7th, 8th and 9th of this month. See official call in another column.

MASON & HAMLIN CABINET ORGANS.—It is very seldom that any business furnishes so good an example of true enterprise as the manufacture of the above celebrated instrument, conducted by Messrs. Mason & Hamlin, of Boston, Mass. It seems but as yesterday that the mention of a reed instrument suggested naught but snarling, finetooth-comb music, and yet such a vast improve-ment has been made that the quality of tone is now hardly recognizable as coming from a reed. If our musical readers will personally examine it, they will agree with us, that the Cabinet Organ will fully bear out all that is said of it.—Louisville

Each member of Spurgeon's church, which numbers thirty-eight hundred, is provided with tickets, which are given in at each communion. Three absences lead to a visit from one of the el-

The expenses of the Baldwin Place Home for Little Wanderers, for the two years it has been in existence, including the purchase of the building, have been about \$100,000. Last year's expenses were \$24,654. During the past two years one thousand three hundred and fifty-one children have been received at the institution. Of that number seven hundred and sixty-nine have been otherwise provided for. The number of children now at the Home is ninety-eight, thirty of whom have homes secured for them in the West, whither they will be sent during this month.

Bad thoughts are worse enemies than lions and tigers.

Lydia Bliven put out one of her eyes at Lenox, Mass., last week, while attempting to untie her shoestring with a fork.

Meeting and Lyceum in Chelsea.

Once more, before we close our meetings for the season, do we desire to say a word in the BANNER respecting the cause of truth and progress in our midst. We have been refreshed the past month by a bountiful flow of inspiration, through the mediumship of Isaac P. Greenleaf, and we trust that the seed so well sown has not fallen on barren ground, but on fertile soil, where it will take deep root and spring forth to bless the creed-bound and blinded gropers in the dark. He is a fearless champion of our humanitarian philosophy, whose whole energies and life are consecrated to this work.

Mrs. H. E. Wilson speaks for us the first three Sundays in June, and Mrs. C. Fannie Allyn the last two, when we are to close for two months.

Our Lyceum gave an exhibition at Library Hall on Wednesday evening, May 22d, which was a success in every respect, (save in attendance by the public,) who are either blind to everything that is not going to revert to themselves in some immediate pecuniary benefit, or help to establish their peculiar ideas; or else it is the general apathy prevailing in regard to matters of a progressive nature, which keeps the people away from such beautiful scenes and exhibitions of our children. But we expect for some time to come to do our own work unaided, save by the smiles Nearly three thousand emigrants from Liver- of the angels. Our little ones on this occasion ecited dialogues, single pieces, and the silver chain, accompanied with beautiful music and songs. Carefully prepared questions and answers were rendered in creditable shape. And last, though by no means least, a little girl from the Charlestown Lyceum school stepped upon the platform and greeted us in & well-timed speech, during which she uttered a fervent prayer for all the officers and dear children present, and closed by presenting a basket of choice and sweetly perfumed flowers to the school, through the conductor, Mr. Dodge, who responded briefly and with much feeling. These are some of the happy times we have in Lyceums, and it needs no Aladdin's lamp to light, or magician's wand to point the way these things tend, in the great undeveloped future.-J. H. C.

The Kingdom of Canada.

Her Majesty the Queen has issued her royal proclamation declaring the union of the Provinces of Upper and Lower Canada, Nova Scotia and New Brunswick under one government, to be called the Dominion of Canada. Appended to the proclamation is a list of the Senators appointed by the Queen to the Upper House of the new Canadian Legislature, in accordance with the provisions of the bill for Confederation recently passed by the British Parliament.

New Music.

G. D. Russell & Co., 126 Tremont street, have just issued the following choice musical compositions: Maggie Mitchell's songs and dances, No. 3 and No 6, "Evening Prayer," and "Savoyard's Farewell Song," music by F. Suck. The title-page bears an excellent likeness of Maggie. Also, two songs written by W. Dexter Smith, Jr: "Sing me the song you used to sing," music by Ernest Leslie; and "The Old Cottage," music by George

Pienie Excursion from Philadelphia. Picnic excursion of the Children's Progressive Lyceum and Spiritualists of Philadelphia, on Thursday, June 6th, 1867, to Silwood Grove. Cars will leave the West Chester Depot, 31st and Market streets, at 7 and 11 A. M., and 21 P. M. Tickets for adults, 75 cents; for minors, 40 cents. Music, dancing, games, speaking, and such amusements as contribute to the enjoyment of the company, will constitute the programme.

Dr. R. T. Hallock, New York.

We were gratified in receiving a call, during anniversary week, from this well-known and faithful Spiritualist. He became identified with the movement in its first stages, and with the ability and integrity that becomes the true man, has ever defended its principles in both private and public

Salem, Illinois.

A correspondent writing from Salem, Ill., says Mrs. Emma Hardinge, on her way East, stopped there and gave two lectures, which were received with great satisfaction. "The Ministry of Angels" and "The Spirit-World," were just the subjects the people wished to hear her speak upon, and much good will result from her efforts.

New York Department.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY,

(Opposite the American Museum.) WARREN CHASE......LOCAL EDITOR AND AGENT.

Our Book Trade.

Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature's Divine Revelations, 50th edition, just out. b vols.. Great Harmonia. each complete-Physician, Teacher, Seer, Reformer and Thinker, Magic Staff, an Autobiography of the author. Penetralia; liabinger of Health, Auswers to Ever-Recurring Questions, Morning Lectures (20 discourses,) History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Apecial Providences, Harmonial Man, Free Thoughts Concerning Religion. Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual—full set_12th.

and After Life, Children's Progressive Lyceum Manual—full set, 324.
We cannot enumerate the many valuable books new on our shelves and awaiting orders from the friends all over the country. We are thankful for the many favors already received, and will iry to desorve more of the same sort. Lyceums Libraries and private families can find the best works on apiritual literature here, which the express and mail will soon transfer to them, if desired.
We also have extra capies of the Bannan containing Hon.
J. W. Edmonds's letter and speech. Besure and get one, to allow skeptics the basis of his estimate of our numbers.

Popular Medicines. Mrs. Spence's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine and the Neurapathic Balsam sit continue to bring words of approbation to our of fice. Ring's Ambrosia for grey hair is also on our shelves, and Dr. Barden's Family Mediclines, which deserve a better share of patronage than they receive.

Evil Spirits.

We notice much controversy among Spiritual ists, and a variety of opinions on the subject of evil and evil spirits, and to us it seems not so much philosophy and sound reason as logic and for it. We hope, however, they will not stop writargument. It is really much like an argument about darkness and the dark. Science cannot find it, but the eye can; to science it is not; to the senses it is. Both are right, because it is a condition, and not a substance; is real, and not material. The same, to our mind, is true of evil, and wrong, and sin (not sin against God, for we do not believe in such.) It is a condition we are sometimes in, and one that is sometimes in us, and certainly is real, if not material; and as it is not one that the senses take cognizance of, as of cold and heat, light and darkness, but one that the soul, or spirit, and inner self, contains and is dealing with-a condition of the soul, or one the soul is in-there fore it seems to us to belong as much to the soul world as to this, and to come from and go to that world with the soul as thought, feeling, passion, aspiration and emotion do. It does not seem to us that what we call evil is, like darkness and coldness, confined to the senses and the outer or material world; and if not, there certainly may as well be evil spirits as evil men and women here, for spirits are only men and women. If the body, and not the soul, contains what is called evil, then surely the real man and woman has are not disappointed; only "sorry" that we may none of it here, as it is like scrofula, or the itch, not work for the benefit of the little ones. We are which we are supposed to escape from at death, deeply thankful to the individuals who have tesand which in life do not hurt the morals of a per tifled substantially their interest. And we are son. A very large experience with mediums, even more grateful for the "good" we have been and spirits through them, has long since con- permitted to accomplish. Perhaps the missionary vinced us that spirits have all the variety of character and dispositions we have, or that they had | National Spiritualist Convention, and made the before their separation from the body. Whether subject of special debate and action. There are there is really any positive evil that is eternal, already several of our traveling lecturers who, we we are not discussing here, but only this point: think, are qualified to explain and organize Chilare spirits the same in variety and disposition dren's Lyceums, and we trust they will be comafter as before death? To us, they certainly seem | missioned by the Convention to labor every Sunto be so, and to be as changeable and progressive day in a cause so holy and just. We cannot uneven Christian sects exist there with as much

as they are here. hatred and bitterness against us as they had here. and even against each other. Tyrants and fawning sycophants, hypocrites and liars, all go there, or nowhere; and some of them, if made over, so as to take away all of what we term evil, would have so little left of the original as not to be identified by their most intimate friends, and some would not even know themselves, or that they had ever lived here. It would be almost or quite a new creation in some souls to take all the evil desires and experiences out of them, and fill up the quantity with that which the person never experience, so as to make a man or woman in quantity of mentality.

We recognize evil and wrong to and in the soul, as cold and darkness are to the body and to the thousand dollars to aid in circulating the BANouter world; and yet our dealings with spirits have been far more pleasant, agreeable and reliable than with mortals, but we have known them to act from motives that are called evil here, and to do what in us is called wrong.

The Cause.

We have a large number of nurses and guardians and doctors and protectors of our cause, each in his or her way prescribing and forbidding this. that or the other course and conduct as injurious or destructive to the cause, like the clown under the oak, who knew "some things were wrongly contrived and he could set them right." Acorns should grow on pumpkin vines, and pumpkins on the oak. So these doctors of the cause think they can set things right, and at least make the angels act respectable. Howbelt, the cause has contrived to grow and spread all the time, in spite of these hurts, as fast and as firmly as its most sanguine friends could wish and be reasonable. The complainants have suffered, and the cause goes bravely on. We have long since concluded that intelligence superior to these doctors manages this work, and that we are all more or less instruments in its hands, willing or unwilling, to carry it forward. Nature's law is superior to the clown's judgment, and angels' wisdom superior to the prejudices of selfish and egotistic mortals, full, as most of us are, of envy, jealousy, pride or selfishness. Often in our own experience have events occurred which were deplored at the time by many as injurious or destructive to the cause, which have greatly contributed to its advancement and been blessings in disguise, often foreseen and designed by the best friends of the cause in the other life. Such seem to us to have been some of the pretended exposures of tricks and cheating mediums, which have often raised a great commotion and discussion, and sent back the weak-kneed and timid-hearted and selfish sycophants to public opinion to their flesh-pots of popular favor, where they could be fed awhile longer, to come out again more nearly fledged for the soaring in that higher life and truth and beauty of our new and glorious gospel. The cause is in wiser hands than ours, or it would have been ruined before now by these very doctors who express so much concern for its safety.

Rents.

At no time since our acquaintance in this city have there been so many offices and rooms to let in the business part of New York, especially in Broadway, as at present. The enormous prices asked for rooms, have driven many business houses out of the best places to back streets or np town, or out of town (as they call it.) There is said to be a point beyond which forbearance ceases to be a virtue. That point has evidently been reached with the tenants in some parts of New York. They have borne the constant rise or increase of rent with remarkable fortitude, till none but eating-houses, saloons, exhibitions, fancy stores, druggists and a few others can charge profit enough to pay the rent, consequently most extra.

of the staple and better branches of business are retiring to back streets, and building up old rotten parts of the city. So a good will come out of it at last, and rents in Broadway must and will come down; for certainly the best part of the city will not long have one-fourth or one-eighth of its rooms unoccupied.

To Our Friends.

To the numerous friends scattered over the large territory in which we have labored many years, whose richly laden letters of congratulation, compliment, friendship and love are constantly reaching us, we return in this our sincere thanks, and ask their indulgence and pardon for our seeming neglect - no answers, delayed answers, or short answers - of them. We are engaged in business now, and it has been a rule of life with us to attend to business first and last, early and late, till it was done, and leave all personal pleasures and enjoyments for leisure hours. This arrangement will be strictly carried out in our office, and all business promptly and faithfully attended to that belongs to the office. Book orders are filled out immediately, if we have the books; if not, as soon as we can get them. An order from Cuba for twenty volumes was received a few days since, and in less than sixty minutes the package, complete, was delivered to the mate of the Havana steamer, over two miles from our office. A precious letter from a dear friend may lie unanswered for weeks, unless business allows us earlier time

Mrs. E. D. Murfey, formerly Mrs. E. D. Si-mons, Clairvoyant, Magnetic and Electric Physi-cian, has removed from 1249 to 1162 Broadway,

Progressive Lyceum Missionary Fund. IN ACCOUNT WITH A. J. AND M. F. DAVIS.

STATEMENT FOR MAY.

CR.
May 10. Cash from William R. Prince, of Flushing.
L. I. 825 00

16. Received from the Bangor Progressive Lyceum 28.36

REMARKS.

It is evident from the foregoing that we cannot longer continue in the "Missionary field." We work proposed can be brought before the next derstand why "nearly eleven millions of Spirit-We are satisfied from evidence received that | ualists" may not raise a few hundreds of dollars per annum, to advance the civilizing work of true education. One of these days there must be realized a large sum from what in the Washington Treasury Department Is known /as "Conscience money," when Spiritualists begin to feel the heavy punishments which surely follow their neglect of golden opportunities." If independent societies desire our services in the Lyceum cause, we may possibly be at liberty to visit them. Fraternally,

A. J. AND M. F. DAVIS. Orange, N. J., June 1, 1867.

A Generous Donation.

Dr. Calvin Hall, of Willimantic, Conn., has generously placed in our hands the sum of one NER OF LIGHT in families where it does not now go, by defraying half its yearly subscription price for persons who cannot pay the full price (\$3.00). Therefore, to all such who will remit to us \$1.50,

with evidence of their inability to pay more, we will send the BANNER OF LIGHT for one year. Our good brother Hall feasts upon the rich fruits of Spiritualism, and is desirous to help others to a like blessing.

We have scarcely a subscriber who does not know of some one or more who are deserving of the above generous offer, and we hope they will find pleasure in assisting such to avail themselves of this offer at once, as the amount is limited.

Write plainly the name, town, county and State, and address letters to WM. WHITE & Co., BANNER OF LIGHT, Boston, Mass.

Two Days Meeting.

There will be a Two Days' Meeting of the friends of progress and free thought held at the Free Church in Sturgis, Mich., on the 22d and 23d of June. Bervices to commence at 9 o'clock A. M. All are invited to attend and participate. By order of the Executive Committee.

To Correspondents.

[We cannot engage to return rejected manuscripts.] DR. H. P. F., NEW BOSTON, ILL.-\$4.50 received.

Donations in Aid of our Public Free

Received from Donations to the Jackson Fund, ald the poor and aged parents of the late Geo. M. Jackson.

Received from Friend, Cincinnati, Ohio...... 50 Donatious in aid of the Poor. Received from

Business Matters.

THE RADICAL for June is for sale at this office. Price 30 cents.

COUSIN BENJA'S POEMS, just issued in book form. Price \$1,50. For sale at this office. JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York.

Terms, 35 and four three-cent stamps. DR. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

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done wonders in curing the most extraordinary cases of NEURALGIA, nerve-ache, and other painful nervous diseases, also headache and hysteria affections. Apothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS. Price 81 per package; by mail, two postage stamps lextra.

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

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DERMATOLOGICAL INSTITUTE,

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PERSONS at a distance can have suitable remedies prepared and forwarded to them, by sending a correct description of their complaint—staling age, sex, color of hair, and whether of robust or delicate constitution; also if any hereditary diseases exist. Boston, Mass.

SPECIAL NOTICE TO PARENTS. Occasional treatment and advice at this Institution will insure to your children a healthy and luxuriant growth of hair during life. CONSULTATIONS FREE. Jm.—June 8.

MEADVILLE THEOLOGICAL SCHOOL.

THE NEXT TERM begins on September 2d. The Faculty of Instruction consists of four resident and four non-resident Professors, and a Tutor. The object is to educate young nien for the Christian ministry. Henefichary aid is given to indigent students. The tuition, use of text-books and library are free to all. A majority of the Trustees and Professors are of the Unitarian denomination, but the School is open to sail who believe in the divine origin of Christianity. The library consists of nine thousand and four hundred volumes.

Application may be made to Rev. A. A. LIVERMORE, President of the Board of Instruction, Meadville, Pa. June 8.

MRS. JENNETTE J. CLARK.

THE FAITHFUL and noble-souled woman has labored many years for the good of humanity with her spiritual gifts, which have convinced thousands of the great fact that the spiritual world is being blended with ours. She examines and prescribes for the sket: and also administers the CNXGENIZED AIR.

the peculiar virtues of which have been daily tested, and proved a success. Residence on Grand street, Fair liven, Conn.

June 8.—1w*

MRS. ABBY M. LAFLIN FERREE, CIVES PSYCHOMETHICAL READINGS for \$1: Direc-tions for Development, \$2; Business Directions, \$5; Address (enclosing two red stamps), P. O. Box 455 Wash-INGTON, D. C. DR. J. L. TURNER, MAGNETIC PHYSI-cian, No. 6 St. Mark's Piace, Eighth street, New York, All Acute and Circuit diseases treated with or without medicine; also functional disorders of the nervous system.

All Acute and Chronic diseases arened medicine; also functional disorders of the nervous system Persons at a distance can be treated by letter. Address as lw-June 8. WANTED-AGENTS-\$75 to \$200 per month, male and female, to sell the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. Address, June 8.-4w SECOMB & CO., Cleveland, Ohio.

J. A. MICHENER, CLAIRVOYANT PHYsician, informs her friends that she has removed from
No. 431 Pine street, Philadelphia, to No. 129 West 45th street,
New York. Her rooms are now open for company and patients.

MRS. MYERS, CLAIRVOYANT and TEST medium-very reliable-566 Third Avenue, New York. Ladies \$1, Gents \$2. MRS. H. A. CASWELL, CLAIRVOYANT No. 115 Harrison avenue, corner of Oak street, Boston. June 8.—2w

MRS. L. A. SARGENT heals the sick by laying on of hands. 58 Bedford street, Boston, Mass.

MRS. S. J. YOUNG, CLAIRVOYANT and Business Medium, 56 Pleasant street, Boston, Mass.

PIANOFORTES.

TOR SALE, a large stock of second-hand Planofortes of va-rious prices, various makers, at very low prices for eash. Each Planoforte is warranted satisfactory to the purchastra. A. M. LELAND, up stairs, 289 Washington street, Bostop. May 4.—3m

D. F. CRANE ATTORNEY AND COUNSELLOR AT LAW, 23 COURT STREET,

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House, 18 Webster street, Somerville. April 20. NEW EDITION JUST ISSUED.

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

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For saic at the Hanner of Light Office, 158 Washington street, Boston, and at the Branch Office, 544 Broadway, New York. Room 6.

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Songs and Choruses for Spiritual Meetings and Circles.

With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus).

Postry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson,) and rendered by Miss Lizzie Doten. Music by John P. Ordway, N. D.

"With rosebuds in my hand,
Fresh from the Summer-Land,
Father, I come and stand
Close by your side.
You cannot see me here,
Or feel my presence near,
And yet your 'Birdle' dear
Never hasdied."

The Manager free. Fur sale at this office. Price 35 cents; postage free. For sale at this office.

Come, Darling, come to the Spirit-Land.

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

"Something sweet to think of, in this world of care, Though dear friends have left us, they bright spirits are; Something sweet to dream of-lark! The angels 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.

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Message Department.

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

Mrs. J. H. Conant.

while in an abnormal condition called the trance These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those 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 au-

nounce 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 AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter which time no one will be admitted. Donations solicited.

MRS. CONANT receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after 8 ix 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.

Our Father, we bring unto thine eternal altar the gifts of Time. True, they are but shells which we have gathered upon the shore, yet we call them our thoughts, and these thoughts are divided into hopes and fears, joys and sorrows, prayers and praises. But because thy divine life hath been breathed upon them, they are of thee. Therefore when we lay them upon thine eternal altar, we know they will be inevitably received into thy bosom.

We thank thee for this day of sunshine. It is a teacher unto human life, portraying thy power, thy love, and thy wisdom. We know that thy life moveth through all Nature; that the breath of thy divine wisdom animateth all forms. There is no life outside of thy life, Every thought is of thee, and sooner or later must return to thee. All universes are born of thy wondrous power, and all souls. Thou art all great and mighty, yet all merciful and humble. Thou art ever teaching us through countless sources. We are ever ascending step by step up to thy high courts of wisdom. Thou art our Father, thou art our Mother, thou art our Sister, thou art our Brother; and thy perfect life, oh Spirit Divine, infoldeth our imperfect

Oh we thank thee that everywhere thy smile beameth in upon us. We thank thee that all through the darkness of mortal graves thy love does not fail to shine in upon us. We thank thee that there is no sorrow so dark, so deep and terrible, that it is devoid of thee. Thou art everywhere, and the soul, we know, may trust thee, and rest secure in thy loving embrace. 'T is only our ignorance that makes us fear thee, only our littleness that makes us fail to comprehend thy greatness, only our puny strength that fails to comprehend thy wondrous power.

Our Father, we will read the alphabet of life, and ascend the ladder round by round, thanking thee for all things, and murmuring against thee for nothing. Amen. April 11.

Questions and Answers.

CONTROLLING SPIRIT.-We are ready, Mr. Chairman, to conform to your usual custom of answering questions.

Ques.-We would inquire in regard to magnetic currents-if there be any special benefit received from them by sleeping with the head to the north in preference to the south, east or west?

Ans.-Scientific men have determined that it is best to repose with the head turned toward the north. There are two distinctive poles to the brain, north and south; and it is presumed by placing the head northward during the time of repose, that the natural functions or animal forces recuperate much faster than when placed in any other position, from the fact that the position is to the physical body the most natural one. Whatever is most natural, you move in with the least inharmony. If you in ignorance trample upon the laws of your nature, inharmony, warfare, is inevitably the result. But when you place yourselves in harmony with the laws of Nature, harmony and peace is the result. It is believed by many scientific men that did the human race understand themselves and their connection with natural laws by which they are governed, they would enjoy almost perfect health. Your speaker believes this himself. Diseases can but be the result of ignorance, which is but imperfect growth. As you grow into a knowledge of yourselves and the laws by which you are surrounded, you will grow out of a condition of disease into a condition of health. But as all progress moves by slow processes, so this thing will be accomplished very slowly; and thousands of years must elapse ere disease shall be swept away from the face of the earth, and love and wisdom become twain in the flesh.

Q .- Has the "General Assembly" which you declare to exist in spirit-life, any specific, positive scheme or plan of action, that they are seeking to actualize on the earth or human plane?

A .- I believe that the "General Assembly," or group of minds referred to, have not only one special scheme in view, but many. Wherever there is a need for reform upon earth, there this General Assembly of Spirits propose to direct their forces. They themselves do not understand how much or how little they can do toward benefiting the human race, but they do understand that something may be done. They also understand that a great deal is needed to be done.

Q.—Have they agents or representatives already selected among us, who are being guided and directed in the accomplishment of this plan?

A .- All minds that are in harmony upon the objects to be attained—these minds are their agents. Christ said, "They that are not against

us are for us." Q.-By W. Foss: Christ plainly taught forgiveness of injuries, in opposition to the Mosaic law of retaliation. Now I heartily endorse the doctrine, but I believe there is a very general micapprehension with regard to it. Can wrongs be forgiven without repentance—genuine penitence-proved by acknowledgment and restitution? and can any just man help feeling indignant when himself or any one else is wronged, and the wrong-doer refuses acknowledgment or restitution? or if he makes acknowledgment, refuses restitution? I have myself been told by leaders of Orthodoxy, when merely expressing indignation at gross wrongs committed against me, that I must forgive the perpetrators. Now as they knew that I never returned evil for evil, of course they meant that I should forgive williout rejentance. The question, is, if such teachers

urge the wrong-doers to repent, and thereby enable me to forgive? And is not this another of the thousands of illustrations of the universal practice of priestcraft to side with the wrong-doer, because "on the side of the oppressor there was nower"?

A .- In the absolute, there is no forgiveness of sins. Every sin condemns itself, judges itself, and never receives forgiveness until it has gone beyond the boundaries of sin. When the sinner are without sin, to raise the sinner to a knowledge of divine law. This can never be done by resisting sin or the sinner. Resistance only begets war. But the spirit of charity, combined with wisdom, begets wisdom, begets charity. Teach the sinner that he is not acting in accordance with the highest law of his nature-make him fully understand this, and straightway he will as righteous indignation; and we believe he derighteous indignation will not beget war. It will not resist evil, but will by a holy and divine pronot be to denounce that brother as a sinner, to cast him off as a sinner, but through the law of in accordance with the laws of his own being; that you believe in all sincerity that there is a more perfect way, a nearer route to heaven. And if indeed you are right, and if there is sufficient power within you to project your ideas toward him so that he can see them, feel their truth, then there will be no warfare. But believe us, he will fall down and worship that right, acknowledging it superior to his views. Jesus well understood this law; and when he rebuked, it was in love. He well knew evil could not overcome evil. And if it was silenced and rendered powerless, it must be by the superior power of good.

Q.-By "Inquirer": Will the intelligences please explain why, in cutting down a chestnut forest, chestnut springs up again, when in a pine or oak forest the opposite takes place - the oak

taking the place of the pine? A.—There are many theories concerning this subject, but we believe the most proper and most simple to be, that there is a certain assimilation between the oak and the pine that is not found in other trees. Consequently when the exterior life is cut off, and all that remains is in the root, then that life or vital force permeating the earth is just as likely to spring up the pine as the oak. We believe it is because there is a natural assimilation of the forces of the pine and the oak. There are many other theories, as we have before remarked, but they all seem untenable to your speaker. April 11.

Joel Nason.

I am here because I have been so much importuned of late to come here with regard to certain matters, that I have concluded that it's best to come. My name was Nason — Joel Nason. I lived in Boston, died in Boston, at the North

Seems to me as though the path taken by those who called on me is a very strange one, and certainly wanting in caution and good judgment, to say the least.

There is a company of persons-making in all about from thirty to thirty-seven-who are enbusiness of counterfeiting bank bills. And they have asked me to come back here, and if I know where a certain set of dies were, used for counterfeiting certain bills, that I would give them that information. They inform me that these dies were placed in my possession some years ago, and that I retained them. They want to know

can go to find them. Now supposing that for a moment I did know where they were, would it be wise for me to come here and tell them? Why, to tell them would be to tell all the world. If they want to get a pass into the inside of some prison, I don't know but what I could give it to them, but I don't want to. They are little children in this business; do n't know anything about it. They fancied that in some way I could come back, and by some underground process tell them where the dies were. Supposing I had gone to any medium and written out the information? the medium could have read it, if nobody else could, and might have spoken of it to others.

Why, they 're fools! they 're fools! They have not got off their long clothes yet. They are fools; do n't know what they 're about. No, no; if you want dies, you'd better make them yourselves, and not call me back to help you. I'm Joel Nason; and if I had any such dies, I don't knew anything about them now; don't care anything about them.

It would be a very good idea for these folks to get into some business that is not quite so unpopular. If they are so disposed in mind as to give me an opportunity of meeting them alone, I'll come back and tell them where they can or how they can get into some better employment than counterfeiting money. Not that I think it's the worst business a man can engage in, by any means. No, I don't. Oh, this law of "mine and thine" is perfectly damnable, anyway. I hold that the counterfeiter is no worse than the man who holds one hundred thousand dollars and sees a poor woman starving for want of bread. Which is the worst-for me to counterfeit a bill and give it to the poor woman to buy bread with, or for the man worth one hundred thousand dollars to refuse aid to the poor woman? My God! I think I'm more justified in the sight of heaven than the other one. I said so when I resided on earth, and I say so now. Good-day. April 11.

Augusta Schreider.

I am Augusta Schreider. I was twelve years old, and reared in the Jewish faith. I was born in Boston, Massachusetts. My father and mother were born in Fryburg, Germany. I have two brothers and three sisters. My father's name is Frederic.

I come to tell my father and mother that it is the will of Israel's God that I should come back: that I have seen many of our people in the spiritland, and they all try to come back. I want my father to go to the Rabbi of our faith, and tell him that I have come, and what I have said. And while he is talking with him, through the Rabbi of our faith I will speak to my father, because I can. [Does he reside in Boston?] Yes. April 11.

Charles Hall.

either faith, have a right to speak from this free

I'm Charles Hall. I was born in Bangor, but I knew anything of morais or religion, would they hall from Augusta. So you see I'm a Maine And unto thee, oh Spirit of Peace, of Wisdom, not have known that this would be an impossibile chap. And I'm from the 10th Maine; went out, and of Power, Spirit greater than we can under-

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ity, and that their duty as religious guides was to you see, fighting for the government of the United States. I don't want you to understand that I fought that such a spooney as Andy Johnson might get into the head of the government, for I did n't; would n't be guilty of any such thing. I fought that the Union might be preserved intact. So far as its outside bonds were concerned, my fighting was of some account; but so far as its inside bonds were concerned, it was n't of any account. There's just as much fight inside as there ever was; no more unity than between oil and comes into a full possession of the knowledge of water. You cannot make a Southern soller and divine law, he will be no longer a sinner. It a New Englander unite, any more than oil and should be the work of all who believe that they water-castor oil with your hard water; not a bit more. I remember the dose my mother mixed once for me, when I was a little chap. She says, Charlie, mix it up in some good water, and you will think it's water." I mixed it, and stirred and stirred, and the more I stirred the more oil there was. There was more oil than there was water. The oil was uppermost.

And the fight in the Southern soiler is upperbegin to feel the action of divine law upon him, most. You go down thefe and see what they'll and will leave off sinning. One of our worthy say to you. "We are obliged to yield, but we do ancients has declared that there was such a thing not want to." Ah, sir, I tell you it's just where it was inside, when you began. And there's only clared a great truth. But that which is in itself one way of making things all square; want to know how that is? Either exterminating them, or letting them exterminate you, just which you cess overcome evil with good. If your brother like best. That's all the way to settle it. I tell sinneth against you, the most proper way would you it never will be settled, so long as there is a Southern soller left.

I did n't belong to any sect of religious Chrisdivine love and charity tell him he is not living | tians when I was here. I could n't make up my mind what it was best to attach myself to. And so while I was making up my mind as to what it was best to do, I got enrolled to go higher. I believe there aint any Methodist, Presbyterian, Baptist, Orthodox, Universalist or Spiritualist religion in the spirit-world. Devil a one is there there! It's every one for himself, and the Lord for us all! That's the way we go it where I am. If you don't believe it, why just give me a call some fine morning or evening, and if I don't prove it to be true I won't trouble you again.

> I should like to have a good old-fashioned talk with my folks, to prove to them that I can come. that I am happy, that I have only taken one step on the staircase of life. But we go it step by step. There's no taking four or five at a time. When I was a little shaver I got in the habit of jumping up or down four or five stairs at a time. The old lady would say, "Charlie, by-and-by you'll fall." I said, "No I shan't; I'm sure-footed." But one time I did fall and got a tremendous scar on my forehead; and it was such a one that I could never run away from home, if I wanted to, for I would be known. But you tell the folks, for me, that there is nothing of the kind in this staircase of life. You've got to step on every one. There's no such thing as hopping over any of them.

> It's all right, I suppose; this free platform business is all right. At any rate I'm willing they should come. If 'tis the water of life to them, I hope they 'll drink their fill.

And tell the folks, for the Lord's sake, to put off their long faces. What's the use of this rigging up in black, and putting on a long face, because we're better off? I say it's confounded selfish: 'tis. So I don't want my folks to do it. I want 'em to know I'm better off; and the faster they can come into the idea that death is only life, the faster they will throw off this miserable shadow of unhappiness that has haunted people for centuries. I tell you what it is: I always hated to go to funerals; never did, unless I was forced to. I'll tell you why. Because I didn't like to see long faces. I used to think the dead ones were better off, and there was no use of crying for them. gaged from time to time in the very unpopular | You may cry for yourself. But they don't say it is for themselves. No, they never shed any tears for themselves, but for those that are gone.

Well, this General Assembly that you speak of is going to inaugurate a reform in this thing, when instead of having funerals, you'll have a grand jubilee. It's so; you need not laugh at it. Instead of mourning, you'll have what the Irish what disposition I made of them, or where they do, but on a grander scale; that is, have a grand

My folks won't think I've improved any by coming in contact with saints. All right; I have n't. I'm just where I was when they saw me last, except my body.

(To the Chairman.) Good-by, captain-general. [What's your harry?] Time's out. You know we have to comply to general rules.

My name is Hall-Charles Hall; and my father's name was Samuel - Sam Hall. My mother's name was Elizabeth. She says, however, it was Betsey. She was named Betsey, she said, but her children called her Elizabeth. It's the most harmonious sounding name. Betsey they did n't like, you know. I don't know how it is, but my sister Elizabeth used to say her name was Elizabeth. Anyway, if she says it's Betsey, why we will splice the two, and call it Betsey-Elizabeth. Anything for peace. I tell you I was a peace man here, if I did fight. Good-by, sir. April 11.

Seance opened and conducted by Professor John Hubbard; letters answered by Anna Cora Wilson.

Invocation.

Thou Mysterious Spirit, who hath ever escaped the crucible of the chemist thou wondrous Life which no soul can analyze, thou who art in all things, thou by whom all things are, we would commune with thee. Going out from ourselves, we would seek to enter into thy life and learn of thee. And yet we feel thou art with us. Thy smile we see everywhere, and the perfectness of thy divine life is everywhere mapped out unto us. Yet, oh Father, we cannot understand thee. Thou hast given us the universe; thou hast opened the volume of Nature for us; thou hast invited us to come within the wondrous arcana of life, and everywhere thou hast stationed teachers for our use. Some tell us thou art our Father and Mother. This we believe, for there is an echo within our own souls that responds unto the idea of thy Fatherhood and our dependence. And when we seek earnestly to know thee, thou wilt lead us by the hand of thine own wisdom, slowly and surely, up to the courts of thine Eternal City.

Spirit of Time and Eternity, in our experience many dark places we have passed through; many sunshing spots have been ours also. Yet with all our varied experiences of mortal and immortal life, still we do not know thee; still we send out the cry, Father, teach us of thee. And give us also the power, oh Divine Spirit, to impart all thou shalt give unto us unto all with whom we deal. Oh, lead us by the great minds that have gone on before us, and we, in turn, will be humble leaders of thy children who walk 'mid the dark shades of mortal life. Father, wherever thou callest, we will go; whatever thou demandest of us, we will do. And if, oh Father, thy voice saith unto us, Go down into the depths of hell and there learn of me," Father, we are ready to go. And if we Jews, Gentiles, and chaps that don't belong to hear thy voice calling unto the higher courts of wisdom, peace and power, Father, we will answer that call also. Wherever thou leadest, oh Lord our God, there we will follow.

. Lead comply to play the court was a grant of the confi

April 15.

Questions and Answers.

Ottes.-At one of your circles, several months since, the question was asked whether Christ communicated directly to earth's people through mediums or not? The answer was-if my memory serves me-in the negative, but that instead the Christ-principle was given. In a recent BAN-NER, in the Message Department, the same question was answered in the affirmative. Now I would like to ask the controlling intelligence which statement is correct-the first or the last?

Ans.—It is very possible they may both be true; that there may be a misunderstanding existing with the interrogator. It is not only possible for Christ, as a distinct intelligence, to communicate with earth's people, but to my mind it is exceedingly probable that he does. But got brains that he can shove Greek Fire through, the Christ as recognized by the Christian Church, that he could impress them with the same ideas I do not believe such an one communicates with | that he had. earth's people, for he is a myth. Christ, as a spirit, as a power, as a divine individuality in my kind regards to your father.] Yes, sir; and human, does indeed, I believe, communicate di- he'll send his to you, I suppose. rectly with God's children.

Q.-Do you mean to say that no such person as Jesus ever had an existence?

A.—No, I did not mean to say so, or at least I did not mean that you should so understand me. I believe that such a person did have an existence, but I believe you know so little concerning his real identity and individuality, that you might as well know nothing at all. In fact, that has been my experience since I have been in the spirit-world.

Q.-By C. B. H., of Lynn, Mass.: Since the several phenomena relative to the Gulf Stream have been brought before your Circle, please allow me to present this question. The cause of Magellan-cloud seen over the strait bearing that name, has never been satisfactorily explained to navigators. I should like to know the origin of

A .- I presume the intelligence who answered the question with reference to the Gulf Stream, could give a better answer concerning this question than I could. Therefore I will leave it until that intelligence shall be in control here.

SPIRIT.—If you have no more questions, Mr. Chairman, I will take the opportunity of answering a query that has recently come under my observation, which is this, if I get it right: "What view do the Congress of Spirits take concerning the Christian Church? I mean that Congress who have the best good of humanity in view." I think I have given it verbatim, though I'm not

My answer may be found in an article published in "The Radical" of this month. That article was written by my good fellow brother, Mr. Towne. He succeeded me in the pastorship of the church at Medford.

I know the argument presented is a two-edged one, yet it is soundly true; and is, to all intents and purposes, the same view that this Congress of Spirits takes of the subject that your correspondent refers to. It is a very broad view of the subject, I know, one that will hardly be accepted by the majority of minds, but it is a correct one, and the day will sometime come when you will all accept it. We would advise not only our correspondent of the Christian Church, but all other Christians, to read the article. If you cannot digest it to-day, wait till you can.

Good-day. I should say that the article was entitled "The New Demand for Religious Association." April 15.

Thomas Moses.

way my God would call me. But I have come to never was. the sober conclusion that there is a power within myself that will lead me, if I am led at all.

I passed upwards of three score years here, and from a new direction.

I am from Portsmouth, New Hampshire. My name was Moses—Thomas Moses. I was of the Baptist persuasion. I lived there more than half some time to return, advising those who have seen less, more outspoken, since they are sure that God is on their side.

I want to tell them that this spirit-world is not what I thought it was, not at all. And I hope they will all be willing to receive truth from all, everything and everybody that comes; not do as and I feel new life coming to me. I want to get rounded. out of the deadness that has surrounded me ever since I have been in the spirit-world. [How long | think he did wrong in putting me in the Asylum, you lived on?] will about it; more close communion.

One of our old ministers there, that was there here. He thought I should be washed clean if I would come. [You'll find yourself bettered by you died?] The one in Somerville. coming here to-day.] I expect to, hope to. Bless the Lord for the power to come! [You'll be born | anew.] That's what I need. April 15.

Willie Short.

I come back for my father. A gentleman friend of his living in Philadelphia wants to know what he shall do to communicate with my father? And as n.y father couldn't come, and didn't know when he should be able to, he sent me.

My father says the very best way he knows of is to sit down with some good medium and see if he can come. If he can't come through that one, try another, and another, till he can come, and he's satisfied that he has come. But if, he says, it's about that money business he wants him to come, then he may as well not have the audience, because he shan't say anything about it. And he says that he's sorry that he has n't got off of crutches. What he means is that he's afraid to go alone, for he says, Don't have my name published. [This friend, you speak of?] Yes, sir; yes, sir; he wants, if my father comes here, not to have his name published. Father says he was in hopes he had got off of crutches, and was able to go alone.

How's your father? Oh, he's got plenty of bustness in the spirit world. [What does he think of
his Greek Fire now?] It he was here, he would n't
make any such stuff as he used to. He'd make a
Greek Fire that would burn up will thoughts.

Greek Fire that would burn up will thoughts.

Galboun.

stand, be all henor and glory, forever and ever. This burning up the body, and letting the real thing-the spirit-go uncared for, don't pay.

If the folks, he says, who were the means of putting him out of the body—if they'd only known they were going to give him greater freedom, he reckons they wouldn't have done it. They'd better get posted before they try that again.

You see, my father took something that was given him in what he drank, in soda, that produced inflammation, and he died of it. Oh the 'rebs" were down on him, because they'd heard the story that he'd got a big thing that he was going to burn them all up with, so they thought he'd better be tripped up. They heard he was going to burn Charleston and Richmond, was going to burn them all up, and they thought they'd just "Greek Fire" him out of the way. And they did, in one sense; in another they did not; for my father says there are plenty of people who have if your querist, Mr. Chairman, has reference to and he can do it, too. What he means by that is,

(To the Chairman.) Good-day, Mr. White. [Give April 15.

Prof. Edward O. Eaton.

I am still, I suppose, in the way of disappointing my friends. As I seemed to move in that sphere when here, I have returned to assure them that in some respects I am not out of it as yet. I have only changed tactics. Instead of disappointing them in the direction I disappointed them in here, I shall disappoint them now in another

At my death they said, Well, he has gone-and some of my friends went so far as to say-where he will not trouble us any more.

I don't blame them for making such an assertion, considering that I was in some respects not what I should have been; consequently it was an annoyance to those who walked in a different path.

Since I have been in the spirit-world, I have come to the conclusion that I was precisely what the Great God made me. And if he did n't make me to move in the Orthodox orbit, (that was the only true one to my friends,) that was God's business. If he endowed me physically with a love of liquor when here, if he saw fit to present temptations that would lead me down to hell, that also was his business. And these very good Christians, who believe in the supremacy of an all-wise and perfect God, are not very consistent when they allow that one-half of the circumstances of human life belong to the devil. If God is everywhere, and does everything, there is no room for the devil; therefore only one power can have control in the universe, namely, God.

When I was first aroused to consciousness in this glorious spirit-world, I was in a sort of uncomfortable, befogged condition, which was occasioned probably by the manner of my going out. But it seems to have pleased a merciful Father to release me from that condition, and I am now where I am no longer in the way of temptation. But I presume my friends, nearly all of them, would as lief see me in the gutter-and I've been there many a time-as to see me back here declaring that Spiritualism is true; and not only declaring it, but proving it to be so by my coming. I am not dead, nor am I drunk, but absolutely sober and alive.

And now that I am free from my earthly surroundings; now that it has pleased God to liberate me, as Abraham Lincoln liberated the slaves, if he says, Edward Eaton, go back to earth and proclaim what you know to be true, I'm going there, if all the Orthodox Churches in Christendom rise up against me. I was no coward here. I have been waiting a long time to know which I might have been a drunkard, but a coward I

It has been said that I declared myself forced into the Southern army. If I ever said so, I must have been under the influence of liquor at the I thought I lived an honest Christian life; but I time. I never was impressed into their service. lived such a strict sectarian life, that I made my I went there willingly, because I was living at the dwelling place so very small here in this spirit. South, and again because I had many friends world, that it is not very large, not hardly large there and did not like to displease them. That enough to grow in. And I have made to-day a was another reason. And another one was that very great attempt to overcome all my past ideas I believed that the bond between the North and of religion, and to turn to God anew, seeking him | South had better be severed. So I did what I was able toward severing it. That was n't much, to be sure.

And now if my friends, one and all, have a single word to say about my coming, I shall come a century; and I have felt earnestly impelled for again and again. Edward O. Eaton, professor of music, son of Osgood Eaton, of Boston. I died in the new light who are left there to be more fear- Memphis, Tennessee, a few weeks ago. Fare you April 15. well.

Margaret Tappan.

I want to tell William-my husband-Tappan, that it is all right with me in the spirit-world.

Tell him that his brother George brought me I did. I have lived idle long enough. I have here. He has done everything for me, and it's all lived in the valley of dry bones long enough. right with me; and as soon as I can, I shall talk The breath of the Almighty has blown over it, with him, and tell him all about how I am sur-Tell him not to mourn, not to mourn, not to

have you been there?] Over ten years; little for in all probability I stayed as long on earth over ten years. [Do you remember what street there as I should have had I been elsewhere. Yes, Hanover street. I was a At any rate I'm satisfied. Tell him not to mourn. member of the old Chestnut-street church for I shall come back to him. I shall watch over him many years, for a great many years-Baptist, and do all I can for him. Tell him not to mourn [Freewill Baptist?] Well, there was n't much free for me. Tell him that Margaret sends this to William H. Tappan.

I've only been in the spirit-world two days. It some time, has been urging me to come back is three, nearly four days, they say. Well, I did n't know it. [What institution were you in when

I'm very much obliged. I was strangely confused when here. But it's all gone. April 15.

Scance opened and closed by John Pierpont.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Tuesday, April 18.—Invocation: Questions and Answers;
Captain Josiah Taylor, to Leonard Cavendish and to friends;
Martin Minton, to his children; Olive Truesdaie, to Samuel
Martin Minton, to his children; Olive Truesdaie, to Samuel
Truesdaie, of this city; Johnnie Jolee, to his murderer.

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 Lynde, formerly at the National House, Boston, to Mr. Colby.

Monday, April 22.—Invocation; Questions and Answers;
James Murdoch, an actor, to his friends: Mary Emerson
(alias Mollie Stauton), lost on the "Evening Star," to her
friend Fanny Sands, of New York, and to friends in Maine;
Eddie Spencer, to his mether, in New York.

Tuesday, April 23.—Invocation; Questions and Answers;
Augusta Trowbridge, to her mother, in Norfolk, Va.; John S.
Deming, of California, formerly of Pituston, Penn., to friends;
John Cooke, to his son and daughter. in London, Eng.; Annie
Lee, to her father, Gen. Robert Lee; Michael Riley, of the
29th Mass. regiment, to his family; Whits Antelope (an, Indian); to Col. Chivington.

Monday, April 29.—Invocation; Questions and Answers;
Robert Layle, to friends in New Haven, Conn.; Capt. William
Ing (April 29th), to her mother, in New York, B. S. Sully, to
Ool. Chivington.

Twistday, April 20.—Invocation; Questions and Answers;
Leet, Robert Dinwiddie, to relatives in Savannah, Ga.;
Otharile Jeshins, to his parents; Abijah Williams, of Northfield, Vt., & his father; Eliza Tyler, of Chaliestown; Mass., to
her children,

Spiritual Quarterly Convention.

The Spiritual Quarterly Convention.
The Spiritualists of Vermont are requested and cordially invited to meet at Stowe, on Friday, Saturday and Sunday, June 7th, 8th and 9th, to discuss in freedom the great interests of humanity. We feel confident this gathering will be one of importance and interest to those present, as we have the assurance that there will be a diversity of spiritual manifestations of rare interest. Mrs. Manchester, who sings and plays improvised songs peculiarly adapted to the occasion, is expected to attend, and a general interest is manifested by the friends in the southern part of the State to meet and mingle in collation of thought upon this all important subject with their friends upon this all important subject with their friends in the North. We are confident the people from a distance will meet warm-hearted, cordial friends at Stowe, who will do all in their power to make them comortable. If any of our friends should favor us with their presence from out of the State, they will be treated with fraternal kindness. Able speakers will be present, and make this one of the most interesting occasions of the age. This call is made as the result of a conference of the Locating Committee and others who recommend. the propriety of holding Quarterly Conventions in different parts of the State. It is thought the regular call for the State Convention will be at So. Royalton.

Arrangements have been made with the V.C. R. R. Co. to take passengers for fare one way, and also with Stage from Waterbury to Stowe. Fare at the hotels at Stowe are at a reduced rate for this Convention.

WM. B. PARISH, CHAS. CRAINE,

BABIN SCOTT, WM. MITCHELL, D. TARBELL, ALBERT MANCHESTER, CHAS. WALKER.

Spiritualist Convention.

The Spiritualists of Gowanda and vicinity will the Spiritualists of Gowanda and Vicinity will hold their Second Annual Conference at Union Hall, Main street, Gowanda, N. Y., on Saturday and Sunday, 8th and 9th of June, 1867, to commence at 10 o'clock A. M. All interested in the development of truth and the unfoldment of the grand possibilities that are inherent in the human and are cordially invited to be present.

soul, are cordially invited to be present.

The largest liberty of expression consonant with good order and decorum will be guaranteed to all in the limited time accorded to the various ses-

Among the speakers invited and expected are J. W. Seaver, of Byron, N. Y., Mrs. C. A. Hazen, Buffalo, N. Y., and George W. Taylor, North Collins, N. Y. As usual, a large amount of volunteer talent is expected. Singlug by B. A. Beals, of Cowards

An earnest invitation is also extended to the mediums and workers of Western New York, to meet us in counsel the afternoon previous (7th), at 1 o'clock, to take into consideration the means to make our work more practically cooperative and effectual, and such other matters as may

seem necessary or profitable.

Entertainment freely provided for all who may favor us with their presence. A committee will be in waiting at the hall to assign guests to places of entertainment.

of entertainment.

Stage lines connect with the 4 P. M. Lake Shore R. R. train, at Angola, and with all passenger trains on the Eric R. R., at Perrysburg and Dayton.

By Order.

Convention at Blue Anchor, N. J. A Convention will be held at Blue Anchor, N. J., commencing the 12th of June, to continue from three to five days.

It is desirable that earnest and practically pro-

gressive minds should convene on this beautiful domain, to aid the projectors of this moveme t, with their counsel and their means, in carrying forward the objects set forth in their circulars. An opportunity will then be afforded to all to select their lots, obtain their deeds for the same, or to subscribe to the stock of the Company.

Let those come together who are willing and

able to aid in thus securing one spot on the earth that shall be consecrated to the principles and institutions which the angel-world are striving to inaugurate; where men shall work with and for each other, instead of against each other; where justice may build her shrines, science her temples, harmony her habitations and humanity her nomes. Able and inspired speakers will be pres-

ent.
That the necessary means of accommodation may be provided, it is requested that those who are prompted to attend will indicate their intended by accommunicating at once with either of the tion by communicating at once with either of the undersigned. Circulars, No. 3, sent to those who request.

GEORGE HASKELL,

MILO A. TOWNSEND.

Blue Anchor, Camden Co., N. J., May 3, 1867.

Spiritualist Strawberry Picnic at Niagara 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. Ample arrangements will be made with railroads for reduced fare, by regular or special trains. Particulars made known by handbills and otherwise S. J. Finney is engaged, and other eminent speak-

ers 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. Delegates and friends will be entertained free of charge. A committee will be at the cars to receive friends

and assign them places.
Per order of Committee.
LOUISE T. WHITTIER, Secretary.

Obituaries.

By a line just received, I am informed that "Charles D, Cole, late of Shehoygan Falls, Wis., has recently graduated to the higher life in the spirit-world." He was widely known, and greatly loved and respected among Spiritualists and all classes of reformers; a decided and determined foe to intemperance and to all customs and practices that tend to create and perpetuate the drunkard's appetite; long known as a consistent enemy of slavery and all oppression, nover fearing to be known as an abulitionist in the days when to be one meant bearing the cross for the sake of the negro slave. I have known him as an earnest and able advocate of the radical peace principle and spirit—die rather than kill—good for evil—holding that man's right to life as well as to therify was self-evident and inalienable.

man's right to life as well as to liberty was self-evident and inalicnable.

Charles D. Cole was among the first in Wisconsin to espouse the cause of Spiritualism, and to accept it as a Messiah sent of God to save men and women from sin, and to make them better husbands and wives, parents and children, brothers and sisters, and better in all relations, both to the good and evil and to the just and unjust. He built a hall near his home, and dedicated it, not to God, in Constitutions, Bibles, Babbaths, Forms and Ceremonies, but to God in man. He was an earnest, enthusiastic, practical man in his love and reverence for man, and in his efforts to revive him from the blighting despotism of the popular but puerile and soul-darkening and soul-debasing theology.

"His numerous friends, far and wide over the country, among Spiritualists will rejoice to know that he passed to that "mystic reaim" full in the faith and knowledge of spirit and mortal intercourse." Humanity had few friends more earnest, enthusiastic and efficient than Mr. Cole. Spiritualism, as a law of iffe and a Raviour from sin, had no more able and efficient docate. Where is Charles D. Cole most Still with his wife, his children, his friends and neighbors, and with us all in our labors of love. What is he doing t Working earnestly and efficiently for a living as he did in the body. Ills voice is heard by thousands still saying: Do Thysker vo Harm.

Bangor, Me., May 20th, 1867.

Henry C. Wright.

Passed from her earthly to a brighter home in heaven, after three months of illness, from her parents' residence in Chittenango, N. Y., on the 13th of May, Mary Margaret Ehle, in the 37th year of her age.

7th year of her age.

Through all the weary days and nights of her painful illness, she exhibited remarkable patience and fortitude. Bleat with a knowledge of the presence of God's angels "hovering round" her bedside, she caimly awaited the death angel to open the gate of heaven to her weary, earth worn spirit. She conversed intelligently and hopefully until her spirit passed to the sweet bowers of eternal life.

Rev. Mr. White, pastor of the M. E. Church, officiated at the funeral. After the beautiful hymn entitled, "There's a light in the window for thee," had been sung, he preached a highly interesting and spiritual sermon, dwelling at great length upon the nature of the human spirit as a distinct intelligent entity from the body. He remarked during its progress that our sister who had animated the lifeless form before us was not held in the cold embrace of death, but had fied to glorious immortal life.

Mr. H. E. Browne, my cherished father, left the mortal form

on the sist of last March, after a brief but distressing illness, in the 49th year of his earth-life.

Thus does it apparently seem the first link severed in the household chain. Sorrowfully we stood on the shores of the mystic atream and watched the pale boatman as he parted the milient wave, for we knew he was to bear our loved one back upon his bosom. As we gazed upon the form, which so recently had moved among us with its usual degrée of health and felt so soon it must be borne from our mortal sight, surge of grief rolled over our souls; but when we realized that the

singel nearing our home was to bring rest and peace to the struggling spirit, we could not sigh for it to remain, when we so many times had been assured that health could never be restored. We laid the easket down among the granite bills, in accordance with an oft-repeated wish of our father, that his ashes might rest beside its kindred dust.

Bear father, we miss thee; miss thy earthly presence; miss thee among those with when thou wast wont to mingle; miss thy colors and smile when we enter under the homestead roof. Oh, were it not tora faith in the glorious principles of this beautiful philosophy—were it not for the belief and knowledge that our loved die not, what would bind up the wounds which eartily separation creates in our hearts? Beautiful theory! I've loved it in the past, but more dearly than ever now. Cherished mother, darling sisters, our loved one is waiting "just over the river." But a little while and we shall enter the phantom bark and go noiselessly over. He is not dead. Even now methinks I hear those loving tones ringing in my inmost soul, with a meaning I cannot fail to comprehend, "I live, and am with you still"

Baldwinseile, Mass., May 21st, 1867.

Not dead, but passed to a higher life, from Syracuse, N. Y.

Not dead, but passed to a higher lite, from Syracuse, N. Y.;
April 8th, 1867, Jefferson Freeman, aged 62 years.

Always affable, kind and obliging, he won many warm
friends during his pligrimage on earth. And though bis unostentatious and retiring manners may fail to call out public eulogies on his life and character, he nevertheless held many
places of public trust, which all bear witness were filled with
ability and fidelity. And I doubt not he will live long in the
grateful memories of a large circle of friends and acquisintances, who have received numberless favors at his hands. But
in the domestic circle more especially will his memory be londily
cherished. A link has been broken in the dear home circle
that can never be united again on earth. And we shall miss
him, oh sadly mis him from the accustomed places which he
so long and ably filled. With many bitter tears have the mortal remains of a kind husband and an indulgent father been
consigned to the tomb. Not dead, but passed to a higher life, from Syracuse, N. Y.,

Passed on, from Union, Me., March 26th, Elvira Eastman, aged 47 years I month and 21 days. ageu 4; years I month and 21 days.

For many years she has been an invalid, and at times has suffered exceedingly, yet she endured it with patience and Christian fortitude, and gradually wasted till she found re-lease in that sweet sleep whose wakening is in a fairer clime.

Miscellaneous.

DR. HALL'S

VOLTAIC ARMOR, MAGNETIC BANDS AND SOLES

THE GREAT SCIENTIFIC REMEDY FOR the EFFECTUAL CURE of all those diseases which originate in a disturbed condition of the electrical or vifalizing forces of the system, such as

Cold Feet. Defective Circulation. Rheumatism Neuralgia, Nervous Headache, Paralysis, St. Vitus Dance. Fits, Cramps, Weak Joints, Sprains, Contracted Sinews, Sciatica, 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 liv-

ng principle by your drugs." THE PHILOSOPHY OF CUBE Is simply to restore the equilibrium of electric action in the system. This Dr. Hall's Voltaic Armor will positively accomplish, without the least possibility of harm to the sufferer. The Boles and Bands are so con-structed that they are perfectly flexible, and can be worn under the feet, or on any part of the body, without the least in-

MAGNETIC INNER SOLES

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

IMPERFECT CIRCULATION,

As hundreds of our fellow-citizens will cheerfully testify. They will be found of great value to those who are deficient in MAGNETIO SUBCEPTIBILITY.

PRICE: In ordering, state the size of the boot or shoe worn; also

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

MANUFACTURED AND SOLD

BY THE **VOLTAIC ARMOR ASSOCIATION,**

132 Washington Street, BOSTON.

Also for sale by Druggists throughout the United States.

April 6. FIRE! FIRE!! FIRE!!!

1) ELAY MAKES THE DANGER. Till now Fires have only been met by means too dilatory, too late, and too

THE EXTINGUISHER.

SELF-ACTING, PORTABLE FIRE ENGINE.

is inexpensive, and so simple in its construction that the mere turning of a cock puts it into full action. LP Humiless to life, health and property. Always ready for instant use. So portable that a man carries it without hildrance to active exertions. Far Manufactories, Warchouses, Railway Depots, Public Buildings, Holeis, and Private Residences, it is indispensable; and for Steam and Sailing Vessels it is as vitally necessary as a life-boat or a life-preserver. So simple that a boy can charge or manage it.
It is endorsed by the Chiefs of Fire Departments of BOSTON, NEW YORK, and numerous other cities and towns in the

United States and Europe. FSEND FOR A CIRCULAR. ADDRESS,

AMERICAN PIRE EXTINGUISHER COMPANY, 40 CONGRESS STREET, BOSTON.
May 25.—6teow

NEW BRICK AND PEAT MACHINE.

COMMON labor only required; works clay or peat with
hour; costs from \$110 to \$700. The mold measures 9 x 4 x;
the dry peat 8 x 4, showing how little water had to be displaced

the dry pears x s, snowing now have been placed

**PIRYING TUNNEL, for drying bricks, peai, pottery, fruit, vegetables, peanuts, broom corn, iumber, &c. Bricks or peat molied one day are dry the next, all the year.

For further particulars, in a pamphlet, (seventh edition enlarged,) giving full instructions on brick setting and burning with wood or coal, address, sending twenty conts,

TRANGIS it. SMITH,

May 11. Box 556, Baltimore, Md.

OXYCEN INHALATION. CHRONIC CATARRH, SCROFULA, CONSUMPTION,

A ND ALL diseases of a CONSTITUTIONAY. CHARACTER,
A treated successfully at No 12 CHAUNCY STREET, by Uxygen inhalation, without medication.

Patients treated by the month, and the remedy sent via Express, to all parts of the country. Consultation Free. Bend for a circular, or write description of the case, and send stamp, when opinion will be given, with terms, &c.

Office No. 12 Chauncy street, Boston. Office Hours from \$\frac{1}{2}\$.

M. to 4 P. M. WM. E. ROGERS, M. D.

June 1.—6w

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CERTS EACH: O omee, for 25 Cente sacht;
REV. JOHN PIERPONT.
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
ANDREW JACKSON DAVIS,
MRS. J. H. CONANT,
FRED L. H. WILLIS,
WARREN CHASE,
PINKIE, the Indian Maiden; 50 cents.

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

Eclectic and Botanic Druggist, 634 WASHINGTON STREET, BOSTON.

DOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, were mised pure and genuine. The Amit-Serof ula Panacea, Molher's Oordial, Itealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpasses, by any other preparations. N. B.—Particular attention paid to putting up Bristwal and other Prescriptions. April 6.

PROGRESSIVE LYCEUM EQUIPMENTS. E. WATERS & SONS, 303 River street, Troy, N. Y., ARE now manufacturing and ready to deliver at short no-tice the entire equipments of the Children's Progressive Lyceums. We will send circulars giving particulars in regard to price and mode of starting the Lyceum, &c., to those who write on the subject, enclosing a stamp. 2m—May 11.

NEW UNFOLDING OF SPIRIT-POWER!

PR. GEORGE B. EMFRSON,
PSVOHOMETRIO AND MAGNETIO PHYSICIAN,
PSVOHOMETRIO AND MAGNETIO PHYSICIAN,
The disease upon himself, at any distance; can examine persons; tell inow they feel, where and what their disease is, at the same time. One examination \$1. Thirty exercises to draw diseases at a distance, \$10. Manipulations, \$2 each Treats patients at a distance, \$10. Manipulations, \$2 each Treats patients at a distance by letter, by inclosing the sum giving your name and address. Address Post-office box 1639, 16040n, Mass. Office No. 48 Hodford atreet. Hours from \$2. M. to \$7. M.

ACKNOWLEDGMENT.

I deem it but justice to Dr. G. B. Emerson to make the following acknowledgments: One year ago I was suffering very much from Deafness, Catarrih, Dyspepsia, Liver and Kidney Complaints of long standing. 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 upwants of seventy. 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.

PifeBE GREENLEAF, Lexington, Mass.

Boston, May 2d, 1861.

MISS PHELPS.

PROPHETIC AND HEALING MEDIUM, No. 3 Tremont Row, Room 57. Trance Test Circle Sunday after lecture, and Wednesday at 3 r. M. Developing circle Saturday at 3 Will treat patients at a distance with magnetized paper. Send afteen cents and a superscribed envelope. The People's meetings will be held Sunday, 103 A. M.; subject—The best may to save the world.

4w*—May 18. DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—April 6. MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM
292 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Unboumatism, diseases of the
Lungs, Kidneys, and all Billous Compisints. Parties at a distance examined by a lock of hair. Price \$1,00. April 13.

MRS. R. COLLINS STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. 3m—April 6.

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

DR. P. CLARK, Eclectic, Sympathetic, and Chilryoyant Physician, can be consulted at his new rooms, 140 Court strict, Boston. Dr. C. gives correct Threnological examinations. MRS. EWELL, Medical and Spiritual Communications, 11 Dix Place. Terms \$1.00.

May 18.—13w*

SAMUEL GROVER, HEALING MEDIUM, NO 13 DIX PLACE, (opposite Harvard street.) April 6.

Miscellaneous.

DR. J. R. NEWTON CURES IN MOST CASES INSTANTANEOUSLY! 20 Boylston street, Boston, Mass.

Office Mours, 9 A. M. until & P. M., every day

Office Hours, O A. M. until & P. M., every day except Saturday.

DR. NEWTON'S practice is mostly discases given up as incurable. Ills treatment is peculiar to himself, slithough 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 fow have seemed to possess it to such an extent over nearly all diseases and persons. It is into and vitality passed from a stong, healthy body to a weak one, that restores the lost or unequal circulation of the vital or nervous fluld. 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 tamilies, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no MEDICINE, AND CAUSES NO PAIN.

By this treatment, it takes but a 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. Parlysis is slow and uncertain; sometimes, though tarely, they patients have been fully restored with one operation; they are, hargever, always benefited. Deafness is the most dosofied of any mainady.

TERMS FOR TREATMENT.

Patients will pay in proportion to property—always in ad

logibiful of any malady.

TERMS FOR TREATMENT.

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 CARE WILL A CURE BE GUARANTED. Those persons who cannot well afford to pay are cordially invited, "without money and without price."

The Letters must be as short as telegraphic dispatches, or they cannot be answered.

they cannot be answered.

Dr. N. will be in Newport, R. I., every Saturday.

Dr. N. cannot tell if he can cure until he sees the patient.

May 4.

DR. WM. P. DUVALL, Natural Healer and Practical Physician,

Treats all manner of diseases and complaints,

WITHOUT MEDICINES OR INSTRUMENTS. NO EXAMINATION REQUIRED

Cures Frequently Instantaneously.

ALWAYS PERMANENT.

IN CHICAGO, ILL.,

74 ADAMS STREET,

DURING MAY. May 18 .- 4w*

SOUL READING.

SOUL READING,
Or Psychometrical Delineation of Character.
MR. AND MRS. A. B. SEVERANGE would respectfully.
M announce to the public that those who wish, and will visit them in person, or send their autograph or look of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inflammonously married, whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling what is aculties should be restrained and what cultivated. Bevon years' experience warrants them in asying that they can do what they advertise without fail, as hundreds are willing to teatify. Ekeptics are particularly invited to investigate. Everything of a private character EEPT ATRIOTIC AS SUGH. 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 MRS. A. B. SEVERANCE, ither one or the other.
Address, MR. AND MRS. A. B. SEVERANCE,
April 6.
Milwaukee, Wisconsin.

DR. GREER, SPIRITUAL PHYSICIAN,
POSSESSING REMARKABLE HEALING POWERS, of
fers his services to

THE SICK AND AFFLICTED,

Inviting the very worst cases, especially those considered incurable by other physicians.

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

Dr. G. will be in Jackson ville, IL, three days from May 27th t Coinor, IL, Courteen days from June 3d; Alron, ILL, ten days from June 18th; Sr. Louis, Mo., one month from July let; always stopping at the principal hotois.

Mar. 16.—13w*

HYCENIAN INSTITUTE,

Washington street, Quincy, Mass.

A FEW first-class Boarders can be accommodated with A board, if desired; atso, can receive the benefit of Homeopathic and Clairvoyant Treatment, Medicated, Vapor and other Baths, Battery, &c. Address, or apply on the premises, Washington street, a few rods from the liorse and Steam Cars, to lars, to May 25.—4w* TO THE SICK AND AFFLICTED.

DR. T. J. FREEMAN, powerful magnetic physician, will heal the sick at any distance, with magnetized paper. All forms of disease reality yield to its soothing inducence. Terms, two sheets for one dollar and two red stamps. I am also prepared to visit patients at their residences. Address 32 Maine street, Milwankee, Wis.

VALUABLE USES OF MAGNETISM!

DR. J. WILBUL'S MAGNATIO HEALING INSTITUTE, located 18 and 280 Van Buren street, MILWAUKEE, WIS., where the sick will find a pleasant home. Patients at a distance are cured by magnetized paper. All that is required is a superscribed envelope, and fifteen cents. THE CLAIRVOYANT AND MAGNETIC PHYSICIAN, will be a: the Hirdand House, Jackson, Mich., Mondays and Tuesdays, Fridays and Saturdays of each week, from 10 A. M. to 5 F. M.

MISS M. K. CASSIEN, Medium, will answer Realed Lettors. Torms, \$2,00, four 3-cent stamps. Ad-dress, 248 Plane street, Newark, N. J. DR. S. ROE, JR., CLAIRVOYANT, will ex-dress, DR. S. ROE, Ja., Manchester, N. H., enclosing \$1,90.

POSITIVE AND NECATIVE POWDERS.

....Washington City, D. C., October 19th, 1866.

THE GREAT

SPIRITUAL REMEDY!

MRS. SPENCE'S

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 Pouders, and has cured others. She wrote me about the good results. I have been a great sufanout the good results. I like the thing from the **Dyspepsia** for three years. My wife had sent for a box of your **Positive Powders** 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 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 contenter for the believer work. I would further tractor for the baluster work. I would further tractor for the battster 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.

J. W. Bradford.

No. 3 East Capitol street.

DR. JULIA WILLIAMS, Practical Midwife, of East Braintree, Vermont, makes the following re-

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

Mrs. E. F. Claffin was cured by the Powders of Numbress. or Palsy of 12 years' duration.
The Powders cured Mrs. H. Claffin of Nouralgia.

They also cured a lady of Painful Men-struction, when given up as past cure; but I am not at liberty to give her name. In cases of Parturition (Confinement) I

consider them of great value."

Jamestown, Stuben Co., Ind., Sept. 24, 1866.

Dr. Spence: Sir—I have been so deaf in one ear, for six years, that, when the other ear was closed, I could not bear the loudest peal of thunder; and I had become so deaf in the other ear 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 life would be a burden. I am now almost 70 years of age. I say, 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 Numbers 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 cars as I ever could.

Warnen Wheaton.

Wilton, N. Hampshire, Feb. 18, 1867. Jamestown, Stuben Co., Ind., Sept. 24, 1866.

Wilton, V. Hampshire, Feb. 18, 1807.
PROF. PAYTON SPENCE, M. D.: Dear Sir-I sent to the BANNER OF LIGHT office, Boston, for a box of your Positive Powders for Kidney a hox of your Fostive Fowders for Ridney 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 ever taken. 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 take the Developer for my Kidney Complaint with took the Powders for my Kidney Complaint, without a thought of any other benefit. But since taking them my Heart Disease has also vanished, I don't know where, and I have not felt it since.

Yours truly,

DANIEL DUTTON.

New Orleans, Louisiana, July 4, 1896.
PROF. PAYTON SPENCE: Sir—The Positive Prof. Parton spaces and prins, and send then hegging at short notice. I would almost as soon think of trying to live without breathing as being without your Positive and Negative Powders.

Trying yours.

DAVID WATERS.

DAVID WATERS. Truly yours, DR. JANE CRANE writes from Attica, Fountain Co., Ind., Aug. 27th, 1866:
"I cannot do without your Positive and

"I cannot do without your Fostive and Negative Fowders on any consideration for myself and for my practice, particularly for Accouchment (Confinement). I have had one very severe case of Threatened Abortion (Miscarriage), which three Postive Powders

(Miscarriage), which three Postive Powders 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 mayic influence of your valuable 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 Chills not Fever which were cured by the Powders in three days. I think it will not be long before the 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 modicines generally used by Druggists and Doctors."

cheaper your Powders are than the modicines generally used by Druggists and Doctors."

The mugic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Readache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrica, Bow el Complaint, Dysentery, Nausea and Yomiting, Dyspepsia, Indigesion, Fistulence, Worms; Suppressed Menstruation, Painful Menstruation, Faiting of the Womb, all female Weaknesses and Derangements; Cramps Fits, llydrophobia, Lockjaw, St. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Smull Pox, Messles, Scarlatina, Eryspelas, Pneumonia, Pleurisy; all Indiammations, acute or chronic, such as Indiammation of the Lungs, Kildneys, Womb, Bisadder, Stomach, Prostate Gland; Churrh, Consumption, Bronchitis, Coughs, Colds; Serofula, Nervousness, Bleeplessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, or Palsy; Amauresis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres: Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation.

For the cure of Chills and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders do no violence to the system; they cause no purging, no nausea, no voniting, no narcotizing; yet, in the language of M. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, to silent and yet to effectious."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders are 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, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-

THE GREATEST FAMILY MEDIOINE OF THE AGE!

In the cure of Ohilis and Fever, and of all other kinds of
Fever, the Positive and Negative Powders know no auch
thing as fail.

To AGENTS, male and temale, we give the Sole
Agency of entire counties, and large and liberal profits.

PHYSHOIANS of all schools of medicine are now using
the Positive and Negative Powders extensively
in their practice, and with the most gratifying success. Therefore we say, condently, to the entire Medical Profession,
"Try the Powders."
Printed terms to Agents, Physicians and Druggists, sent
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free.
Circulars with fuller lists of discases, and complete explanations and directions sent free postpaid. Those who prefer
special written directions as to which kind of the Powders to
use, and how to use them, will please send use brief description of their disease when they send for the Powders.

Mailed, postpaid, on receipt of price. One box Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Six boxes, \$5; twelve boxes, \$9.

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

Money mailed to us is at our risk.

OFFICE, 27 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, For sale also at the Banner of Light Office, No. 158 Washington St., Hoston, Mass., and by Bruggists generally. April 20.

SEXUAL DEBILITY.—A TREATISE ON THE CAUSES, OCCASIONE, EFFECTS AND TREATMENT OF SEXUAL DEBILITY will be sent free to all inquirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York.

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A N EXTRAORDINARY Natural Clairvoyant.

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2w°-June 1.

Mediums in Boston. | New York Adbertisements. | New York Adbertisements.

FRED. L. H. WILLIS, M. D., (PROFESSOR OF MATERIA MEDICA

IN THE NEW YORK MEDICAL COLLEGE FOR WOMEN,") No. 29 West Fourth street, New York,

(Near Broadway,) WOULD INFORM HIS FRIENDS that he has opened an office in the city of New York, as above, for the treat

Chronic and Nervous Disorders, Epilepsy, fit. Vitus' Dance, White Swelling, Paralysis, Local and General Debility, Pulmonary Consumption, &c., and in a word, all Morbid Con-ditions affecting the Vital or Functional Action of the System.

DR. WILLIS brings to the practice of his profession, not only the advantage of a theroughly scientific medical education, but also a rare gift of Clairvoyant or Intuitional Perception of Disease.

To Cintroyant Examinations, and Magnetic Healing Treatment will be given when desired. Patients also attended to, and prescribed for, by Mail, on enclosing

Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. M., and from 4 to во'clock г. и. Patients unable to call, will be visited at

CHRIST AND THE BLIND MAN.

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

Spiritualism fears neither facts nor philosophy. Facts are the 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 pro-

ducing 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 spiritua or in the mundane sphere, which shall wield them in a uniform and scientific way, for the benefit of the human race The facts of to-day make plain the mysteries of yesterday; the phenomena of Spiritualism interpret the miracles of Christianity and Judaism. Spiritualism is rapidly developing a philosophy and a science which shall embrace all forms of "heating," past as well as present, and reduce to a simple, intelligible and practical formula the art by which Christ, or a spiritunlintelligence 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 incis 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 spirite. Hicaling 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 com-bined 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 de-

partment 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 interpretation the same as my own. I am, therefore, now p epared 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 management, the same cautious skepticism restrained me from presenting them to the public, and even from admitting that they were of any value whatever, until by private tests in a great variety of diseases, my judgment became convinced that was intrusted with a valuable selentific 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, hat at the same time that the form preparation of the Positive and Negative Powders, was given to me, through the mediumship of Mrs. Spence; the interpretation above refered to was also given me, namely, that the Positive and Negative Powders become relicies 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 hearing 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 splittle 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 "deafman,' as well as other cases, cured by the Posltive and Negative Powders, which will be found in another PAYTON SPENCE. column of the BANNER.

MRS. COTTON, MAGNETIC PHYSICIAN, No 451 3d avenue, near East 33d atreet-late of 235 East 78th street. New York-cures without medicine, by isying on of bands. of hands.

N. B. Patients attended at their own houses if desired.

May 25.—8w*

C STILES, Clairvoyant and Magnetic Physician. No 345 West 55th atreet, New York, treats all diseases by spirit power; gives private sittings for spirit communion. Can be consulted on business—past, present and future events. Hours from 2 to 7 P.M. Circles every Wednesday, at 8 P.M.

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REDDING'S RUSSIA SALVE IS THE UNIVERSAL REMEDY FOR

Burns, Scalds, Cuts, Brutses, and all Flesh Wounds. For Chilblains, Chapped Hands, Piles, and Old Scrofulous Sores; Eruptions, Blotches, Salt Rheum, and all Cutane-

ous Diseases.

The RUSSIA SALVE is a purely vegetable ointment, made from the very best materials, and combines in itself greater healing powers then any other preparation before the public. Its limity application has been the means of saving thousands of valuable lives and of relieving a vast amount of suffering. Pitty vents' general use of the Russia Salve is a noble guarantee of its incomparable virtues as a healing ointment. For sale by all irruggists and Apothecaries.

REDDING & CO., PROPRIETORS, Boston, Mass.

May 25.—8w

NEURAPATHIC BALSAM;

NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit-physicians.)

AN INFALLIBLE BENEDY FOR ALL HUMORS AND SKIN DISEASES; Piles, Catarrh, Rheumatism, Worms, Barns, Bores, and all Diseases of the Throat.
and Bronchial Tubes.

BIG BEFOREINE TRUES.

Tringgists, and at the Offices of the BANNER OF LIGHT in New York and Boston; also, A JANES, No. 53 Reynolds Block, Chicago; T. D. Millel, No. 4 Kennett Building, St. Louis, Mo. E. HAYNES & CO., Fronteiors, April 6.

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DRUNKARD, STOP I

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

ED N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 676 Washington street, Boston.

Bunner of Tight.

WESTERN DEPARTMENT:

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

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PREBLES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANNER office, Boston. Those who particularly desire their contributions inserted in the Western Benartment, will please to so mark them. Persona writing us this mouth, will direct to Boston, Mass., care Banner of Light.

The Religious Opinions of Lincoln.

It required the most skillful manipulations and prayerful engineering on the part of sectarists to rend'Abraham Lincoln's "title clear to mansions in the skies." Unbaptized, unconverted even, unwashed in the "blood of the Lamb" through faith, and connected in no church relations, he was thrust by an assassin's hand from Ford's theatre into eternity. His last thoughts were theatrical thoughts. Orthodox theology being true, he was an Infidel - and all Infidels must be damned! " Damned," sounds to our ear a little profane, but 't is a Bible word, and hence theologically admis-

It is certain that to some degree President Lincoln investigated Spiritualism. He consulted medinms-we personally know those that have sat with him in circles - the tenchings and doctrines there received charming him with their naturalness. He was no believer in special inspiration, and ever held in utter contempt the phariseeism of the priesthood. He was generally considered in the West an Infidel!

The New York Times awhile since had two columns upon this subject, and others relating thereto. This author, writing in behalf of Wm. H. Herndon, Esq., Lincoln's former law-partner, and now engaged in writing the late President's life, says:

As to Mr. Lincoln's religious belief, no one can be better posted upon the subject than Mr. Hern-don, and he has given us a synopsis of it as

don, and he has given us a synopsis of it as follows:

1. He did not believe in the special, miraculous inspiration of the Scriptures. At the same time, he believed they were inspired to a higher degree than perhaps any other book.

2. But he believed that other works were also inspired—such as those of Plato, Aristotle, Shakspeare and numerous others—and inspired in a very high degree, also. He believed that all writings were more or less inspired.

3. In fact, he believed in a general law of inspiration, to which every man, woman and child born upon the earth, and even the earth itself, and the productions, animal and vegetable, thereon, were alike subject, according to their powers and capabilities, in the degree of the receptivity of each. The whole world, and all things thereon, were to him a vast receptacle into which God was continually breathing the life of lives — the soul by which and through which the universe, with all things therein, exists.

with all things therein, exists.

4. He did not believe in the miraculous conception of the Virgin Mary, or in the miraculous birth of Jesus Carist. He looked upon Christ as a man endowed with superior inspiration, but only as a man. In fact, he was decidedly Unitarian in his belief as respects this dogma of the Christian religion.

Christian religion.

5. He believed in the ultimate salvation of all men. He was wont to observe that if one man was saved, then all men would be, or God could not be a just God. "All would be saved, or nobody," was an expression he was in the habit of

body," was an expression he was in the habit of using to his friends.

He generally, however, avoided discussions upon religious subjects; and was heard on more than one occasion to say, "It would not do to investigate the subject of religion too closely, as it was ant to lead to infidelity."

In 1835, Mr. Herndon informs me Mr. Lincoln wrote a rationalistic work, giving his peculiar views on religion at length, and which he showed to a merchant named Samuel L. Hill. Mr. Hill took the manuscript from him, and consigned it took the manuscript from him, and consigned it to the flames, warning Mr. Lincoln of the fate of Tom Paine and other Infidels; placing before him the fact that he was a young man having his way to make in the world, and that the publication of such a work would ruin his social as well as political prospects. This work was subsequently thrown in Mr. Lincoln's face while he was stumping this district for Congress against the celebrated Methodist preacher. Rev. Peter Cartwright. But Methodist preacher, Rev. Peter Cartwright. Mr. Lincoln never publicly or privately denied its authorship, or the sentiments expressed therein. Nor was he known to change his religious views any to the latest period of his life. * * That Mr. Lincoln, however, was a believer in the Christian religious views as a period of the latest period of his life. * * That Mr. Lincoln, however, was a believer in the Christian religion as understood by the so called Orthodox seets of the day, I am compelled most emphatically to deny.

Letters from Here and There.

Blessed be letters, said the "bacheor" in his reveries. Our soul repeats it-blessed be letters. Is it not more blessed, however, to receive, than send them? It is certainly more pleasant in some moods to read good letters than to write them.

How strange the languages they speak. Some are inspirational, inspiring with higher aims others are monitors reproving, and others still are comforters, sweet and soothing in their tendencies, especially when not touched with the frost of ceremony, nor chilled with efforts to repress the natural gush and flow of feeling. To be natural, is to live.

This is one of our serious, sad days. There may be silver linings to the clouds above; there may be flowers up the mountain side where des tiny urges us; there may be wisdom in this "blindness to the future given"; but at times we fail to see it. Though in the flush and blush of early springtime, we feel like a prisoner who from a narrow crevice in his cell catches glimpses of far-off loveliness, of fields, forests and silver streams, where his feet may never wander; of distant music in more distant gardens, the incense of whose flowers he may never breathe. So sick of the show and sham of this life, we sigh for the unattained, for freedom of action, freedom of expression, freedom from civic surroundings, from government, from law, from petty cares, and from all human fellowship not congenial with the God within us. But hush-why fight fate! All's for the best-the Infinite doeth all things well, whispers this ever-attending immortal voice. This pile of letters, each may speak a few words. P. E. Farnsworth, New York, writes:

"Our Inauguration Sociable, at Masonic Hall was a grand success. The choice of seats in the new hall was sold on the same evening; the total premiums amounting to about two hundred and fifty dollars. Dr. Glover secured the first choice. Our dedication services passed off admirably; Judge Edmonds and Dr. Storer speaking. There never was so good a state of feeling in our midst as at present; and to me, things look brighter for the cause of Spiritualism than at any previous

Geo. W. Kates, Cincinnati, writes of the joys and glories that continually cluster around him, from a belief in and knowledge of immortality through apirit communion. He thinks the masses need facts and demonstrations; hence he highly appreciates Bro. E. V. Wilson. The Lyceum is progressing, but is far from his ideal. Dr. I. D. Seely is there, practicing medicine with eminent success by spirit nid, charging nothing unless effecting a cure. Emma Hardinge is doing a glorious work, as she does everywhere.

Lieut. H. E. Luther, Newport Barracks, Ky., tells the racy story of a soldier's life in his own inimitable tunnuer, and compares it with a lec-turer's life, so rich in bitter experiences. He says Spiritualism is true, or there is no fiture existence; and assures us that he can never think of the presence of his sainted mother in the spirit-world—to him a ministering angel—without both the aspirations and effort to lead a manly, noble, and even spiritual life, that he may be per-mitted to mingle in her presence in the heavenly world. The Lieutenant will pardon us for not publishing that part of his letter in praise of the BANNER OF LIGHT. Many, very many write in similar strains. But we pass them by because of modesty, and a belief that its columns can be filled with matter more beneficial.

Mrs. Carrie S. King, Detroit, Mich. This excel-Arrs. Carrie S. King, Detroit, Mich. This excel-lent lady having just become interested in the beautiful teachings of Spiritualism, writes in sub-dued tones: "My life is not a rosy path, for sor-row and poverty have cut my wings and exiled me, not among flowers but thorns. Still I have a resigned spirit, the only legacy left me of my free resigned spirit, the only legacy left mo of my free mountain home, where man is less fettered by tyranny and woman by fashion. No one who from childhood has mingled in the best Swiss and German Society, can for a moment be made to think that all freedom is confined to America. In France, poor slandered France, (for she bears the sins of the whole world,) woman takes up half the burden of married life. Knowing her husband's position, she demands no more than what his means cheerfully allow. If a writer, she will write for him—if a workman, work by his side: write for him—if a workman, work by his side; and hence follows a community of thoughts, feel-ings and interests. Spiritualism is doing much

Oh, is it not delightful to talk with the angels, and under the providence of God hold converse with the loved in heaven!"

Hon. Vincent Kenyon, New York, writing us of ritualisms, forms of worship, &c., asks if it "Is not high time that common sense should prevail, to the extent of laying aside these childish forms, the extent of laying aside these childish forms, called worship; or must man, full grown, and so near the close of the nineteenth century, still childishly play worship God, in these increasing and senseless forms? 'The priests bear rule, and the people love to have it so,' was written of old time, and it seems the 'people,' or rather many of them, love the same ruling now. You are out of that slough, and are helping others up—placing them on higher, harder ground, even to the Nebo from whence the promised land can be seen, with its redeemed dwellers therein."

This brother, of Quaker origin, conscientious and high-toned, formerly a member of the New York Legislature, and an attendant upon the Universalist ministry, as well as an agent for a time in the (Universalist) "Christian Ambassador office," was the first to accompany us to a spiritual circle, in Auburn, New York. It was an event in our life. Those "raps," and tests through them, clung to our conviction and appealed to our reason, opening a new world for exploration. Bro. Kenyon stands firmly grounded upon the rock of Spiritualism, and wonders that all Universalists cannot see the light of this higher dispensation. Among the greatest jokes of the times, he numbers that of some Universalist clergymen putting on robes and reading a Church service in imitation of Episcopalians, as they ape Roman Catholics. Universalism is to Spiritualism as is the "letter that killeth to the spirit that giveth life."

To M. B. Dyott, Philadelphia.

Our thought ever reverts to the Philadelphia Lyceum as the best, all things considered, we have ever attended. How-why is it thus? There must be similar material in every city. Answer us these questions, dear brother.

I. To what extent, if any, should the financial interests of a Society and Lyceum be co-related? II. How do you manage to keep the social, mental and spiritual interests of the two so thor-

oughly united? III. How do you contrive to throw wisdom's net over so many youth of both sexes, say from fourteen to twenty, and hold them in the Lyceum as by magic, while helping them up the steeps of progress?

IV. How have you convinced the Spiritualists of Philadelphia that 't is neither consistent nor wise to send their children to sectarian Sunday Schools, to be taught creeds and monstrous theologic falsehoods?

V. What healing panacea have you discovered for the permanent relief of little petty jealonsies and rivalries, and the spirit that says-" If things can't be thus and so, I won't come any more "?"

VI. Does the Lyceum service just before the cture increase the attendance oughly impress parents with the educational interests and moral issues of the hour and the age.

[Original.] "LOVE YE ONE ANOTHER."

ST. JOHN, THE EVANGELIST.

BY EMMA C. ODIORNE. Oh, love ye one another! Those divine And blessed words still linger in my ears; And what serene and sweet significance Dwelt on the lips of that most noble man Whose gentle voice first gave them utterance. If the great brotherhood of all mankind But listened to these precepts, what a change Humanity would feel; the angel-world. Attracted by love, peace and harmony, Would hover near in countless myriad throngs, Their power to soothe, resistless in its force. And dear old Mother-Earth no more should feel The steady tramp of military hosts. Or tremble 'neath the cannon's murderous roar, But Peace divine should rest within the heart Of all humanity, and strife and war Forever vanish from the human breast. Yes, "love ye one another," ye who bask Beneath the sunshine of prosperity; Remember those who suffer; let your hearts Glow with the brightness of true charity, And elevate yourselves by doing good; For angels smile and their pure hearts rejoice At acts of charity and words of love. And ye who suffer all the ills of life. Still struggle and be brave; be not cast down; There is a glorious future yet to come, And as ye suffer so shall ye enjoy. These trials but develop human souls, And fit them for a higher, purer life; And, like the gold from the refiner's hand. Ye shall come forth fired from the dross of earth, And mingle with the bright, celestial bands, Whose hearts respond to "Love ye one another."

Wells P. Anderson, the Spirit-Artist.

Kellyville, Pa., 1867.

Beauty is one of the elements that sustain the human soul. Its impressions, whether from scenery or countenances, are often lasting as life and closely allied to the school of art. To put the ideal and the objective upon canvas is the work of common artists; but to transfer immortal forms and features from the real in the heavens to shadowy, yet recognizable pictures and paintings, is the mission of spirit-artists-such as W. P. An-

lerson.

He has just sent us two beautiful spirit-pictures, taken in his semi-conscious trance state. Their contume shows them ancient; for this we admire them the more. He does this work with unparalleled rapidity, and without the least will-power on his part, spirits controlling both his brain and hand. It is very exhaustive, however, to his nervous system. We saw him take one of these peuciled pictures, eyes closed, light partially subdued, in eight minutes. Account for it, oh skeptic, on any other hypothesis than the spiritual!

When well, he takes twelve and fifteen per spirituals and Chestnut streets. Lectures at 104 a. M. and Chestnut streets. Lectures at 104 a. M. and Strictures at 104 costume shows them ancient; for this we admire them the more. He does this work with unparalleled rapidity, and without the least will-power on his part, spirits controlling both his brain and hand. It is very exhaustive, however, to his nervous system. We saw him take one of these penciled pictures, eyes closed, light partially subdued, in eight minutes. Account for it, oh skeptic, on any other hypothesis than the spiritual!

A to allow group and the

week, nearly every one of which is recognized and prized, often above all price, by friends. He wishes no more orders sent at present. Will be ready for more soon, however. Himself and estimable lady purpose spending two months of the hot weather near some lake or sea-shore, in some family where they can have the comforts of home at reasonable rates. As he goes he will pencil and paint the gospel of immortality. His box is 2521, New York.

Dr. N. Palmer, the Magnetizer.

Earnest words of praise and appreciation continue to reach us concerning the excellent work being done in the line of healing by Dr. N. Palmer, a magnetic physician of New York. Modest yet faithful, true to principle and the inspirations from above, his cures are wonderful, and yet he makes not the least effort to sound them abroad, but rather adopts Christ's command, "Tell no man of these things." A very intelligent, working Spiritualist in New York, told us he had saved his wife's life at three different times. Others' testimony, not Spiritualists, confirms the same. He may be found at 78 Fourth Avenue, near 10th

A. A. Wheelock.

The challenge recently thrown out to the Spiritualists by the Rev. Mr. Pryse, of Mankato, Minn., will be gladly accepted by Bro. Wheelock, who is now lecturing to large and highly interested congregations in Sturgis, Mich. A correspondence should be opened at once with this reverend champion, relating to preliminaries, &c. Bro. Wheelock has also been speaking week-day evenings in Coldwater, Burr Oak, La Grange and other places, awakening a deep interest in behalf of Spiritualism. The worker ever wins.

SPIRITUALIST MEETINGS.

BOSTON.—Spiritual meetings are held every Sunday at 545 Washington street, at 3 and 1½ P. M. The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford.

The Progressive Societies in care of Miss Phelas meet in No. 12 Howard street, up two flights, in hall. Sunday services, 10½ A. M., 3 and 7; M. M. Speakers engaged:—Miss Julia J. Hubbard, June 9 and 23; C. Fannic Allyn. June 18 L. P. Freeman, Cor. Sec.

Chaulestown.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday forenoon. A. H. Illichardson, Cenductor; Mrs. M. J. Mayo, Guardian. Speaker engaged:—J. M. Peebles during June.

Lectores on Spiritualism in City Hall every Sunday at 18% A. M. Dr. C. C. York, Conductor; Mrs. Lucy A. York, Guardian.—The Associated Spiritualists of Chelsea hold

Guardian.

CHELSRA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7 H F. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10 M A. M. J. S. Dodge, Conductor: Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—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 Winnismmet 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.

invited. Sestsfree. 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. Speaker engaged:—Mrs. S. A. Byrnes during June.

during June.

CAMBHIDGEFORT, MASS.—Meetings are held in Washington Hall. Speaker engaged:—Mrs. Wilson, June 23 and 30.

NEWTON CORNER, MASS.—The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 22 and 7 p. M.

HAVERHILL, MASS.—The Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 24 and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. C. C. Richardson, Conductor; Mrs. E. L. Currier, Guardian. PLYMOUTH, MASS.—The "Plymouth Spiritualists' Fraternity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyccum meets every Sunday fore-noon at 11 o'clock.

WORGESTER, MASS.—Meetings are held in Horticultural Hail every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller, Conductor: Mrs. M. A. Stearns, Guardian. Speaker engaged: Mrs. Emma Hardinge during June. Mrs. Martha P. Jacobs, Cor. Sec.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 10½ A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 P. M. Speaker engaged:—A. T. Foss during June.

Spenker engaged:—A. 1. ross curing suite.

Fitchbuse, MASS.—The Spiritualists held meetings every Sunday afternoon and evening in Belding & Dickinson's Hall.

FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

NOUTH DANVERS, MASS. - Meetings in Town Hall every Sunday, at 2 and 7 o'clock P. M. TAUNTON, MASS.—Meetings are hold regularly every Sun-day in Concert Hall.

LINN, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Essex Hall.

erv Runday, afternoon and evening, at Essex Hall.

Salem, Nass.—Meetings are held in Lyceum Hall regularly overy fun lay afternoon and evening, free to all.

Providence, R. I.—Meetings are neld in Pratt's Hall, Wey
bosset street, Sundays, afternoons at 3 and evenings at 7%
o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum
Conductor, L. K. Josiyn; Guardian, Mrs. Abbie H. Potter.
Speaker engaged:—Biles Nettic Cobburn during June.

Putham, Conn.—Meetings are held at Central Hall every
Sunday afternoon at 1% o'clock. Progressive Lyceum at 10%
in the foremoon.

PORTLAND, Mr.—Meetings are held every Sunday in Temperance Hall, at 101 and 3 o'clock. Speaker engaged:—J. Ma'llson Allyn during June.

BARGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Bunday, afternoon and evenings. Children's Progressive Lyceum meets in the same place at 3 r. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtiss, Guardian. Speakers engaged:—Rev. S. C. Hayford, June 2 and 9; Miss Lizzie Doten during July.

DOYER AND FOXCEOFT, ME.—The Spiritualists hold regula meetings every Sunday, forenoon and evening, in the Univer-alist church. A successful Sabbath School is in operation-

NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. The Society of Progressive Spiritualists, having leased Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 a. M. and 14 p. M. Dr. H. B. Storer, 370 Bowery, Secretary. The Children's Progressive Lyceum will meet in the same place at 93 a.M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian, Speaker engaged:—Dr. George Dutton during June.

BROOKYN N. Y.—The Solitualists hold meetings at Com-

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland-street Lecture Room, near DeKalb avenue, every Sunday, at 3 and 7½ r. M. Children's Progressive Lyceum meets at 10½ A. M. J. A. Bardett, Conductor; Mrs. R. A. Bradford, Guardian of Groups.

Bradford, Guardian of Groups.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet regularly Sunday evenings, and hold public circles Thursday evenings, at Biack's Musical Institute (Palmor's Hail), Main street. Chidren's Progressive Lyceum at same place Sunday afternoons at 2% 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-ists.—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. N. Oswego, N. Y.—The Spiritualists hold meetings every Sun-day at 2M and 7M P. M., in Lyceum Hall, West Second, near Bridgo street. The Children's Progressive Lyceum meets at 12M P. M. J. L. Pool, Conductor; Mrs. S. Doolittie, Guardian.

JERSET CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10\frac{1}{2} A. M., upon Natural Selence and Philosophy as basic to a gruine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon, Lectur in the evening, at \(\frac{1}{2} \) colock, by volunteer speakers, upon the Science of Spiritual Philosophy.

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

Allen, Conductor; Mrs. Deborah Butler, Gusrdian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½

A. M. and 7 P. M., at Ellis Hall, Belleview Avenue.

PHILADELPHIA, PA.—Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Bunday forenoon at 10 o'clock. 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 1½ A. M. Evening lecture at 7½. The Spritualists in the southern part of Philadelphia hold regular meetings at No. 37 South Second street, at 10½ A. M. and 7½ P. M., and on Wedwesday evening at 80 clock.

Pittssuec, PA.—The society of Spritualists hold regular

Pirrasueg, Pa.—The society of Spiritualists hold regular meetings every Sunday in Ashland Hall, Wylic street.

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

Wishington, D. C.—Heetings are held and addresses devered in Union League Hall, every Sunday, at 11 A. M. and

and 73 P. M. Children's Progressive Lycoum at 1 P. M. My-ron Coloney, Conductor; Henry Stagg, Cor. Sec.

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 Hall, entrance on State
atrect. Hours of meeting 10% A. M. and 7½ P. M.
BPIRITUAL MERIBOS, for Intellectual, scientific and spiritual improvement, are held every Sunday at 10% A. M., and
Tueaday at 7½ P. M., at the hall of the Mechanics' Institute;
155 South Clark street, (Boom 9, third floor.) Chicago, Ill.
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. Seats free.

ther notice. Seats free.

SPRINGFIELD, I.L..—Regular Spiritualists' meetings every Sunday in the hail. Children's Progressive Lycoum every Sunday forencon at 10 o'clock. Mr. Wm. II. Planck, Conductor; Mrs. E. G. Planck, Guardian.

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

o clock F. M.

Louisville, Ky.—The Spiritualists of Louisville commence
their meetings the first Sunday in November, at 11 A. M. and
7M P. M., in Temperance Hall, Market street, between 4th and

SAM FRANCISCO, CAL.—Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanics Institute, Post street, between Montgomery and Kearney. Admission free. SACEAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lecture at 7 M. M. Children's Lyceum meets at 2 P. M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

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

J. MADISON ALLYN, trance and inspirational speaker, author of the Panophonic 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 Portland, Me., during June. C. Fannie Allyn will speak in Hanson, Mass. June 2 and 9; in East Boston, June 16; in Chelsea, June 23 and 30; in Londonderry, Yt., during July: in Dover, Aug. 4 and 11; in Worcester, Mass., during November. Address as per appointments, or North Middleboro', Mass.

ments, or North Middleoor's, Mass.

MRS. SARAH A. BYRMES will speak in Lowell. Mass., durng June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.

MRS. A. P. BROWR will lecture in South Reading, Vt., June 9: in Woodstock, June 16 and 23: in Eden Mills, June 30 and July 7. Address, St. Johnsbury Centre, Vt.

MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic. MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York.

MRS. E. A. Bliss, 250 North Second street, Troy, N. Y. WM. Buyan will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich.

Camden P. O., Mich.

Mrs. Aber N. Burnham, inspirational speaker, will answer
calls to lecture. Address, Auburndale, Mass.

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

M. C. Brur, inspirational speaker. Address, Pardeeville,
Wis. Sundays engaged for the present. WARREN CHASE, 544 Broadway, New York,

DEAR CLARK, inspirational speaker. Address, Camden Me., till further notice. MBS. LAURA CUPPT is lecturing in San Francisco, Cal.

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

MSS. AUGUSTA A. CURRER will answercalls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.
DR. J. H. CURRER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass. ALBERT E. CARPERTER will answer calls to lecture. Also pays particular attention to establishing new Lyceums, and laboring in those that are already established. Address, Putnam. Com.

nam, Conn.

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

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, 15 Marshall street, Boston.

MRS. D. CHADWICK, trance speaker, will lecture, hold so-ances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J. J. B. CAMPDELL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O.

Address, Cincinnati, O.

MISS LIZZIE DOTEN will lecture in Bangor, Me., during
July. Will make no further engagements. Address, Pavilion, 67 Tremont street, Boston, Mass.
GEORGE DUTTON, M. D., will lecture in New York during
June. Address, Rutland, Vt. ANDREW JACKSON DAVIS CAN be addressed at Orange, N.J MES. E. DELAMAR, trance speaker, Quincy, Mass

Dr. E. C. Dunn, lecturer and healer, Rockford, Ill. J. T. Dow, lecturer, Cooksville, Rock Co., Wis. MRS. CLARA R. DEEVERE, trance speaker, Newport, Me.

DE. H. E. EMERY will receive calls to lecture. Address to lecture, Conn. South Coventry, Conn.

A. T. Foss will speak in Springfield, Mass., during June; in Williamtic, Conn., during August. Permanent address, Manchester, N. II.

Mas. Mark L. Fernet, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

DR. WM. Firzoibbon will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia Pe

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

. FIELD will answer calls to lecture MRS. CLARA A. FI dress, Newport, Me.

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. MISS ELIZA HOWE FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Ma. DR. H. P. FAIRFIELD, New Boston, Ill. B. J. FINNEY, Troy, N. Y.

J. G. FISH, Hammonton, N. J. MES. FANNIE B. FELTON, South Malden, Mass. ISAAC P. GREENLEAF, Kenduskeng, Me. MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter. MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker [7 Ccdar street, Room 8, New York.

N. S. GREENLEAF, Lowell, Mass. DR. L. P. GRIGOS, inspirational speaker, will answer calls o lecture Sundays during May and June. Address, Fort

MRS. EMMA HARDINGE lectures in Worcester, Mass., during Junc—address care of Mrs. Martins Jacobs, Worcester, or 406 East 51st street, New York City, care of Mrs. J. M. Jackson. Mrs. Hardinge can make no more Sabbath engagements. DR. M. HENRY HOUGHTON will speak in Hudson Mass, uring June. Will lecture before religious, political and temerance assemblies. Address as above, or West Paris, Me.

W. A. D. Humz will speak in Liberty Hill, Conn., June 2, 8 and 16. Address as above. LTMAN C. Hown, inspirational speaker, New Albion. N. Y. MRS. SUSIR A. HUTCHINSON will speak in Stafford, Conn., June 16, 23 and 30; in Buffalo, N. Y., during July and August in Cleveland, O., during September, October and November. S. O. HATFORD will answer calls to lecture, and organize Children's Lyccums, if desired. Address, Bangor, Me. CHARLES A. HATDEN, 82 Monroe street, Chicago, 11., will receive calls to lecture in the West. Sundays engaged for the present.

DE. J. N. Hodors, trance speaker, will answer calls to lecture. Address, 107 Maverick street, East Boston, Mass.
Mrs. S. A. Hortor, Brandon, Yt. Miss Julia J. Hubbard, box 2, Greenwood, Mass. Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.

J. D. Hascall, M. D., will answer calls to lecture in Wis-onsin. Address, Waterloo, Wis. J. HACKER, Portland, Me. Mrs. Anna E. Hill, inspirational medium and psychometri-cal reader. Whitesboro', Oneida Co., N. Y.

JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn. Miss Kellie HATPER will receive calls to lecture in Massachusetts. Address, No. 20 Wilmot street, Worcester, Massachusetts. Dr. E. B. Holden, No. Clarendon, Vt. Moses Hull, Hobart, Lake Co., Ind.

MISS SUSIE M. JOHNSON will speak in Havana, Ill., during unc. Permanent address, Milford, Mass. Dr. P. T. Jonsson, lecturer, Ypsilanti, Mich. W. F. Jaminson, inspirational speaker, care of the Spir Itual Republic, P. O. drawer 6325, Chicago, Ill.

S. S. JONES, ESQ., '6 address is 12 Methodist Church Block South Clark street, Chicago, Ili. HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit ual Philosophy and reform movements of the day.

WM. H. JOHESTOR, 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. LTMN, semi-conscious trance speaker, will lec-ture in Hingham, Mass., June 16. 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. F. A. Logan 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 answercalls to lecture. Address, Hammonton, N. J.

JOHN A. LOWE, will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass. BIART E. LONGDON, inspirational speaker, 60 Montgomery treet, Jersey City, N. J. ME. H. T. LEONARD, trance speaker, New Ipswich, N. H. Miss Many M. Lyons, inspirational speaker present address, 98 East Jefferson street, Syracuse, N. Yt-will answer calls to lecture.

DR. LEO MILLER is permanently located in Chicago, Ill. and will answer calls to speak Bundays within a reasonable distance of that city. Address P. O. box 3725, Chicago, Ill. MRS. ARRA M. MIDDLEBROOK, box 718, Bridgeport, Conn MRS. SARAH HELEN MATTHEWS. Zeet Westmoreland, N. H.

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Dr. G. W. Monnill, Jr., trance and implinational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MODDY, Malden, Mass. B. T. Nunn will lecture on Epiritualism within a reason able distance. Address, Skanes 1415. K. Y. traduction trades to a manager but aristrated to

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

C. NORWOOD, Ottawa, Ill., impressional and inspirational speaker.

A. L. E. NASH, lecturer, Rochester, N. Y.

A. L. E. NASH, lecturer, Rochester, N. Y.

J. WM. VAN NAMER, Monroe, Mich.

GEORGE A. PERGE, inspirational and trance speaker, independent clairvoyant and healing physician, box 87, Auburn, Me., contemplates visiting East in the valley of the Penobscot and Piscataquis, after the middle of June or July, to preach the geapel of Christ and Spiritualism, hold circles, heni the infirm, and give tests of spirit presence. Will the friends of the Spiritual Philosophy employ his services? Please address him as above immediately, stating particulars, pecuniary encouragement, etc., etc.

MRS. J. PUFFER, trance speaker, South Hanover, Mass. L. JUDD PARDER, Philadelphia, Pa.

J. L. POTTER, trance speaker, West Salem, Wis. DE. D. A. PEASE, JR., Detroit, Mich.

LYDIA ANN PRARBALL, inspirational speaker, Disco, Mich. MISS NETTIE M. PRASE, trance speaker and test medium, betroit, Mich. A. A. Pono, inspirational speaker, North West, Ohio.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. Dr. W. K. BIPLEY, box 95, Foxboro', Mass. DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass.

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

MES. FRANK REID, inspirational speaker, Kalamazoo, Mich.
AUSZEM E. SIMMONS will speak in Woodstock, Vt. on the
first, second and fifth Sundays of every month during the
coming year. Address, Woodstock, Vt.
MRS. E. W. SIDPEY, tranco speaker, will answer calls to
lecture. Address, Fitchburg, Mass.

MES. FANNIE DAVIS SMITH, Milford, Mass. MES. M. E. B. SAWYEE, Baldwinsville, Mass.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.
ABRAM SMITH, ESQ., inspirational speaker and musical me
dium, Sturgis, Mich. MISS MARTHA S. STURTEVANT, trance speaker, Boston, Ms. H. B. STORER, inspirational lecturer, 75 Fulton street, New York.

MRS. H. T. STEARNS may be addressed at Geneva, O., till further notice. She speaks in Geneva June 9.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. DE. WM. H. Salisbury, box 1313, Portsmouth, N. H.

E. Spragur, M. D., inspirational speaker. Permanent ad-ress, Schenectady, N. Y. SELAN VAN SICKLE, Greenbush, Mich.

SELAR VAN SIGELE, Greenbush, Mich.

J. W. Szavre, inspirational speaker, Byron, N. Y., will snswer calls to lecture or attend funerals at accessible places.

Miss Lottie Small, trance speaker, will answer calls to
lecture. Address, Mechanic Falls, Me.

MES. C. M. Stowkwill answer calls to lecture in the Pacific
States and Territories. Address, San José, Cal.

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

MES. M. S. TOWESEND, Bridgewater, Vt.

MES. CHARLOTTE F. TABER, tranco speaker. New Bedford, Mass. P. O. box 392. Will speak in Portsmouth, N. H., June 9 and 16. J. H. W. TOOHEY, 42 Cambridge street, Boston.

BENJAMIN TODD, San Francisco, Cal. HUDSON TUTTLE, Berlin Heights, O. JAMES TRACK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, Me.

MES. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.
MRS. MARY E. WITHER, trance speaker, 71 Williams street, Nowark, N. J. N. FRARK WRITE will speak in O. were, N. Y., during June. Calls for week evenings will be attended to. Address as above; during July, Seymour, Conn.

MES M. MACOMBER WOOD, 11 Dewey street, Worcester, Mass.
F. L. H. Willis, M. D., 29 West Fourth street, New York. MRS. S. E. WARNER will lecture in Rockford, Ill., June 2, 9, 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 an above, or box 14, Berlin, Wis.

above, or box 14. Berlin, Wis.

E. V. Wilson will speak in Rock Island. Ill., during June; in Galesburg during July. Permanent address, Babcock's Grove, Bu Fage Co., Ill.

ALCINDA WILHELM, M. D., inspirational speaker, can be addressed during June care of H. Stage, St. Louis, Mo.; during September and October, care of A. W. Pugh, P. O. box 2185, Cincinnati, O.

2185, Cincinnati, O.
E. S. WHEKLER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston.
Mrs. S. A. WILLIS, Lawrence, Mass., P. O. box 472.
LOIS WAISBROOKER can be addressed till fuither notice at Forestville, Filimore Co., Minn., care of A. B. Register.

MRS.N.J. WILLIS, trance speaker, Boston, Mass. F. L. WADSWORTH'S address is care of the R. P. Journsl, P. O. drawer 6328, Chicago, 111.

HENRY C. WRIGHT will answercalls to lecture. Address care of Bela Marsh, Boston.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. ELIJAH WOODWORTH, impirational speaker, Leslie, Mich.

MBS. MANY J. WILCOMSON will iccture in Brooklyn, N. Y., till June. Address, care of 1)r. I sikin, 244 Fulton street.
A. C. WOODBUFF, Buffalo, N. Y.
Miss H. MANIA WORTHING, trance speaker, Oswego, Ill-will answer calls to lecture and attend funerair.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker.
Address, Mystic, Conn.
A. A. Wheelock, St. Johns, Mich. Miss Elvira Wheelock, normal speaker, Janesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. Y.

MBS. JELIETTE YEAW will speak in Hingham, Mass., June; in Lynn, June 9, 16 and 23. Address, Northboro', Mass. MR. & MRS. WM. J. YOUNG will onewer calls to lecture in the vicinity of their home, Boise City, Idaho I erritory. MRS. S. J. YOUNG, trance lecturer, 56 Pleasant street, Boston, Mass.

A Journal of Romance, Literature and Goneral Intelligence; also an Exponent of the Spiritual Philosophy of the Mineteenth Century.

PUBLISHED WEEKLY AT NO. 158 WASHINGTON STREET, BOSTON, MASS. BRANCH OFFICE, 546 BROADWAY, NEW YORK.

WILLIAM WHITE & CO., Proprietors. ILLIAM WHITE, CHARLES H. CROWELL LUTHER COLBY,.....Editor,

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MRS. E. M. WOLCOTT is engaged to speak every Sabbath in Danby, Vt. Address, Danby, Vt.

S. H. WOBTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1454.

A. B. WHITING, Albion, Mich.

MES. FARRIE T. YOUNG. of Boston, trance apeaker, will answer calls to lecture in the West, Sandays and week even-ings; also attend funerals and hold developing circles. Please anniv soon. Tresent address. 285 Nouth Clark st.. Chicago. III.

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LEWIS B. WILSON, Assistant Editor,

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first, and fifteen cents per line for each subsequent insertion.

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streets, Philadelphia, Pa.
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streets, Philadelphia, Pa.
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