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THE UNDERGROUND CITIES OF CIVILIZATION

LUNAR GLEAVINGS FROM THE FIELDS OF TRUTH TRODDER BY THE MAN IN THE MOON.

BY EMMA HARDINGE.

It has been affirmed, upon the unquestionable authority of "what everybody says," that the world's best astronomers are shepherds, sailors and savages; that the best natural geologists are miners, stone masons and grave diggers; the best critics on dress and manners, policemen and street-sweeners; the best judges of character, your cook and laundress; and the best natural philosophers, little children, building mud castles and card palaces, and conducting physiological experiments, by aid of pins and needles, on butterflies' wings, and the vivisections of caterpillars.

If the various natural sciences are thus easily acquired at the cheap rate of observation merely, what an immense store of information on things in general, and the sayings and doings of his own system of revolving satellites in particular, must be stored away in the brain of that sleepless and untiring watchman of the eges, the bright Polyphemus of the sky, the one-eyed giant of eternity, the ever wide awake sun of our own solar system. Think of it! Here is an eye of fire that was lighted (say for round numbers) half a billion of million of years ago, and has never been once closed since, and during all that time, besides the large and thriving family of satellites of which this blazing sovereign has become the parent, the elevated position which he enjoys in space has given him the opportunity of taking notes on the domestic habits and manners of innumerable starry republics in kindred firmaments, of whose very existence our shepherds, sailors, grave diggers and other highly informed natural philosophers of earth are wholly unconscious.

The incalulable arithmetic of the skies fails to number up the full sum of the actual birthdays at which this heavenly sentinel has presided; and when we remember that over every shining blossom of the sky within his orbit that eye of fire has kept its ceaseless watch, besides establishing a telegraphic communication by means of magnetic cables with an infinite ocean of systems outside his own, we can readily believe that he knows a little more about earth and its doings than even wise King Solomon, who complained that there was "no new thing under the sun, though he had n't stirred out of his place in Palestine to look for novelty, and had certainly never heard of "Young America" and "Yankee Notions." And yet whilst allowing all possible scope for the exercise of solar observations conducted upon a surface of square miles the sum of whose cyphers alone would fill up this page, and for a period of time as above stated, commencing at an early date in the experience of old Time's has called our earth.

Carrying on my observations from a different standpoint, both as regards time and place, to this footstool" cunning enough to dodge the chamber of the murderess, and stand before her. crafty old dragon of the skies himself, much more a right-minded, straight-forward luminary, who tracted existence, even to the fact that he had iron and nickel mines in full blast somewhere away in the western department of his atmosmean thing or dirty trick, or fails to record the existence of beauty even in so small a thing as the scale of a poor green beetle-even this indefatigable daguerreotypist of eternity cannot do duty on all sides of a round body at once, and so earth's "artfuls" have found out; and under the impression that the inhabitant of a little watch tower so fair and mild and sweetly subdued as can't matter much in the way of detecting murders, burglaries, and such other little eccentricities as the relentless sun sternly frowns upon. these and a great variety of similar performances are removed from his sphere of observation, and very recklessly exposed to mine. Besides the class of decidedly objectionable experiences in the destructive and appropriative line which the sun won't wink at anyhow, there's a whole world of human action that never comes into play at any other time than when he is busily engaged

True it is that at such periods I carefully gather up the reflection of his departed glory, and nutcatching a faint ray of his sparkling eye-beam, as it blazes away at that point of the compass convenient for the operation, I imprison the in a solution of atmosphere peculiar to my very radiant features of my luminous parent to such advantage as my position will allow; and although I succeed in presenting now a quarter, then a half, sometimes three quarters, and finally a full view of myself, lantern, "dog Tray," and all, the cunning ones of earth know I am only a shadowy semblance of the living aubstance gone. face of heaven. My beauty gilds their ugliness, grew dim in her eyes' bright radiance. and the holy calm and stillness of my beams illuhold a shadowy side of human nature, a kind of ed, or earth's blase Solomons dreamed of

eyes I've looked into, shining one moment like a round piece of summer sky with a star in the middle of it, the next quenched in unnatural death. I have seen the white trembling hands of fair young mothers do the deed, and peered in the shadowy corner where the little lump was hid away till the man in the moon should fall asleep, and then—oh yes, I understood what then would happen. I've had some thousands of years experience in such arrangements, and when I fain would learn how murder might improve with the march of intellect, I had but to draw a veil of clouds across my face, then peeping out through rifts and rents I tore for the purpose, watch the wretched mother, (who should be then so weak, but is ever so strangely strong when new born babes must live and die in a single minute,) and watch how she acted out the same old story. First it is wrapped in some worn out garment-a shroud of the nearest rag-then she conceals her strangely altered form in some screen, a cloak or shawl, and beneath it hides away the dreadful thing, then moves toward the door, when lo! a faint, low cry arrests her steps. Aghast she pauses. "Heavens! what was that?" What a wild and fearful look her features wear! and what a strong, dead, sudden pause she makes! And now-she stops to listen. No footsteps nearbut that piteous wail is heard again beneath her cloak. It is a living thing she carries. Oh thought most horrible! that living thing is shame, abhorrence, the cold world's scorn, the parent's curse, the outcast's doom, the streets, the dreadful night haunt, the intoxicating cup, then hunger, cold, and at last the outcast's winding sheet, the black mud of the river, where a suicide finds rest! And so the whole dismal phantasmagoria flits before her eyes. She and I alone can see and read it. She stops and unfolds the little shroud, then looks into those eyes of blue, that seem to gaze so piteously on her. She touches with strangely new emotion that little hand, and feels it feebly clasp her finger, as it were a greeting-a baby's tender greeting to its mother !- for she is its mother, and that waxen, living thing is her own love's pledge, her child. For one single agonizing moment she clasps it to her breast, then-kills it! No matter how—I've seen it done ten thousand times, and in ten thousand ways!

That great old sun, unconscious of the deed, beholds some day a little body festering in an ash heap, floating on a pond, dragged from a mass of filth, or found in a well, polluting the draught of cities, and he wonders (great ancient blunderer!) who could have the heart to kill such a holy inocent. He sees the hue and cry of murder, shines on the streets where baffled justice searches day by day, stares into the faces of unconsclous, happy mothers, and beholds great sunlit placards posted on every wall of huge rewards to find out murder.

My still small voice is hushed when the strongancestors, I doubt whether the sun knows every- mouthed sun is prating of his whereabouts: thing that is going on, even upon this little "dew- but when he is off again, and, mounting his purdrop floating in space," as some large-idead poet | ple chariot, wraps himself in a grand striped crimson robe with golden edges, when fainter and fainter grows his touch, and the last long penciled line of light goes out like an old man's that of my great principal, I have come to the life in quiet twilight-I string around my neck a conclusion that there are fellows existing "on rosary of stars, and walk straight within the

All day long the flerce, bright sun has stared her in the face, and seen her toiling with weary looks every one full in the face, and never con-limbs and fainting frame to hide a secret he cancealed anything in the course of his long pro- not penetrate. All day long he has lighted up the path of the sleuth-hounds on the track of murder. and done his very best to comprehend it, but all in vain. He has gone away now, and every one phere; in a word, the sun, who never hides a is asleep, and only her and I are waking. She sees me enter at the uncurtained window. She knows I saw it all, and though she thinks, ay, knows that I am's sentinel of God, and have told him of her crime, and come to talk with her about it, she does not fear or shun me, for I cau tell what

no one else can-how it came about. I saw her when, a blooming village heauty, she moved like a thing of joy around her old father's the one which serves me for a post of observation, homestead. I saw her through the dazzling beams of day, which hid my humble face, but lighted up the earth, and I laughed with her in glee as she led the little ones to school, and with swift, light feet sped back again to help the pious mother in her daily household cares. That stupid, glaring sun might have seen then, as I did, the handsome stranger stealing from the wood, where but half revealed he was waiting for her, who beheld in him her life's beau ideal, the rich, the accomplished, the all-conquering city gentleman. It was but a moment that he crossed her path, but in that moment a meteor had flashed on her. The lifted bat, the deep, respectful bow, the graceful, polished gesture, the eye of pride hent low to her, the ting myself in the most favorable attitude for humble country maiden! How different was air, and dress and gesture, speech and eye, from the rude boors who thronged around the village rose, and in their rustic mouthings served but to form ray in a carefully prepared lantern, steep myself a painful contrast to her grand, bright idol. She knew not who he was—she only knew he had rugged constitution, and convert myself into a stolen from the charms of wealth and pride and daguerreotype plate, whereon I try to exhibit the city pomp, and "all for love of her," a rude country beauty. She knew, too, that he was no mate for her, or she for him; that her parents' sternest frown had banished the graceful stranger from the old farm-house, where he had sought by craft to enter. The sun had seen him go, but the pale, sad moon saw his return, and where the arched forest threw its sombre shades over avenues of In fact, they rather like to have me there, as wit- broken beam and moonlight, I had watched her ness of the deeds they fain would hide from the sweet face upturned to his, till the sparkling stars

Night after night I had lighted their secret tryst. minates, and sometimes even sanctifies, a world T was nothing new to me; I had seen it all as a of moral darkness, that but for me would else thrice-told tale, since my lantern shone on man, make night "too hideous to bear." And so I be- or gilded the face of woman. I could have spoken a thousand years ago the words he poured within pale, ghostly night, more wild, more gad, and that victim's ear—how fathers were unkind, motheven wonderful than ever noonday sur has glid- ers unyielding, guardians stern, but a secret vow

Many's the new born babe whose sweet blue , tunity, all would be well for both. She should be | their virtuous presence, they would thank their called from her too lowly lot, and placed in the station she would grace so well; she should be the lady of his city mansion; the star of his European mission; palaces should receive her; potentates should greet her; a lofty destiny should elevate her humble parents, with herself, would she be his, and fly from the moonlit shades of low obscurity to the sunlit glare of splendor.

All this, and much more, I heard, and wished, as I'd wished teny thousand times before, that such words were spoken in the noonday, and the strong, bright, truthful sun, not I, were their shining witness. But the tempter's words are seldom spoken in the sunlight. The surface world is the sun's; I am the prince of the "underground cities of civilization."

And the lover's story ended, the unwedded mother's began. Not even beneath my pale and speechless beam could the victim fly from the parents' sheltering home with the serpent's coil around her. She tried to do it, but when I cast a flood of light on the old white gate, the long green pathway, and dear, familiar porch, where her father's silver head had so often bowed beneath the drooping rose-wreaths her childish hands had planted, when I showered my broken rays like stars on the little diamond panes where a loving mother's face had so often peered to watch her Lucy home, and stretched away a long, long beam of light on the quiet mounds where, beneath the hands had planted over the mouldering forms of two dead young angel sisters-moonlight falling on home and blossoming bowers, father's rustic chair, and mother's unfinished work, the peaceful where her own sweet voice had implored God's blessing on her path of duty-all these in my ghostly radiance became to her startled fancy a gospel so full of warning that she could not, dared

Oh world! cold world! when maidens fall, and the serpent tongue of base seduction beguiles a young heart from its first home loves, blame not the moonlight, nor yet the man within it. He is a preacher of love, in its truth and purity; his voice is the evening hymn, and his words are, " Peace,

No, 't was when my lantern was obscured by storms, and cloudy mountains wrapped about my watch fires, that Lucy fled, and I saw her not nlone, seduced, botrayed, desorted! I have seen her pass the night on many a doorstep without a place to lay her roofless head. I have seen her gather crusts from out the gutters, and fight with logs for hones. I saw her collect her last poor shreds of finery-the pretty things with which he had bought her fancy, now grown so old and shabby she dared not show them to any one but me-then change them all or one coarse and humble garment, stand for the livelong day hungry, houseless, nameless girl a crust of food and shelter!

She was so all unskilled in the ways of man. when he grew tired of her and left her, that she knew not where to go, or what was best to do. So she went forth and walked and walked all day, and lay down on steps all night. She never tried to find him - she knew it was no use knew he was tired of her, and knew he had left her forever. Her fair face and graceful form, wandering and lonely, her vacant stare, wild eye and friendless gait, drew shocking words of dark and foul temptation from many a passer by, and then she fled away and hid herself awhile, and then came forth again, and paced the streets till night, crying softly to herself," Would to God that it was night;" and when night came,

Would to God that it was morning." At length she thought of service, exchanged her pretty, faded gown for a poor, coarse, laborer's dress, and found a place. I saw her when she climbed to her humble attic, the first night that she slept beneath a roof since he had left her Wearied out with unusual toil, and broken hearted. she laid upon her humble bed, so glad to rest--to rest and think; and as she thought, I heard her piteous cry in that lonely chamber, "Oh father, mother, little Tom and Charley, have you missed your Lucy? Perhaps they're dead," she murmured "Dead! dead! dead to thee!" replied the solemn tones of midnight. "Oh if I dared go back!" the outcast thought. "The child dishonored never more may cross thy parents' roof," the voices said; and, "nevermore! nevermore!" resounded far and wide the echoes of sad memory, as she recalled how sternly her deacon father had helped to rid her viliage, long ago, of a poor fallen girl who had sought again its shelter. Her mother too, and her plous, prayerful aunt had raised the cry of "ontcast" on the wanderer, and taught her infant voice to hiss with shame against a ruined woman. "I dare not go," she murmured; they will drive me forth, and the little ones will hiss at me, as I myself was taught to do to her, Farewell, dear home, forever and forever!" "Forever and forever!" echoed the midnight voices.

And so, night after night for many succeeding months, Lucy and I communed in that dreary attic, all to ourselves and God, of a ruinous past and a hopeless future - a future whose ghastly certainty stole on apace, while my crescent light now growing with the coming time of dread, now waning into clouds, became her dial-plate, whereon she numbered up the fearful nights that must clapse ere the last dread strait of misery and sin fell on her. She knew (unworldly as she was) enough of those around her to apprely · her fate should the shameful truth be known.

The matron of the household was no worse a woman than other matrons are who live within the shadow of the world's opinion, and entertain for counsel and adviser honest "Mrs. Grundy." The younger ladies of the household had heard of such "creatures" as young unwedded mothers onde spoken, in time and place and proper opport but if by chance allusion to them were made in

stars their unpolluted garments had never brushed them by. The father was a "justice," and in his high place of power had given sentence on too many such "shocking persons" to question what their doom should be. "The old blue laws of the Puritan days gone by"—these were, in his opinion, "needed for such wenches," and for his part, (glancing at his wincing sons,) he would "those pernicious syrens who led away masculine virtue down the flowery steeps of crime, were pillorled and whipped as our good forefathers would have served them. He send them to the hospital! Not he indeed! The penitentiary or grated dungeon was too good for them, the husseys! He knew them well!" And so he did, good man! in his unofficial character.

And Lucy heard, and shuddering stole away, to wildly stare into my great, white, solemn face, in her uncurtained attic, gleaming coldly down on man, but ever kindly on a lone, deserted woman.

The rest is told, but told now for the first time in my long career of silent observation. If it may be asked why I make these revelations now, and why in such mystic form-that whilst I tell of men and things, not imagination or romance, I am still a useless revelator for the purposes of justice, holding my lantern, in my "mooney' way, only on such parts of the truth as disclose its being, but not its whereabouts, I answer, in the first place, that I am weary of seeing one-half summer sods, the violets bloomed that her loving the world in such total ignorance of how the other half subsists. The sun gilds only the myriads of gay butterflies that flutter through our city streets, but shines not on the dreary dwellers of the mournful tenement house, the recking cellar city of the dead, the dear white school-house or the roofless garret. The sun shines gaily on shaded by the elm, and the dearer house of prayer | the glistoning stores where idle womanhood consumes her time in selecting toys to adorn her decaying beauty, but denies its beams to the shivering outcast who scarce veils her wasted form in the fluttering rags of poverty; and while mimic suns in blazing girandoles illuminate the luxurious boards of wealth, 't is beneath my beam alone that the hungry, ragged poor come out to pick up refuse from the gutter. I am tired of ever shining only on the wretched; tired of the things I know and see all night enacted beneath my holy beauty, whilst the sunlight, glowing only on life's surface, conceals the cavernous world of wos and want beneath. I would our pretty, idle dames who seem to have no other use for wealth than to spend it in vain finery, no other use for time than again till face to face I met her in the city street, in sunlight glare to display it, knew how many ragged wretches shrink beneath my beam, dying of want and famine. I want to show our pompous merchant princes, reveling in vast mansions of pride they cannot half inhabit, how many thousand hapless human creatures herd in shameful sin and loathesome filth in the single chamber of the recking tenement-house. I want to show the justice on his bench that the criminal he dooms to cells and fetters is but too often manufactured in the crucible of that most unjust avater waiting for service - anything that would give a the rich are so very rich and the poor so very poor; where each sunlit day beholds the rich man growing richer, each moonlit night beholds the poor man growing poorer. Stop! shouts the God of ages, through the lips of stern Reform. The wheels are still; the giddy riot ceases; and in the breathless pause, when Truth and Justice, hand in hand, mount the tribunal seats of earth to deliver judgment on society, the underground and surface cities of civilization are placed side by side on trial, and I, the man in the moon, am called in as a witness.

As to the second query or count against me, worthy reader, I beg to say, if I reveal a crime (as in the case of Lucy, the child-murderess,) but fail to disclose those points of evidence that would bring her to the bar of human justice, it is because I have more faith in God's justice than in man's. God's justice will overtake her yet, for his laws avenge all debts unpaid, even unto the last farthing. But alas for man's! I know by experience he would only do the work by halves; and whilst he would hang" the wretch who killed her child," he would never touch the man who drove her to it. "Let the victim die!" Kill out by the arm of law the country fool, who, in ignorance of life, descending one false step in the slippery road of crime, sinks deeper and deeper yet, till, deserted, ruined, lost, retreat through the path of shame seems worse than a chance through that

Thus much for her; and what for him-what for the seducer? "Nothing," responds society. "Then leave him to God," whispers the still, small voice "THE MAN IN THE MOON."

Kind reader, the light of my little lantern does not gleam on garrets and cellars alone. I am the confidant of others beside robbers and slayers, and can tell of other phases of human life than remorse and heartbreak. I have inspired realms of beauty to reveal to you, paths of peace and pleasantness to guide you through, and many a sweet face, made sweeter in the pure white light of my gentle eyebeams, to picture to your mind's eye; only follow me patiently through some of those untrodden ways that underlie the well-beaten tracks of gaudy sunlight civilization; and if the perusal of my mystic journal may cause you to close the volume in somewhat sadder mood at times, at least you shall have cause to own its M. T. M. truths have made you wiser.

Twelve quarts of soot in a hogshead of water will make a powerful liquid manure, which will improve the growth of flowers, garden vegetables, or root crops. In either a liquid or solid state it makes an excellent top-dressing for grass or cereal crops.

Mr. Youatt the famous veterinary surgeon, who has been bitten eight or ten times by rabid animals, says that crystals of nitrate of silver rubbed into the wound, will positively prevent hydrophobia in the bitten person or animal.

Silence is wisdom, and gots a man friends.

Original Essay.

MIRACLES AND SPIRITUALISM.

BY JANE M. JACKSON.

The rapid growth of modern Spiritualism is of itself a miracle. It has been estimated at an average rate of increase of three hundred thousand believers per annum. If this estimate is correct, Spiritualism outstrips all other religious at their respective periods of introduction into the world. Vainly has it been pronounced a diabolical epidemic, a delusion, the effects of magnetism and electricity, which would soon be exposed and die out. Professors have said the manifestations were produced only by those who had large brains, some influence acting upon that organ causing the phenomena; but when the wonderful musical medium, Blind Tom, appeared, it was found that he was idiotic; yet a weak intellect was, no hindrance to the controlling spirits. Prophecies uttered by the lips of mere children, above their capacity to compose or comprehend, have been verified. Tables have been lifted without contact; raps heard at a distance from the medium. Thus the theories advanced by the professors have exploded one after another, and the mystery still remains unexplained.

Miracles are as necessary to-day as they were in the days of the apostles, and greatly increase the power of the priests, for the blind worship of their congregations springs from attested miracles. Faith must be keptalive, and miracles are gifts of Christ to his church, but which the priests envelope in mystery and secrecy, while they acknowledge nothing miraculous outside of the church. They fear the revelations of Spiritualism, which take the power out of their own hands and weaken the hold they have upon the supernatural fears of the people, while they deny that the gift of healing has ever been bestowed on any but the anointed servants of the holy and visible church and the prophets of Christ.

Abbé Paris, Greatrakes and others were called impostors in the face of facts, and even the testimony of the persons cured. Miracles, by their frequency, lose value in the eyes of the people. Old people relate cases of healing which occurred years ago-of burns being cured by stroking and talking to them; of tumors or cancers having disappeared if a seventh son gently breathed on the diseased parts; of warnings of death noticed: but tell them these things were accomplished by spirit-power and they will sneer at you, although they were done in the same manner as the miracles recorded in Bible history. Others say it was magnetism. If so, where laid its power? Pain will vanish at one time by laying on of hands; at another time it will remain, in spite of manipulations. All persons do not possess the gift of healing, and cannot always control the conditions necessary to effect a cure. The requisite power is there, but spirit must put it into action. Many lose their healing powers, and they are never restored-being given or taken without human agency.

Among the Indians certain men carry the medicine-bag," who heal, prophesy and perform miracles. We read in history of Arabian physicians who heal by dipping a silk purse several times in water, and then giving the water in cases of fever, which produces a trance-like sleep, from which the patients awaken to health and vigor.

The Brahmins of India, while chanting hymns, are elevated in the air and work miracles. Indeed, their visions are far above the usual clairvoyance. While in the ecstatic condition they are totally insensible to outward influences, enduring surgical operations or relf-inflicted torture with a smile of unconsciousness; and flesh and blood have resisted blows that in a normal state would have destroyed life itself. Delicate women have been suspended in the air by hooks penetrating the fiesh on their backs, for hours, without one groan or complaint, showing the power of the will or soul over the body.

Montgeron gives miraculous accounts of the endurance of pain and insensibility to suffering among the "convulsionaries."

Those who have read of the wonderful cures effected by the touch and prayers of Madame St. Amour, believe them, for they are well authenticated, but deny that mediums of the present day are alike gifted. Dr. Newton and many others are performing the same miraculous cures at the present day, but as Spiritualists they are not sufficiently appreciated. When in Europe Dr. N. should have had the highest honors and respect paid him, instead of indifference and misrepresentation, no matter what his religious belief. God has bestowed on him the gift of healing, and as his apostle he is outitled to the reverence of all men. Gassner, although healing hundreds a day in the same manuer, was accused of witchcraft and sorcery; while Spiritualists are denounced as idiotic or insane by unprincipled men who own that they themselves deceived the public by base imitations of spirit manifestations and mediumship, and whose statements are gladly placed in print by the enemies of modern Spiritualism, and its pretended exposure bailed with delight by the churches, who hope by its downfall to renew their ancient nower.

Every new religion requires a certain amount of excitement to keep up the interest. This Spiritualism has accomplished. Each day we hear of new phases of mediumship, some new cure, or wonderful development. The power of spirits is shown in causing young and timid women to stand before large audiences and utter truths that convey a powerful meaning to the hearts of the hearers, unheeding praise or censure from the multitude before them, subservient only to the invisibles who control their organizations. Musical instruments are played upon, in daylight, by spirit power; communications received of attested facts from the "circle room"; portraits taken of

departed spirits, and recognized by the surviving friends, by mediums who were ignorant of possessing the required talent for drawing. All this, so convincing to believers, serves to close the eyes of those before whom the dark shadows of the church intervene like a veil, and a moral deafness prevents them from hearing the footsteps of the angels that ever walk patiently beside them, waiting for the light to shine on their souls-the light that Spiritualism is throwing over the world in floods of glory-until every land shall be lighted with the splendor of this, God's best gift to man, and become in harmony with his divine nature, which pervades all space. Each believer adds to its brightness, for the halo of the new religion surrounds him as he advances in the path of spiritual progression. He knows that spirits exist, because he sees into spiritual life, and acknowledges a grand and universal providence at work in the world, overthrowing dead forms and impious mockeries of a religion that is comfortable to live by but affords no consolation on a death bed. If it is based upon a miraculous foundation, so is the Bible, from beginning to end. Each miracle performed by Christ on earth can be reproduced by mediums, if it is the will of God; and who can deny His power?

Children's Department.

BY MRS. LOVE M. WILLIS.

Address care of Dr. F. L. H. Willis, Post-office box 39, Station D, New York City.

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

[Original.] BOUQUETS OF FLOWERS.

Lily of the Valley (Convollaria Majalis).

This delicate sweet flower, the emblem of love, seems to give to our gardens the fresh beauty and grace of the meadows and woods. It belongs to the same class, order and genus as the wild Solomon's Seal, the dwarf variety of which is sometimes called the wild Lily of the Valley; and rightly, for its leaves are not unlike, and it has a delicate beauty that would seem to make it a near relation of our garden pet.

This grouping of plants into families, seems so friendly and natural, that I wonder we do not talk of the sisters and cousins that we arrange in our bouquets.

The Lily of the Valley sends up its green leaves with a vigorous push, as if it loved life, and felt the full enjoyment of sunshine and the pure spring air. But its blossoms hang their sweet pearly cups with a timid grace, and we can almost fancy them whispering to themselves of the wonder and beauty about them, but not daring to utter their words to the brave, hardy daffodils and gaudy tulips.

Such blossomings of beauty and sweetness come from some lives, and such tender thoughts spring up and perfume all the spiritual air from some quiet, unobtrusive minds.

Albie Lothrop had a severe illness, that made him an invalid and a cripple. All that wealth could do for him had been done, and yet he pined and seemed to lose his hold on life. Somehow he felt himself to be a burden. He saw his brothers full of sport, and strong in their health, and his sisters with their fresh beauty and energetic wills, and then he looked down upon himself in his helplessness, and he did not want to live.

He thought of heaven and dreamed of heaven. He conned over all the pleasant stores about the rest and health there—no sickness, no pain there -until it seemed as if heaven was indeed his rightful home. And so at last he became reconeiled to the thought that it was, and that he should die one of these days not far off. This gave him a contented mien, and his brothers thus thought him quite happy, and his sisters called him their | years. How desolate and dreary it looked to dear darling brother; but they all left him to his other eyes than theirs! thoughts, while they played heroic games in the strong, vigorous sunshine.

Sometimes he looked at them with longing eyes, but oftener he wished he was dead. His mother could not coax him from his sad thoughts, for she was a busy body, and careful about many things. She mourned with a mother's heart for her helpless boy, and then went out to her pies and cakes as if they were of more value than one of his smiles.

It was only when his father came home that Albie had a little real enjoyment. He took the poor fellow on his knee and talked to him of the day's pleasures, and of the active life in the world, until the tired eyes kindled, and the face seemed to say, "'T is a good world, after all."

It was into this home that Pettie, the mountain Violet, came. Her heart was full of brave thoughts as her life had been of brave deeds, and yet she was full of gentle tenderness. As she arranged and dusted Albie's room, she threw so much of gladness into her work that he felt refreshed and strengthened. She looked with longing at his great pile of books, till he said one day, "Take one, take them all; I am tired of them."

So she took a book, and then they talked about its wonderful stories of travel while she worked at her tasks. After awhile Pettie read aloud to him, when she had nothing else to do, and she asked him of that which she could not understand. This did him a world of good, for he felt himself to be of some consequence, and he offered to teach her the lessons that he had learned, for he had the best of teachers.

And Pettie with her cheerfulness and conrage listened to all he said, and studied faithfully as he told her. She heard all he said about heaven, also, with a wondering awe, and then she talked of her home among the hills, of the great strong trees, and the tender flowers, of the birds and . the squirrels, telling many a wonderful story of their habits, till Albie's face fairly glowed with .pleasure.

It was evident that he was growing stronger every day, and as soon as Pettie could she coaxed him to be brought out into the garden. Here she gathered for him all the sweetest flowers, and he caught her how to arrange and press them, and to classify them. She was never tired of listening to all he said, and nobody interfered with their pleasant chats.

"Oh, if I was n't lame," he said one day, as if

at fast he would be glad to be like his brothers. "But if you were not lame what should I do?" said Bettie. "I should know nothing, for who would teach me? You would be just like your brothers, who want me only to wash the dishes and scrub the knives. Oh I wish I did not have so scrub and work."

"Then what should I do?" said Albie, "for you would be just like all the rest, and care not at all

And thearthey both laughed, and entered with fresh zeal into their labors and pleasures. From this time it seemed as if they had a better understanding of each other and themselves. Pettie took hold of her work with a more resolute zeal, sent another scholar, who soon brought another, mental powers.

about belning his new friend.

mastered her lessons, and day by day was be- and its ample accommodations. coming quite accomplished, and Albie tried new branches that he might better instruct her.

"And who is this fine drawing for?" said the father one day, as Albie sat busily engaged on a pencil áketch.

"It's one my pupil drew, and I am touching of kindness. it up."

"Your pupil! and who may that be?"

"Oh, Pettie; did n't you know?" said Albie. "The girl that washes the dishes? And what business has she with pencil, and to work with the famous Maple-Wood School. As Pettle and

Albie looked straight into his father's eyes, but seeing there only a little bit of fun and a great deal of good nature, he replied;

'The business of her kind little heart, I sup-

"And you want to help her? Then tell your drawing master to stay and teach her, too."

"And Monsieur Vieux also?" "What! she learn French?"

"Oh papa, she speaks it so prettily."

And so little Pettie had her lessons in drawing and French twice a week, and yet she did not despise her dish washing and dusting, but made poverty to stations of honor and trust. The well the house neat and trim, and had time to read to her father, and to praise his trim garden, which he had come to love better than anything else.

And so years went by, and Pettle was an accomplished and really beautiful young lady, and Albie had grown to be quite healthy, but was still very lame, so that he needed Pettie's care. But most he needed her cheerfulness, for he could not quite feel yet that this world was meant for

One day he said, "Pettie, will you marry me?" "Yes, if you will," said she.

But not so said the mother, who had no idea of osing. Pettie's dusting and scrubbing, and finding a daughter in place of her willing maid-of-all-

And not so said the father, who thought it not quite the thing for his son, if he was a cripple, to marry a serving-girl, if she was pretty and accomplished.

And so there was a great commotion in the household, and the place was too uncomfortable for Pettie, with all her forbearance and good nature, and she said, "I will go back to the little cottage under the hill; I have needed its peace and rest for a long time."

"And leave me?" said Albie. "What could I do without you? They none of them care as you

"But I must go," said Pettie, bending down her head to help keep back the tears.

"Then I go too," said Albie, stretching himself a head taller.

"If you choose to disgrace us," said the father, you can go, but you go without a penny from

"And of course Pettie can't expect any wages, when she has had good clothes, and all her lessons quite like a lady. Why, they say she knows a deal more than Adalaide or Frank," said the mother.

Then Pettie tried all her persuasion to have Albie stay.

"It will be better; for cannot we love each other just the same?" said she.

"But, Pettie, what do you think the little flowers would do without the sun? Bettter than I could do without you. What do you think the night would do without the stars? Better than I can do without you. What do you think the summer would do without the song of birds? Better than my heart could miss you. Tell me that I may go to the little home under the shadow of the hill; that is all I ask."

And so Pettie became his little wife, and they went to the little brown dilapidated house, that had been the home of the spiders for so many

What a dusting there was the first day! Little Pettie laughed and flitted about like a glad child in the beautiful joy that was hers. To feel that Albie was all her own, that she could love him just as dearly as she chose, and serve him just as faithfully as she would, was gladness enough. And Albie followed her with his eyes, and arranged the flowers she brought, and scrubbed up the old rusted knives, and felt his heart throbbing with an exquisite joy, for was not that love of a wife all his own, to bless, to caress, to be proud of?

"But where's the supper?" asked Pettie, at last.

"Trust me for that," said Albie, with a proud glance of his eye. "I sold that pretty picture, and got such a lot of flour, and sugar, and everything the grocer said we needed; oh we'll live like princes."

What a merry laugh Pettie gave, and she soon had a brisk fire in readiness for the arrival of the uncooked supper.

It is surprising to see through how many straits a loving, energetic woman can pass, and yet be still fresh and untouched by real trouble. Pettie managed to get the house in order, and then the garden; but oh how she longed to do more. She knew Albie must miss many things, and to give to him was her great desire. With this wish in her heart, brimming it over and filling it so that it showed itself in falling tears, she left him asleep and went out to her little Bethelthe solitary place under the brow of the hill and

overlooking the peaceful valley. "Oh if I knew," thought she, "what to do." and then she kept her heart still and one of those sudden inspirations came to her.

"Why not teach?" She rushed back to the house to announce her

great discovery of a fortune. "But," suggested Albie, "where are the schol-

ars?" "Oh anywhere, as thick as strawberries in the meadows; there's little Sallie wants to learn to draw; let's begin with her at once."

And so there was a school, and it consisted of one scholar at ten cents a week. Aunt Sally came in one day to see what progress her little one was making. She looked Albie all over-measured him with her eye-and then went into the garden and called Pettie after her with her old manner of command.

"I say, child, what did you marry that hunchback for?"

A flash of anger covered Pettle's face, but it passed away, and there came in its place a sweet smile; she paused and looked far off down the meadow, and said, "Bring me a lily from the pond down there, and I'll show you how fair his soul is; bring me a wild rose from the meadow. and I'll show you how true he is. Oh there is not an arethusa or an orchis but is written all over what he is. He is the sunshine and the star, and the mountain and the forest to me. Don't say he is not beautiful."

and Albie thought less about dying and more and thus there was soon a school and teaching enough; and from this little beginning came the The studies progressed bravely. Pettie easily famous Maple-Wood School, with its fine buildings

> And the centre of all the mental life around which the lessons and the exercises revolved, was Alble; but the centre of all the heart-life was Pettle, who saw the children as beautiful flowers to be fed with the sunshine of love and the dew

And after all this had come to pass, the father and mother and brothers and sisters forgot their resentment, and without word or question visited and begged for visits from their dear children of Albie never remembered a wrong, they had nothing to forgive, and all love to them was like the shining of light—the fewer the clouds the brighter the sunshine.

Beautiful blossoms continually sprung forth from their lives, and no day was without its sweetness, and no night without its peace.

[Original.] OURRAN-A SKETCH OF HIS EARLY LIPE.

How much can be learned from incidents in the lives of distinguished men who have risen from known Curran, the member of the English Parliament, the talented lawyer, the friend of the oppressed, was, when a boy, a ragged apprentice, indulging in all sorts of mischief, and happy in the fun which he found and made.

One day he was playing a game of marbles in a village ball-alley. Full of enjoyment, because of his wit and humor, and thinking not of his miserable clothes and his empty pocket, he did not mind the presence of a fine-looking, benevolent man. The game went on, and the jests and gibes, and the pleasant-faced rector listened, studying the characters of the urchins before him. There was no word of reproof, no frown of dissatisfaction from the kind gentleman, for he was thinking of the future of these little fellows. His name was Boyse, and he was the rector of Newmarket.

He took a particular fancy to one of these boys; there was something attractive in his face, a pleasing intelligence. This was Curran, and the rector determined to draw him from his present life. He coaxed him with some sweetmeats to go home with him, and then by easy persuasion taught him his letters. Every day he used to teach him something, and he learned readily his grammar and then Latin, and when he was well fitted he sent him to school, where he rapidly rose. and after finishing his studies at school, he commenced the law. We will quote his own words for the rest of the story:

"I recollect that it was about five and thirty ment and a good house in Ely Place, on my re-turn one day from court, I found an old centle-man seated alone in the drawing room, his feet familiarly placed on each side of the Italian marthe chimney-piece and his whole air bespeaking the consciousness of one quite at home. He turned around—it was my friend of the ball-alley! I rushed instinctively into his arms. I could not help bursting into tears. Words cannot describe the scene which followed.

'You are right you are right sir'said I. 'The

'You are right, you are right, sir,' said I. 'The chimney-piece is yours, the pictures are yours, the house is yours. You gave me all I have, my friend, my father!'

He dined with me, and in the evening I caught the tear glistening in his fine blue eye when he saw his poor Jacky, the creature of his bounty, rising in the House of Commons to reply to a right honorable. Poor Boysel he is now gone, and no suitor had a larger deposit of practical benevolence in the court above."

How much greater does a great man seem as we find him thus mindful of those who have helped him from his humble life to a sphere of honorable use. How many little ones are there in our streets that might be helped by a few words and deeds to some position of honor and trust.

SUMMER WOODS.

RV MARV HOW

Come ve into the summer woods. There entereth no annoy; All greenly wave the chestnut leaves, And the earth is full of joy.

I cannot tell you half the sights Of beauty you may see— The burst of golden sunshine, And many a shady tree.

There, lightly swung in bowery glades, The honeysuckles twine; There blooms the rose-red campion, And the dark-red columbine; There grows the four-leaved plant, "true-love,"

In some dusk woodland spot; There grows the enchanter's nightshade, And the wood forget-me-not.

And many a merry bird is there, Unscared by lawless men; The blue-winged jay, the woodpecker, And the golden-crested wren.

Come down, and we shall see them all, The timid and the bold; For their sweet pleasantness, It is not to be told. And far within that summer wood,

Among the leaves so green, There flows a little gurgling brook— The brightest e'er was seen. There come the little gentle birds,

Without a fear of ill,
Down to the murmuring water's edge,
And freely drink their fill; And dash about and splash about,

The merry little things; And look askance with bright black eyes, And flirt their dripping wings. I've seen the freakish squirrels drop

The little squirrels with the old— Great joy it was to me! And down unto the running brook I've seen them nimbly go; And the bright water seemed to speak

Down from their leafy tree;

A welcome kind and low. The nodding plants, they bow their heads, As if in heartsome cheer, They spake unto those little things, "Tis merry living here!"

Oh, how my heart ran o'er with joy! I saw that all was good, And how we might glean up delight All round us, if we would!

And many a wood-mouse dwelleth there, Beneath the old wood-shade, And all day long has work to do, Nor is of aught afraid.

The green shoots grow above their heads,... And roots so fresh and fine Beneath their feet, nor is there strife 'Mong them for mine and thine. There is enough for every one,

And they lovingly agree.
We might learn a lesson, all of us,
Beneath the greenwood tree.

A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and gen-And Aunt Sally said no more, but the next day | erally lacks muscular and physical, as well as

[Original.] TRUE MARRIAGE.

FROM SPIRIT-LIFE.—BY MISS A. W. SPRAGUS.

Two hearts in one pulse beating, Warm, passionate and free Two souls in one thought meeting, For all eternity-

This, this is true love's essence, Not less can true love be; Rebuked from her pure presence, Unholy things must flee.

No blaze of earthly splendor,

Nor din of worldly fame,

Can bid two hearts surrender This heaven-lit, lambent flame. Nor dull care for the morrow, Nor dread, what lies beyond,

Nor death itself can sever That marriage of the soul! For true love lives forever, It owns not death's control.

Nor sternest present sorrow,

Can part that perfect bond.

From earthly pain ascending, A star-crowned mortal be; Still onward, upward tending, Thy home, eternity!

neighborhood in which they hold their meetings, but have surprised themselves. Their exhibition was an exceedingly creditable and beautiful illustration of the inherent powers and capabilities of the Lyceum movement, and the inspiration with which it nerves those engaged in it to continuous and persevering effort for the accomplishment of its purposes.

The Officers, Leaders and Members have all been assiduous and untiring in their efforts to do the best they could. Three or four weeks ago. Mrs. Dyott, myself and son attended a week-day meeting, assembled for the purpose of seeing if it was possible to attempt the getting up of an exhibition. They were without a musical director, and had no instruction or instructor in the gymnastic exercises, except the free exercises which were taught in their regular Sunday meetings; but the hidden treasures of genius, of song, of music and artistic skill were strown thickly around them in crude, uncultivated and undiscovered brilliancy.

Miss Effic Strong, an accomplished lady, a teacher of music, a member of Temple Group, attached to Lyceum No. 1, was induced to take charge of the musical department, and was unanimpusly elected to that position. Under her care, instruction and supervision, the musical exercises of the exhibition attained a proficiency that elicited the commendation of those proficient in the art. They were assisted by Prof. Shelling's children (who are musical prodigles,) and two youthful violinists. My son took charge of the gymnastic department, and taught two classes of their members the wand and dumb-bell exercises. The skill and proficiency with which they all performed their parts would have done credit to those of larger experience in those exercises. The gymnastic ring exercises were given by a class of young gentlemen and ladies from Lyceum No. 1. The Infant Group, instructed and led by Mr. C. Baker, the worthy Conductor of the Lyceum, performed the free gymnastic exercises admirably. The march, led by their stately Guardian, Mrs. Stretch, was excellent, and her motherly care and general supervision exercised over the whole affair was highly commendable.

The Officers and Leaders were assiduous in the performance of their duties, and the members were remarkably orderly, attentive, and desirous of doing the best they could, and they did it handsomely, and created such a sensation in the neighborhood that it will require one of the largest halls for their next exhibition. If no other results were obtained by their efforts to produce and present this exhibition, than the order, discipline, cultivation and improvement in their Lyceum, they would be abundantly repaid for all their labors; but they will realize a considerable sum, which will furnish them with the means of starting a library (the object of the exhibition).

After the Lyceum had executed their grand banner march, as announced upon their programme, by invitation of their Conductor, the

following remarks were made by Yours respectfully, M. B. DYOTT.

LADIES AND GENTLEMEN—By courtesy of Mr. Baker, the Conductor of this Lyceum, I have been invited to make a few introductory remarks upon this, the first occasion upon which this Lyceum has appeared in the position it now stands before the public; and it being their first exhibition, it would seem most appropriate to say a few words in explanation of what the Children's Progressive Lyceum is, its objects, aims and purposes. But as you have doubtless assembled here this evening with the view and expectation of seeing and listening to that which we trust will be more acceptable and interesting to you than a speech, it is not my purpose to occupy your time with any

such attempt.

The Children's Progressive Lyceum is what The Children's Progressive Lyceum is what would be perhaps better understood if I were to say it is the Sunday school attached to the various congregations of Spiritualists who assemble in nearly every city in the United States. This Lyceum, denominated No. 2, is the second of the kind organized in this city, and holds its meetings at Thompson-street Church every Sunday morning. As its objects and designs are the same as those organized shewhere. I will state briefly a those organized elsewhere, I will state briefly a few of its distinctive objects and peculiarities, disto be those of other Sunday schools, and which may perhaps appropriately entitle it to the name of a "novel Sunday school". Its teachings and which the name of a "novel Sunday school". of a "novel sunday school." Its teachings and exercises will be practically illustrated this evening. They are based upon the universally admitted fact that man has a body, and is himself a spirit, and that the education, cultivation and development of one is of equal importance with that of the other. It inculcates and teaches that it is

trated this evening. They are the "poetry of motion," and are dealered to cultivate an erect carriage, to accelerate the circulation, give elasticity, strength and symmetry to the body; in a word, they are our prayers to the Almighty Giver of every good and perfect gift, for health, strength and vigor to enjoy the blessings of this beautiful world in which we live. Our marching beneath the star-spangled banner, keeping step with the angels in the march of progress to melodious strains of music, enables us to observe and practically spiply the first great law of nature—Order—through all our movements and changes. It gives grace and ease of motion, cultivates a love of the beautiful, and engenders a reverence, patriotism and devotion to our country's fiag, the only ensign of freedom that waves triumphantly over the footstool of the Almighty.

These being innovations upon the fossilized customs of society, I may be asked why we descorate the sanctity of the Sabbath by marching with fiags. Let me ask those friends if it is not more holy and sublime to carry the emblem of freedom in our march, and charge upon the citadel of ignorance, superstition and idolatry to unmeaning customs, than it is to carry it upon Sunday in front of the cannon's mouth, training men

meaning customs, than it is to carry it upon Sunday in front of the cannon's mouth, training men day in front of the cannon's mouth, training men for experts in the carnage of death, under the immediate supervision of the so-called followers and vicegerents of the prince of peace, sanctified by their constant prayers and invocations to the God of war for his biessing and success in the slaughter of our brother man? Let me ask with what consistency can they withhold their prayers for its onward march and final triumph in the beautiful and Christ-like pursuits of the Children's Progressive Lyceum? Progressive Lyceum?
Music in all its various departments is one of

the Lyceum's most prominent teachings. Its re-fining and elevating influences are so universally A Grand Exhibition in Philadelphia.

The Children's Progressive Lyceum, No. 2, of Philadelphia, gave their first public exhibition on last evening, May 24th, at the American Mechanic's Hall, in the northern portion of our city. They had a fine audience, and, as is always the case with the exhibitions of the Children's Lyceum, it was a grand success. Timid as is the young bird when it first attempts to fly from its parent's nest, our modest and unpretending co-laborers in the cause of progressive education were fearful they could not get the part and desperately wicked, and they themselves so terribly wicked, and they themselves so terribly the cause of progressive education were fearful they could not get up an acceptable exhibition; but with the promised assistance of the Lyceum with which I am connected, they took courage, made the effort, and have not only astonished the neighborhood in which they hold their meetings, of such had company.

of such bad company.

We endeavor to cultivate the reasoning powers and capacities of the children; to make them selfreliant; to believe that wrong-doing brings its inevitable suffering; that he who does a wrong must himself atone for it.

In the few moments allotted by prudence and

circumstances, it is impossible to refer to but a tithe of the advantages of the system of education proposed by the movement denominated the Chli-dren's Progressive Lyceum. We therefore plant our target upon the eternal rock of truth, reason and common sense, for the aim of any and all to point their intellectual darts and criticisms, be-lieving it invulnerable to all the arrows that can be brought to bear upon it.

The Lyceum in Foxcroft, Me.

At a meeting of the Children's Progressive Lyceum of Dover and Foxcroft, holden this evening, being at the close of the labors of Bro. A. E. Car-

penter, Mr. C. Chamberlain said:
FRIENDS—The present occasion—the termination of the engagement of Bro. A. E. Carpenter with us—seems to call for some expression on our part. His labors with us the present month, if they have wrought no change in religious ideas, certainly have introduced a change in religious. certainly have introduced a change in religious action; and that change I believe to be an improvement. This experiment, and this brief experience, so far as it affects us pecuniarily—in the transfer of some money from our pockets to his-gives us the greatest pleasure, for we believe we have never before made an investment so advan-

In behalf of the Children's Progressive Lyceum of Dover and Foxcroft, and its friends and patrons, I take the liberty to offer the following: rons, I take the liberty to offer the following:

Resolved, That in the work of organizing and instructing a Lyceum, we have here a clear demonstration that in Bro. Al bert E. Corpenter the right man is found in the right place.

Resolved, That in our acquaintance with Bro. Carpenter we discover in him those elements of character that eminently at him for the work in which he is engaged, and we take pleasure in recommending him to any people who may desire such service as he has rendered here.

Resolved, That when, under the care of his kind guardian spirits, he shall return to his home and friends, he will carry with him our kindest wishes and the purest loves of all our children; and that in whatever sphere he may be called to act his part, we shall ever remember him as a kind, agreeable friend, an active worker, a rapid thinker, a pleasing medium, giving utterance to the highest and purest thoughts from the angelic world.

The above resolutions having been adopted, on motion of A. K. P. Gray, a copy was requested for publication in the BANNER OF LIGHT. E. B. AVERILL, Conductor, CALVIN CHAMBERLAIN, Secretary.

Dover, Me., May 26, 1867.

Chelsea Lyceum.

Our Lyceum, for the first time since its organization, has been called upon to mourn the loss of all that was mortal of one of its most devoted and loving teachers, who passed to spirit-life very sud-denly, on Saturday evening last. On the assembling of the Lyceum the following

Sunday morning, appropriate remarks were made by Mr. John H. Crandon, who was also appointed a committee to draft Resolutions to be presented to the family, and for publication in the BANNER OF LIGHT, a copy of which is here annexed:

OF LIGHT, a copy of which is here annexed:

Whereas, In accordance with the great law and uniform order of Nature in its unchangeable adherence to the organic action of cause and effect, we have been called upon, very suddenly, to part with all that was mortal of our friend and hrother-laborer in the field of religious freedom and humanitarian development, Robert T. Bicknell: therefore,

Resolved, That we as a Lyceum recognize this sudden transition as a new birth into the spheres above, and while we mount the loss of his physical form, by which we were permitted to travel the patinway of earth together, we are consoled by the blessed assurance that he is not dead, but the spirit freely, and is still with us to counsel and to guide

Resolved, That we tender to his wife and dear children, who are thus suddenly bereft of a kind and affectionite numband and father, all that sympathy and affection which it is in the power of youth and manhood to express, and which they so much need at the hands of all, and hope they may fully realize that he is not dead but has been born into eternal life, and will ever be near them to comfort and sustain them till they too shall gotto join him beyond the river.

Resolved, That a copy of those Resolutions be sent to the family of our brother, and also be published in the Barner of LIGHT.

Yes Dodor, Conductor, J. H. Crandon, Com. on Res.

Chelsea, Mass., June 2d, 1867.

The True Length of Life. A writer says that Faraday adopts Flourin's

physiological theory that the natural age of man is one hundred years. He believes the duration of life is measured by the time of growth. The body grows no more after twenty years, the union of the bones and epiphyses in man being then effected. In the camel it takes place at eight, in the horse at five, in the lion at four, in the dog at two, and in the rabbit at one. The natural termination of life is five removes from these several points. Man being twenty years in growing, lives five times twenty years, that is, one hundred. The camel, forty; the horse, twenty-five; and so on with the others. The man who does not die of sickness lives everywhere from eighty to one hundred years. Providence has given to man a century of life, but he does not attain it because he inherits diseases, cats un wholesome food, gives license to passions, and permits vexations to disturb his healthy equipoise; he does not die, he of the other. It inculcates and teaches that it is of more importance that we prepare our children and ourselves to live, than to die, as we believe and teach there is no death; therefore to prepare for that which has no existence is folly; and that if we would serve God acceptably, we must educate, cultivate, refine and develop that physical temple, and make it a fitting residence and instrument through which the immortal spirit which inhabits it may express itself in harmony with Nature's God and man's, surroundings. Its first object, therefore, is to adopt such means as seem best adapted to the acquisition of a healthy body, believing it to be the best and surest way to obtain a healthy sond sand first exercises are the gymnastic movements, which you will see illusses.

SPIRITUALIST CONVENTION ANNIVERSARY WEEK.

Held in the Meionson, Boston, Mass., Thursday and Friday, May 30th and 31st, 1867.

[Reported for the Banner of Light]

Pursuant to a call issued by Dr. Gardner, the Spiritualists of Massachusetts convened as above at 10 A. M. The meeting was called to order by Dr. Gardner, who read the published call, and briefly stated the main objects of the Convention. On motion, it was voted that Dr. Gardner be temporary Chairman, and I. C. Ray, Esq., of New

Bedford, Secretary.

· Voted, that a nominating committee of three be appointed by the Chairman, to retire and report a list of names for permanent officers. This committee consisted of Messrs. George A. Bacon, of Boston, B. T. Martin, of Chelses, and A. T. Foss, of New Hampshire.

While the committee were attending to their duties, Prof. J. H. W. Toohey engaged the attention of the audience with remarks of an appropriate and timely character, at the close of which the nominating committee presented the following list of officers: For President, Dr. H. F. Gardner; Vice Presidents, Rufus Eimer, of Springfield; Mrs. Sarah A. Byrnes, of East Cambridge; I. C. Ray, of New Bedford; Secretaries, Lewis B. Wilson, George A. Bacon; Treasurer, John Wetherbeewhich was unanimously adopted.

Dr. Gardner, in declining the office of President, took occasion to express blusself with reference to the motives which had actuated him in calling the Convention, and which had governed him in all his public labors in the cause of Spiritualism; and while they were as conscientious, disinteresting and unselful as is canable with ordinary more ed and unselfish as is canable with ordinary mortals, yet he, as a man and as a public worker in a cause which was dear to him as life itself, had been misjudged, defamed and maligued without atint or measure. While what means, time and influence he had to command, were bestowed unsparingly, he had been obliged by force of circumsparingly, he had been omigen by love of circumstances to take a more conspicuous position than was either desirable or agreeable. But for this he deserved, if anything, friendly consideration rather than condemnation; merited approbation instead of reprobation—seeing as no one else would assume the ungracious task. His con-science acquitted him of all unworthy motives in seeking privately and publicly to bring the phe-nomena and Philosophy of Spiritualism before the world, and, therefore, in virtue of his decision made several years ago, to vacate the front bench and take a back seat, he must respectfully and emphatically decline the honor of serving the convention in the capacity of President.

Mr. Toohey, following, reprobated the gross injustice which was so prevalent among a certain class of Spiritualists, to defame and slander the character of those who, by virtue of their public position, were subject to most disgraceful criti-cism and wholesale denunciation from those who had neither the capacity to judge rightly nor the inclination to speak truthfully and kindly; from those who, in a spirit of all uncharitableness, sought to magnify every act of individual independence, every molehill of weakness into a mountain of sin, and to destroy the fruitful service of noble men and women who were devoted. vice of noble men and women who were devotedly and devoutly laboring in the cause of reform, humanity and progress. Therefore, while he had many times agreed and sometimes disagreed with his friend, Dr. Gardner, he appreciated his feelings and sentiments, but urged him to reconsider his declination, and thereby put his heel upon this malicious spirit of bitterness and meanness which had been alluded to.

The Doctor, however, insisted on serving only

as a private, whereupon the committee reported the name of Andrew T. Foss, of New Hampshire,

or President.

Mr. Foss, on taking the chair, made appropriate remarks of an introductory character. He expressed his interest in and devotion to Spiritual ism, and related his conversion to it. He honed would live to see the shackles of superstition stricken from humanity as the shackles of slavery

A Business Committee, consisting of Prof. Toohey, of Boston, B.T. Martin, of Chelsea, and Mrs. Susie A. Willis, of Lawrence, were chosen to prepare and arrange the order of exercises.

While this committee were absent, Mr. E. S.

Wheeler, Missionary Agent, was called to the platform and gave a brief sketch of the operaions of the Massachusetts Spiritualist Association. Spiritualism, he said, was rapidly spreading and enlarging its influence, but one of its great draw-backs was the silence of those professing it, they being, as it were, ashamed of their Christian neighbors. He represented the importance of or-ganized, energotic action, stating that much interest has been awakened in Spiritualism.

The business committee submitted a report, re-

commending that a conference be held at 21 P. M. when members shall be limited to ten minutes in speaking; that at 3 o'clock two addresses of half an hour in length each be made, and at 4 o'clock the conference be resumed. The report was adopted, and N. S. Greenleaf, of Lowell, and Mrs. S. A. Willis, of Lawrence, were appointed to

make the addresses Prof. Toohey, Mr. Currier, of Haverhill, and Miss Lizzie Doten were appointed delegates to represent in a spirit of fraternal fellowship the

AFTERNOON SESSION.

The Convention reassembled at 21 o'clock, the Chairman giving notice that the exercises would consist of a general conference, when any person wishing to speak would be permitted to occupy the platform for ten minutes. The first speaker was Mr. S. W. Shaw, of Providence, who gave in his testimony in regard to spiritual electricity, explaining the results of some thirty or forty ex-periments he had made in connection with his theories, which he wished the Convention to digest, and, if popular, hit upon some plan by which these manifestations could be satisfactorily explained to children connected with our common

The next speaker was a Mr. Lincoln, who occupied his allotted ten minutes in discoursing upon physical health as connected with spiritual maniphysical health as connected with spiritual manifestations, speaking of the many irrepressible intelligences that through the agency of the spirit operate upon physical substances. In earth-life there are those who have strong will power, the activity of which frequently destroys the manifestations that would otherwise be developed. One of the most important ideas advanced by this proclaim was that splitts ratein ofter death all the speaker was that spirits retain after death all idiosyncrasies that they were possessed of while

Dr. P. B. Randolph (colored), of New Orleans, was then introduced, who proceeded to show that all mankind are brothers and sisters—that the dead have only passed away and gone heaven-ward, to put themselves in direct communication with those who still remain on earth, through the agency of that mysterious telegraph called sym-

Mr. N. S. Greenleaf, of Lowell, was then introduced as the regular speaker of the afternoon. In his introductory remarks he alluded to the very noticeable progress that Spiritualism has made during the past few years. It has come down to us by the bounty of God, and now the question is, what shall we do with it? Phenomenal Spiritwhat shall we do with it? Phenomenal Spiritualism has taken from us our infidelity, and now it should be the grand steppingstone on which to build for humanity a grand temple. We have already converted the infidel, and now we find clergymen who have been plighted to certain antiquated theological dogmas, ready to set the Bible aside and unite in one common work for

space of time he thought that this Lyceum system | which are essential to the principles that consti-would constitute a complete system of oulture, | tute wisdom. He proceeded to illustrate that

both intellectual, physical and spiritual. The de-tails of this system were then explained at some length; and the conclusion arrived at that Progress-ive Lyceums should be inaugurated in every community, and he was glad to amountee the fact that they were rapidly increasing throughout the land. This system, as explained by the speaker, embraces culture in the parlor, the church, on the street and the play ground—anywhere that it is possible to feed the mind or give strength to the

body.

Airs. S. A. Willis, of Lawrence, delivered the next address, in which she made allusion to the sympathy which she declared was felt by spirits in the highest spheres. She also, in a most emphatic manner, ignored the idea of any one trying to get to heaven by throwing their sins upon the back of a Christ or any one else. In conclusion, she heartly approved of the Children's Lyceum movement as a most necessary and im-Lyceum movement as a most necessary and im-

Dyosum movement as a most necessary and important instrumentality in spiritual circles.

The conference was then resumed. At this juncture Dr. Gardner announced the sudden death of Miss Sarah A. Southworth, the well known writer.
Short and pertinent addresses followed from

Mr. Beardsley, of New York, Cephas B. Lynn, of Charlestown, Mrs. H. E. Wilson, the eloquent and earnest colored trance medium, and A. J. Davis, of New Jersey, (who briefly alluded to the radical meeting in Horticultural Hall, to the anomalous position of Rev. Mr. Weiss, and to the probable result of such timber in a free and radical organization,) and Rufus Elmer, of Springfield. Prof. Tooliey reported the result of the delegate Committee appointed to represent the Convention to the Radical Religionists, and properly characterized their actions as discourteous. Adjourned.

EVENING SESSION.

The Convention was called to order at 71 o'clock, and another conference opened for free discussion. A series of resolutions were presented to the Convention by Mr. Butts, of Hopedale, which were laid on the table for after consideration. The fol-

lowing is a summary:
First—That modern Spiritualism is to exalt the material as well as the spiritual side of life, and to build the New Jerusalem on earth.

Second—That as a mere combatant of ancient superstitions, the work of Spiritualism may now safely he left to Orthodox dissenters and the left wing of Unitarianism.

Third—That the most powerful enemy of freedom and progress in this country is the money power—a power that now despises the claims of Northern labor as it once despised the prayer of the American slave—pouring its contempt upon the people through the columns of the daily press of Boston and elsewhere. That to strike the mightiest blow ever yet struck for the emancipa-tion of men or angels, is to demagnetize this wily serpent, the gilded charmer, whose fangs are in the hearts of the people.

Fourth—That as Spiritualists we greet with a hearty welcome the movement for the emancipation of labor, and the elevation of the masses to the position of true men and women in the full possession of their inalienable rights.

Fifth—That Spiritualism has done much to break the fetters of religious and mental bondage; that in advance of the equal rights association it has counted woman worthy of the gift of prophecy, and made her a speaker in the church and on the rostrum; that it has poured its inspiration into the lanes and by-ways of humanity, lifting the despised and the outcast into higher life and light.

Rev. J. M. Peebles, who had been announced as one of the regular speakers of the evening, said, in view of the fact that Dr. R. T. Hallock, of New York, was present and night not be hereafter, he, Mr. P., was glad to yield his time, that the very general desire to hear Dr. H. might be gratified. He therefore would occupy but the usual ten minutes, which he did with remarks endorsing the spirit of the resolves presented by Mr. Butts. The speaker had spent most of his days in preaching salvation hereafter; but forsaking all that, he desired to make up for lost time and to preach salvation now—that men should be saved to-day that now, from this very moment, we should have a heaven on earth. He thought there was a want of enthusiasm among Spiritualists; that they did not take hold of the great reform movements in earnest, and he accordingly addressed to the audience a most carnest appeal to go into the field of reform with a determination to accomplish

something in every direction.

The hour having arrived for the regular addresses, the President introduced Dr. R. T. Hailock, whose remarks had reference to a Philosophical Basis of Spiritualism. He said that before any permanent good could be accomplished by Spirit-ualists, many old cake of error would have to be rooted out. When the errors are all gone, then the work of the Spiritualist begins—then the laws of the spirit will have full play, and our work will go bravely on. Dr. Hallock then proceeded to discourse at some length upon the doctrine of a uniform line of action between Church and State, contending that we can have no strong Govern-ment and no safe or perfect religion unless there is unity between the two. The pursuit of life liberty and happiness is the corner-stone of the Government, and we must have a corresponding stone on which to build our church edifice, or we shall have no church. A church, to be universal. must provide for every instinct in human nature, A church, to have the elements of universality about it, must be able to demonstrate the doctrine of immortality through the senses, just as any other fact is demonstrated. Reason is powerless without a fact to work upon—without something that the senses can be cognizant of.

The Doctor's thirty minutes' speech enriched the represent in a spirit of fraternal fellowship the Spiritualist Convention to the Free Religion meeting in Horticultural Hall, after which the meeting adjourned. to the matter, nor the pen reproduce the solid yet warm and earnest manner of Dr. Hallock's

powerful address.
Mrs. Sarah A. Byrnes, of East Cambridge was then introduced as one of the regular speakers, and spoke at some length in defence of woman as a proper and powerful advocate upon the spiritual platform. Mrs. Byrnes's earnest address was listened to with great pleasure and satisfaction by as large an audiouce as could be convened within the Melonaon.

Miss Lizzie Doten being called for, reluctantly responded. She had no thought of speaking on coming to the Convention. Had no strength in and of herself to occupy the platform, being overwhelmed with personal grief. Alluding in the most touching manner to the news which had just been brought to her, she gave an appropriate dear friend and spiritual sister, Miss Sarah A.

Southworth, of Quincy.

Mr. Rufus Elmer, on rising, said that instead of consuming his ten minutes, he would request Dr. Hallock to occupy the allotted time and to finish his previous remarks, which the Doctor did to very general acceptance; at the close of after announcement was made by the Business Committee relative to the proceedings to-morrow, the meeting adjourned.

SECOND DAY.

An increasing interest to attend the Convention was manifest on the second day, and at the hour of opening the forenoon session, notwithstanding the rain poured down copiously, the hall was full. Mr. Foss, on taking the chair, announced Andrew Jackson Davis as the first regular speaker. The subject of Education was the topio

for discussion, and Mr. Davis elaborated some of his ideas, in regard to its connection with Spiritualism, but dwelling more particularly upon the Children's Progressive Lycoum system, its objects, aims and good results. He styled it the new jects, aims and good results. He styled it the new American idea, as far as practically carrying out of the plan was concerned, although it had its origin in the Summer-Land. Among the benefits of this system, he said, it taught children to grow up naturally, and in their lives to practice the golden rule. He held that the universe is the product of Divine Intelligence, perfect in attributes, harmonious in parts and purposes; that the human mind is a finite embodiment of the Infinite and by searching, man can perceive and Bible aside and unite in one common work for one common destiny.

Mr. Greenleaf then spoke of the lecture system as one of the most effective methods for enhancing the progress of Spiritualism, and recommended greater activity in that direction. The practice of sending the children of Spiritualists to Orthodox Sabbath schools, in order to keep them out of mischief or for some other purpose, he condemned in very strong terms, and advised the sending of the institutions of the sending of their phildren to an institution called the Children's Progressive Lyceum, which he regarded as one of the best institutions of the age! In a brief space of time he thought that this Lyceum system which are essential to the principles that constitute a complete system of culture, tute wisdom. He proceeded to illustrate that

memory is aided by the use of signs, symbols, colors, &c., giving it permanency. All true education is unfoldment. The inner life must unroll like the flower beneath the influence of the sun. He would have the physical senses of the young developed first, as the most natural method of reaching and developing the intellectual or inner ille, and considered the Lyceum system the best method by which this can be accomplished. We cannot follow Mr. Davis through his lengthy and very interesting exposition of the Children's Lyceum system.

Rev. Mr. Hayward, of Milford, superintendent of the public schools there, said he was much interested in the subject of education. Though not an avowed Spiritualist, he accepted much of the Spiritual Philosophy, and read the BANNER of LIGHT every week, finding much profitable in-struction in its teachings. He was too radical now to be classed among the regular Unitarian clergy-men. All reforms received his hearty support. He simply arose to ask Mr. Davis if he had any suggestion to make in regard to the application of his plan of instruction to the public schools which are now established.

Mr. Davis said he was not prepared to answer the question at present. The Progressive Lyceums had not been in operation long enough to warrant him—from practical knowledge—in laying down definite rules for intellectual education. The Lyceum system was now devoted wholly to the moral, spiritual and physical education of the young; but he would communicate to the public from time to time any suggestions which, upon reflection, should seem to him judicious and of practical value.

Dr. R. T. Hallock, who came into the hall just

before the close of Mr. Davis's remarks, was called upon to address the audience, and was received with hearty applause. The sound, logical audieser manner in which this talented gentleman cier manner in which this talented gentleman and eloquent speaker presents his thoughts to an audience, makes him a favorite. He proceeded to speak upon the needs of a change in the education of children. He repudiated in toto the religious teachings which were inculcated into the minds of children in the sectarian Sunday schools, as utterly false and pernicious in their tendency. If these children line to managed they will have If these children live to mannood, they will have to repudiate them also, or their religious growth will be completely stultified. This generation owed it as a duty to its children not to subject them to the severe ordeal of doubt and mental anxiety which many persons present had gone through. He criticised the inconsistency of those who believed in the Spiritual Philosophy and attended spiritual meetings for instruction, yet at the same time send their children to the sectarian Sunday schools, where they are taught false doctrines, and of an entirely opposite character from what they themselves receive and accept! Spir-itualists should not expect the world to respect their doctrine if they do not respect it themselves. The Doctor's remarks were received with approval by loud app ause.

Chauncey Barnes gave a brief biographical sketch of himself, interspersed with life experi-

The Convention then adjourned to 21 P. M.

AFTERNOON SESSION. President Foss in the chair.

Mr. Butts, of Hopedale, spoke on the resolution previously offered by him, on the labor reform question, claiming that the producing classes needed emancination.

J. M. Peebles made a strong and stirring speech. He referred to the rapid progress which Spiritualism had made in a few years; of the various doctrines which had been abandoned for more reasonable ideas. Spiritualism has no creed, and should adopt none. It should not be cramped in any way. He strongly recommended the Children's Progressive Lyceum as a remedy for the evils which result from parents sending children to the sectarian Sunday schools, where monstrous falsehoods are taught

Hon, Robert Dale Owen was then introduced. He said he was pleased with his visit to Boston, given him a better knowledge of the alluded to the great increase, within a short time of the number of believers in the Spiritual Phi losophy; an increase which has no parallel in his-tory of any hody of believers. He said while it is always difficult to judge of the designs of Providence, yet it seemed to him, when he looked back for a century and considered the progress made within that time in physical sciences and discoveries, that Providence, having enabled us to achieve all these wonderful things, was about to open upon us yet greater wonders and discoveries in the moral and spiritual realm. After alluding to the timidity of many in giving their assent to the doctrine of Spiritualism, he said that the true method which Spiritualists should pursue was the good old method of Bacon, the inductive method—accumulate facts rather than broach theories. Facts were the foundation upon which the doctrine must rest. Mr. Owen closed by reading a narrative of a most interesting and wonderful visible appearance of a spirit to a young woman who resided in Philadelphia. After repeated nightly visits by the spirit, during the space of several weeks, it succeeded in making its presence visible, and also tangible to the touch—in the light—and finally spoke to the lady in audible ight-and finally spoke to the lady in audible

At the conclusion of Mr. Owen's very interesting and suggestive narrative, the conference was resurned. Prof. Tooley, from the Business Com-mittee, submitted the following resolutions, which were but incidentally discussed by the various

Whereas, Labor is necessary to general development, social vell-being and justice-loving civilization; and Whereas, Our present compensation for physical labor in eneral and the labor of women in particular is dispropor loned, inequitable and unequal to the needs of improving and setting life; therefore

extreme of daily labor.

Resolved, That we work for the popularization of equity, and the just reward of labor, without reference to race, caste

or sex.

John Wetherbee, on being called for, averred in beginning that he had not the remotest conception of the resolutions, not having listened while they were being read. Alluding to the doctrines of the sectarian churches, he said the men who attended those churches showed their intelligence by going to sleep when the doctrines were being preached at them, and their good sense hy the President of the way or gounder.

Mr. Wetherhee also said that they were a doorned race; that eventually they must pass away. The laws and necessities of civilization demand this, and if they stand in the great highways of civilization in its march over this continent, then they must get out of the way or go under.

The discussion upon the Indian question called up from the audience a grandson of a Puritan, Mr. Haskell, who avowed that the statement made by being preached at them, and their good sense by going fishing on summer days and letting their wives and children go to church. Having made a very lively speech, with scarcely a reference to labor, Mr. Wetherbee was followed by Prof. Toohey, in remarks bearing upon the subject of the resolutions. He spoke with great errnestness and eloquence, and when he closed there were loud and frequent cries from the audience to "go

Mrs. Hathaway, at this point, offered a protest against the prevalent use of tobacco, by the gentlemen, which practice she denounced in strongest terms, saying, among other things, that it produced a great waste of labor in the raising and preparation for use—and after all did only mischief. She urged in support of her position the time occupied in preparing tobacco, its use, the manufacture of spittoons, and the cleaning of spittoons by women as being wasted, when it might be used in obtaining knowledge and ele-

vailing our natures.
This brought out Dr. Gardner, who admitted that he used tobacco, and asked for proof that it was injurious; and criticised the prevailing fashion of the ladies in wearing false hair which was gathered from nobody knows where, and which was often as unsavory, to say the least, as the

George A. Bacon said he supposed it was perfeetly legitimate, instead of occupying his ten minutes, to give them to Prof. Tooliey, knowing that the Convention would thereby be the gainer. He therefore called upon that gentleman to resume his remarks. Prof. T. then took the stand a second time. Referring to the subject of tobac-co, the regular use of which in any form was a most filthy habit, he felt there was some extenua-tion of the use of the weed on the part of the laboring people, who were compelled to resort to some artificial atimulant or other, as a relief to their which they had to undergo.

He proceeded to freely criticise Mr. Stewart, the

which they had to undergo.

He proceeded to freely criticise Mr. Stewart, the millionaire of New York, for accumulating so much wealth as he had, and which he thought to loan out to industrious and worthy men for farming and business purposes, to enable each to gain a competence and develop the resources of the light hour movement, submitted by the business committee were adopted.

the Great West.

In the Great West.

Mr. Robinson spoke with moderation, but with Mr. Wheeler then briefly engaged the attention

great clearness and pertinency, in advocacy of the leading doctrines of the labor reform.

I. C. Ray followed in a similar course of re-marks, and related the incidents and the successful lasue of a atrike at New Bedford some time the hours of labor for children, and in which the effort was for a reduction of the hours of labor for children, and in which effort he took a leading part. One result of that strike he found in the recently enacted ten-hour law for children in factories, and of the origina-tion of which he claimed the credit. Referring to

the use of tobacco, he said the only reason he could give for using it was this: "I will use it."

Dr. P. B. Randolph was the next speaker. He said that as regards tobacco, nature had produced it, and be thought it was designed for some good use; as for labor, he had always found that no-body worked more than he could help; and as for the chignons, he approved of the ladies using every means to heighten their charms, and cultivating that instinct for the beautiful which was a part of

that instinct for the beautiful which was a part of their nature.

Walking down State street, he had witnessed with pleasure the operation of the new cow-milk-ing machine; and he declared that the man who invented it was a true labor reformer and a prac-tical benefactor of the human race. He believed that through the inventive faculty of man and the improvements of machinery, the time would come when four hours of manual labor per day would perform all the necessary work of the world, and produce more in proportion than is now produced. He predicted the good time com-ing, both as regards labor and the beneficent influence of Spiritualism; and said that the condi-tion of America one hundred years hence would stand, as compared with the present time, as the present time does compare with the middle ages. The afternoon session was here brought to a

EVENING SESSION.

The President, on taking the chair, called upon Mrs. Wilson, the colored speaker, to occupy the platform. She improved the opportunity, or rather the intelligence controlling her, by delivering a fervent speech in favor of labor-reform and the education of children in the doctrines of Spiritualism.
The next speaker was Mr. A. P. Case, who said

the was a disbeliever in Spiritualism, and was there to controvert it. Much that had been said he could approve. He liked their liberality in having a free platform. While he did not agree with Robert Dale Owen in his vagaries, fancies and ghost stories, in connection with Spiritualism, he did agree with him on the labor question. Ho also agreed with Mrs. Hathaway in her remarks about the culture and use of tobacco, and acknowledged the justice of the remarks of Dr. Gardner relative to the ladies wearing chignons, and suggested the propriety of ladies doing away with these useless appendages. With Spiritualism proper, that so called deceased persons could return and communicate with living friends he return and communicate with living friends, he did not believe any intelligent man ever believed it. Mr. Wetherbee asked whether he considered him an intelligent man, in the ordinary acceptation of the term. Mr. Case declined to answer the question, it being too personal, and proceeded to assert that all the spiritual phenomena could be accounted for upon the hypothesis of electricity and animal magnetism. He affirmed that no manifestations could occur in his presence which he could not explain by these principles. Expiration of time prevented the further controverting of Spiritualism!
Miss Lucette Webster then read very effective-

ly one of Lizzie Doten's noems, entitled "Peter Maguire, or Nature and Grace." Mr. Peebles said he wanted to say one word upon a subject which had not, as yet, been alluded to—namely, Indians. He then proceeded to make an earnest plea in behalf of the red men, basing his remarks upon an editorial paragraph in one of the morning papers, calling the attention of the representative men in session upon the various anniversaries to the action now being pursued by the nation toward the Indians, twelve thousand of whom he declared had been destroyed by starvation through the action of our gov ernment, and who were now threatened with ex termination by Gen. Sherman. The Indian spirits, he said, had once saved his (the speaker's) life. As an anti-slavery man for the past eighteen years, he felt that it was his duty to plead for the Indians as he had done for the negro. He detailed the history of the Indian policy of our country, and England before the revolution, and urged that the

Spiritualists should protest against the warfare now about to be inaugurated by the government. At the conclusion of Mr. Peebles's speech, Chauncey Barnes was controlled by an Indian spirit, who expressed gratitude for the sympathy shown by the preceding speaker for the Indian. I. P. Greenleaf earnestly addressed the meeting in an admirable speech of sustained power and interest, upon the general and special character of

Spiritualism, and its responsibilities in this and in the other world. He was followed by Cephas B. Lynn, in a similar strain, and con-luded by calling upon the young men to investi-

Indian, and laid the sin of the nation, in its inhunan treatment of the Indian, at the doors church. In the course of his remarks, he referred to the action of certain ministers of the Gospel, who in colonial times received scalp-money as payment for their religious services.

Dr. Mann questioned whether this was authorized by the English Government.

Mr. Wetherbee again addressed the Conven-

well-being and justice-loving civilization; and Whereas. Our present compensation for physical labor in general and the labor of women in particular is disproportioned, inequitable and unequal to the needs of improving and refuning life; therefore, Resolved, That the inequalities of labor and the severities of toil are results of ignorance and self-shneas, and are unworthy of a justice-loving people.

Resolved, That physical health, social intercourse and general education require that the hours of labor per day be reduced, and that eight hours in twenty-four be considered the white man into the wigwam of the Indian, and now when we hear of cruelty on their part, it is only our own chickens coming home to roost.

Mr. Wetherbee again addressed the Convention, which is not always and advised a governmental policy that would treat them with consideration, kindness and tenderness, all over the world. Said Mr. Wetherbee, it has been dog ent dog and big fish eat little fish, and this policy has been carried by the white man into the wigwam of the Indian, and now when we hear of cruelty on their part, it is only our own chickens coming home to roost. Mr. Wetherbee again addressed the Convention, and advised a governmental policy that took the indian, and advised a governmental policy that took the indian, and advised a governmental policy that them with consideration, kindness and tenderness, all over the world. Said Mr. Wetherbee again addressed the Convention, and advised a governmental policy that them with consideration, the indian, and advised a governmental policy that them with consideration, the indian, and advised a governmental policy that them with consideration, and advised a governmental policy that them with consideration, and advised a governmental policy that them with consideration, and advised a governmental policy that them with consideration, and advised a governmental policy that them with consideration and advised a governmental policy that them with a policy that them with a distribution, and ad

treated the Indians with the utmost cruelty and barbarity, was not in accordance with the record of history. His remarks were of a rambling char-

acter. Prof. Toohey submitted the following: Whereas, Magnanimity becomes the strong, and to "love mercy rather than sacrifice," a generous virtue; and Whereas, The history of warfare between our Christian fathers and the Indians of this country, has grown into an outrage against all conferred and acknowledged religious virtue and benevolence; therefore, Resolved, That the tyraunies of our forefathers, whether founded on the Bible, the authority of the Church, or the public colling of the see, were unworthy the character of Jesus

iounged on the spore, the authority of the Church, or the pub-llo opinion of the age, were unworthy the character of Jesus and the instincts of humanity; and that all imitation and fur-ther practice of such a policy by our present government, is adding wheelmess to injustice, and is a disgrace to the genius of civilization.

Mr. George A. Bacon then rend the following, drafted by Mr. Wheeler:

Resolved. That recognizing as we do the equality of political and social rights as the prerogative of every human being, we hereby express our righteous indignation at the past and present cruel and wheek treatment of the Indians, and protest in the most emphatic manner against its continuance.

Resolved, That the declaration of Lieut-Gen. W. T. Sherman, the second highest officer in the regular service of the United States, that there is a present necessity for externishing in our indians, including women and children while being an atroclous falsehood, the thought is unworthy of a savage.

savage.

Resolved, That the condition and management of the Western tribes are a national disgrace, and we call upon all lovers of immanity and justice to demand and obtain national reform in all matters relating to indian affairs. Both series of resolutions were unanimously

dopted. Prof. Toohey offered the following:

Prof. Toolney offered the following:

Whereas, Individuals rather than organizations have done
the needed and unpopular work of the hour; and
Whereas, Dr. H. F. Gardner has for a number of years toiled
for the upbuilding of Spiritualism in Boston, the character
and benefits of which are fittingly illustrated in the fraternal,
thoughtful and progressive meetings now about to close;
therefore.

Resolved. That we put our grateful acknowledgments for
the same on record, and thank Dr. Gardner for his voluntary,
useful and reformatory labors.

Dr. Gardner, on they adoption of the vesselve

Dr. Gardner, on the adoption of the resolve,

of the Convention, eloquantly urging the claims of the Massachusetts Spiritualist Association, showing the importance and necessity of continushowing the importance and necessity of continuing and increasing their missionary labors. The Association is doing a work, he said, never attempted before, yet long felt to be absolutely needed, namely, through organized, systematic effort bearing the gospel of Spiritualism to the hearts and homes of those who, scattered up and down the byways, along the hedges and through the lanes of the State, are deprived of the ordinary opportunities to hear from earnest hearts and inspired lips of the blessed Comforter which comes through the facts, the philosophy and the religion of Spiritualism—a work of grandest import and Spiritualism-a work of grandest import and holiest needs, demanding at once, in the name of common consistency, human progress and spiritual liberty, their heartiest sympathy, active co-operation and most liberal contributions.

This is but a meagre attempt to convey the spirit of Mr. Wheeler's earnest address, and which fairly accused the flagging interest of a second

fairly aroused the flagging interest of a protracted

At a late hour, and after two days of the most successful, harmonious and progressive Convention of Spiritualists ever held in Massachusetts. the meetings adjourned sine die.

L. B. WILSON, GEO. A. BACON,

A. T. Foss, President.

Correspondence.

Stonebam, Mass.

DEAR BANNER-I am glad to report the Stone ham friends as being earnestly moving in the right direction. Having occupied their platform May 19th and 26th, I found the interest deep, and man-ifested by very large and very attentive audiences. ifested by very large and very attentive audiences. One important feature is the formation of a Progressive Lyceum, which although but a month old, already numbers over eighty scholars, and does great credit to the hearts, heads and hands of the spiritualistic friends. I herewith give some of the officers' names: J. A. Lovejoy, Conductor, Mrs Howard, Guardian, Mr. Thompson, Military Conductor, Mr. A. Hill, Musical Director, Mr. E. T. Whittier, Librarian, Mr. C. A. Edwards, Assistant Librarian. The energy with which officers, leaders and scholars alike, engage in the interesting exercises, cannot be too highly commended. One noble soul, thinking he could not physically take an active part, presented them with \$3000, with an active part, presented them with \$3000, with which to purchase a library for the younger por-tion of the Lycoum, and every Sunday many a young heart mentally blesses the kind donor— Col. Ethridge Gerry—for his practical prayer for their success, and he himself feels, as he expressed to me one Sunday morn while with every the extheir success, and he himself feels, as he expressed to me one Sunday morn, while witnessing the excretess, "doubly repaid." Thus these zealous, truth-loving and truth-seeking people, are triumphantly "marching along." God and angels bless them! and all friends of progress will echo a hearty Amen! to all such efforts. And now while my pen is in motion, I would say that all ove New England the cry "Come over and help us!" comes each day with new and startling emphasis, and at every step the interest increases. This is true of each place I visit, and of none more so than of North Hanson, of which I have before

I will now fulfill a long-neglected duty of acknowledging the receipt, as a New Year's gift, of a lady's dressing case, presented to me by the pleasing inspiration of Mrs. Puffer, in behalf of the North Hanson friends; also for the grand surprise North Hanson friends; also for the grand surprise entertainment accompanying a large and welf-filled May hasket, during my last stay with them. For all this they have my spirit-thanks, for in these outward tokens I realize the spirit-promptings, and feel as if words would fail to convey the language of my soul to the generous donors.

Friends, let us move onward till jealousy and strife cease and humanity comes into more harmonious relations; till we remedy the past by allowing experiences to be lessons upon which shall be based nobler deeds and a more glorious future. North Middleboro', Mass. C. FANNIE ALLYN.

Spirit Portrait-Lectures in Portland. The light of our beautiful faith still burns, gathering new lustre, penetrating the darkness of all sects; and oh, may it continue to shed abroad its radiance until every heart is warmed and blessed

This thought came into my heart while listening to the fact of a portrait of a young girl in spirit-life having been painted by a lady of our pleasant town of Westbrook, who has no knowledge whatever of spirit communion, and has never painted portraits; but the young girl presented herself to her for her picture and she painted it. It is said to be a perfect likeness.

Thus the light breaks in where least expected,

attracting the attention of different minds, and bringing knowledge and peace to the weary heart. I think we have no cause to be discouraged here in our vicinity, as we look about us and see the progress being made, see the new and anxious ces which greet us in our meetings, both in our

faces which greet us in our meetings, onto in our Sabbath and our weekly evening meetings. We are anticipating a rich feast during the month of June, in listening to the pure spiritual teachings of J. Madison Allyn. He lectured for us in Portland, the first two Sundays of this month, and while listening to him, we felt that the sail was being fed. There is a pure spiritual the soul was being fed. There is a pure spiritual element surrounding him, which all must feel who come into his presence.

Would that we had more workers like him. If

so, our opposers would soon see that there is a spiritual beauty connected with our faith which shall illumine the pathway of all who acknowledge its truth. May angels shower rich blessings

upon his pathway. Westbrook, Mc., May 29, 1867.

Note from Mrs. Townsend.

The spirit of our beautiful Spiritual Philosophy is calling for true workers, for God and human-ity; such as will seek to advance the soul to its highest plane of progress in this sphere, which no thinking being can for a moment hesitate to ac-knowledge is the plane where selfishness is sufficiently overcome in one's nature to lead him to suffer wrong rather than do wrong; which once attained, secures that sweet peace never known where "an eye for an eye and a tooth for a tooth" is the law.

Human beings are as sure to rise to this "do unto others as ye would have them do to you" kingdom, as God is the God of the Universe, and a Spirit of Love. 'T is coming up the steep of Time, and though we may not dwell in the form long enough to see "swords beat into plowshares, and spears into pruning hooks, and men learn war no more," we shall thank God as we look upon human conditions from "the other side," that we put our shoulders to the wheel of the car of progress, earnestly, willingly, and added our mite of strength where most needed, even though thosewho have long made Christian professions sneer ab us because we simply ask to have those professions carried into our daily lives and made practleal.

I am among the peaceful mountains of my na-tive State with loved ones, where I hope to renain a few months, gathering strength from physical labor in the clear, pure air, untainted by the terrible poisons that rise in cities. Spiritualism is alive in Vermont and its advocates active. M. S. TOWNSEND.

Bridgewater, Vt., May 28, 1867.

Niagara Falls Picnic Abandoned.

Being unable to make satisfactory arrangements for railway transportation, either as regards time, connections or fare, we have concluded to give up the Spiritualist pionic advertised for June 20th, at Niagara Falls.

for June 20th, at Niagara Falls.

Another important consideration is, that our farmers are so far behind with their work, on account of the almost constant rains of the last four or five weeks, that they will have but little leisure for some time to come.

The annual Western New York Picnic will be

attended at Portage Bridge, the latter part of August, due notice of which will be given. J. W. SEAVBR, Chairman Picnic Com.

Byron, N. Y., May 30th, 1867. A lawyer engaged in a case, tormented a witness

so much with questions that the poor fellow at last cried for water. "There," said the judge, "I thought you'd pump bim dry."

More than a million dollars are expended in this country annually for cut flowers.

Banner of Tight.

BOSTON, SATURDAY, JUNE 15, 1867.

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

WILLIAM WHITE & CO.,

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LUTHER COLBY......EDITOR.

LEWIS B. WILSON......ASSISTANT EDITOR. All letters and communications intended for the Edito-al Department of this paper should be addressed to Luther

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

Auniversary Week.

'[As Mr. Pecbles, the Editor of the "Western Department' of this paper, visited Boston Anniversary Week to attend the Spiritualist Convention, we requested him to look in upon the doings of several of the Theological Conventions. The result of his observations is given below.]

The sun has burst through the war-storm that a few months since hung darkly over Central Europe. Queen Victoria-a woman-inaugurated the peace movement. Roses now bloom upon the ruins of a demolished fortress. Our country is at peace. It has established a higher justice, a more catholic spirit. Freedom is its watchword. The dove and the olive-branch are its symbols. Such propitious signs of the times rendered the yearly anniversaries in Boston doubly earnest and interesting.

· An arduous programme early marked the week. Not less than sixty different organic gatherings convened, each intent upon the accomplishment of some specific purpose. Members of old organizations met, burdened with the year's harvests; met to reclasp hands, to rejoin hearts and report progress. New enterprises were inaugurated, and the freshest words of the day, the hour, breathed-rolced in power and pathos halfdivine, awakening the social element, lengthening the chain of sympathy, and arousing a fraternal joyodsness that will musically roll and linger along the aisles and corridors of the soul's heaven long after the mere form of service and festival has faded away.

High purposes were announced; plans laid down for the future; resources calculated; propagandists selected, and a diviner zeal kindled, as well as a pleasant season of interfellowship and recreation, open to all, whether citizens of Boston or strangers from other cities and localities. These returning anniversaries will yearly draw their thousands of gratified attendants. They are among the bright spots, the pleasant places, the sunny nooks that dot life's journey. The movements of Universalists, Unitarians, the free religious association and Spiritualists among religious bodies most interest us.

THE UNIVERSALISTS.

These had their conferences, prayer-meetings, festival, communion service, &c. We cherish a deep interest in Universalism, as interpreted by its younger clergymen and broadest, best thinkers. As a mere system of faith it is beautiful. It ends, however, in faith. Their meetings last week were absolutely tame and dull, as compared with many others. They lacked enthusiasm, lacked that spiritual, inspirational power that thrills and feeds the soul. If this denomination had more such living men as Emerson of the Ambassador, Ballon of the Repository, Spaulding, Bartholomew and others, it might reasonably expect to accomplish a further work for religious freedom. Other counsels prevailed. It has become a denomination, a sect, with priestly censors. Why, a few such stolid bigots as Rev. E. G. Brooks, of New York, chill all the surrounding atmosphere with a sort of sectarian nightmare. From pious scruples he took no part in Mr. Bartholomew's installation. If we hear aright, God says to every sect, to every people: expand with the age, or wilt and wither-grow, or die and rot from the memory of man.

The Rev. G. T. Flanders, in a Conference meeting, expatiated upon integrity and loyalty to the denominational name, "Universalist," and sarcastically hinted at the movement then being participated in by some of their clergy, upon the subject of "Free Religion," in Horticultural Hall, By the way, the Rev. R. W. Conner, associate pastor in the Universalist School-street Church, was chosen assistant secretary of this branch of "come-onter-ism." The Rev. Mr. Blanchard, a Universalist clergyman of New York, took an active part in this Free Religious Association. Bro. Flanders used to have excellent medium powers. Mediums in Cincinnati, New York and elsewhere have inquired of us concerning his spiritual progress. He once gave us a fine clairvoyant examination. Signs follow believers.

THE UNITARIANS.

This body of Christians had unusually interest ing sessions. Their culture always charmed us, Their past is interwoven not only with the best scholarly, but the highest moral interests of this country. Their present is up with the general progress of the age with quite a flush of apostolic fervor. Their future, as indicated by their younger clergymen, is exceedingly promising. Some of their speeches were as fresh and eloquent as racy and rich. Take these samples. Rev. Mr. Israel

"We have organized a church on a free basis, We have women on the board of trustees and women to help our men. We have determined never to have an auctioneer's hammer in our honse; determined that where there is a Unitarian Church there shall be a free church and a free gospel. We have all kinds of men for members, Spiritualists, Radicals, and a few good old-

fashloned, staid Boston Unitarians. The Rev. Mr. Hepworth said:

A The clock has struck the beginning of the new time. We are on the threshold of new and fresh events; like a giant, we are just waking up from our sleep and beginning to recognize the power that lies within us and to comprehend the import of the responsibilities that are before us. We have had in fifty years as wide, as large and as grand an influence upon the religious world as any other body. We have done more to modify the opinions of the world than any other ecclesifrom the beginning until this present moment have been one and identical. There is hardly a single dogma of the thirty-nine that has not been modified by our men, our influence, our pulpit or our literature.

Our denomination is beginning to stretch out its long arms and to draw in those who have fallen and call in those who have wandered. It has left its old dogman, gone away from the old ramparts of its theology, and recognizes every child on the earth as God's child, and bids a God speed to every reform, no matter under the shelter of what canopy it comes, whose object and end is the amelioration of the condition of the poer and the uplifting of the down-trolden or op-pressed of every clime and every color. God grant that the day be not far distant when our churches, now so horridly respectable, shall open

their doors wide and call in those who are poor and needy, who need to have the Gospel preached to them, as well as those who have gilt-edged prayer-books."

It is well known that Mr. Hepworth is a firm believer in a present, conscious communion with the spirit-world. Accordingly he said:

"The first duty of this denomination is self-as sertion—in no timid tones, with no voice of wavering, but with all our minds, with all our strength and means. If these truths are great and grand and noble, as we believe them to be, it is our duty not to hide behind them." Rev. Mr. Collier said:

"I want to speak about organization. I want "I want to speak about organization. I want to show the Unitarians in Boston that the best thing in the world is to take their thirty or forty churches and fuse them into one life. I would not sacrifice my liberty. I left ecclesiasticism for the individualism of Unitarianism. And God forbid that I should ever place my neck again in the yoke."

the voke." These Unitarian sessions were characterized throughout by live men, a genial glow of enthusithat could not fail to reach the masses, all besneaking a more thorough consecration to the best interests of humanity. Some of them repudiate even the Away with this phrase, 'liberal Christianity,' and give us the thing itself." As an organic denomination they are dividing and disintegrating. Some of their clergy close their prayers with thanks direct to God-others, through their "Lord and Master" Jesus Christ. They are unsettled as to whether they shall consider Jesus of Nazareth, "Lord and Master," or a man and a brother. The latter is the growing idea. The stone that certain Unitarians rejected a few years since—Theodore Parker -is rapidly becoming the head of the corner,

THE UNITARIANS AND REV. JOHN PIERPONT. Several of the Unitarians at their festival and other gatherings, referred with profound respect to the sainted Pierpont, whose last public appearance was at the National Convention of Spiritualists. Some in making mention of him expressed sympathy, and others full accordance with his views of spirit communion. Referring to past social soul-communings, the Rev. Dr. Palfrey said: "The last person who spoke on that occasion was the poet, philanthropist and patriot, John Pler pont. In his latter days he held the belief that the dead are like the stars by day, unseen but not withdrawn,' and that they revisit the scenes of their interests and labors. To the unjority of Unitarian Christians, this is not within the sphere of assured belief. We know not whether those we have loved and honored still watch over us in person, or whether they are summoved to duties incompatible with this render guardinusing. Don-we know that the spirit awakened by their labors lives in us and sustains us. And we feel that we have a right to join their venerated names with ours in bidding to the clergy of our liberal incompatible with this tender guardianship. But denomination a hearty welcome.

The Rev. Mr. Woodbury, of Providence, full of

fervor, uttered these words: "I cannot but feel the absence of one who was well known to us all—the form of my venerated colleague. And I rejoice to feel that there is, after all, some *truth* in the idea entertained by Mr. Pler-pont, and that the spirits of the departed *do linge*: around those they loved in the flesh. I think it would be well, on these occasions, to ask the laity to speak for the clergy."

So do we. Let the laity speak. They are generally in advance of their pastors. The clergy in the line of progress follow the people. In some nominal Unitarian congregations, the majority of the parishioners are Spiritualists. Yes, let them speak-and God and angels help them to act-to live up to the light, the truth that is in them.

THE RADICAL "FREE RELIGIOUS ASSOCIATION." At an early hour, Thursday morning, Horticultural Hall was densely packed. The movement was fresh, the moral sky bright, the uttered purpose broad and grand. On the rostrum were the literati of New England, with several old warworn veterans, dusty from the field of reform. The appearance was imposing. A good homefeeling stole sweetly over us. Our heart bent high, and winged were our hopes, for we saw no dark lining to the silver cloud. The Rev. O. B. Frothingham opened with a well-timed and excellently-worded address. He alluded to the initial step, the real purpose to be accomplished, the progress already made, and the culmination in the assemblage present. Ignoring delegates, the representations were as follows:

Rev. John Weiss, for the Unitarians, Rev. II. Blanchard, for the Universalists, Oliver Johnson, for the Progressive Friends, Robert Dale Owen, for the Spiritualists, Lucretia Mott, for the Quakers,

F. E. Abbott, for the Scientists, Ralph Waldo Emerson, for the Transcendentalsts and Intellectualists generally.

It was an august body of men and women, full of the "new wine" of the times. They met not us disorganizers-not as destructionists, merely, but as constructors, master-builders, and representatives of the better, higher wants of this wondrous

REV. H. BLANCHARD.

His remarks were exceedingly happy. Said he voluntarily left the Universalist denominationwas a radical-believed in no man-made creeds, nor submitted to any priestly dictations. The history he gave of Universalism, through its Calvinistic. Unitarian and Restoration phases, was thrillingly interesting. The sect was now in process of another transition. The old landmarks were crambling, textual proofs being abandoned, and the plenary inspiration of the Bible more and more doubted. Its clergy needed culture, more scientific attainments, greater breadth of thought and toleration toward those who took advanced steps. Other clergymen would leave the denomination. He heartily welcomed this "Free reli gious" movement. It was another Star in the East—a sign of angel presences, and a prelude to a higher dispensation.

REV. JOHN WEISS.

This was an unfortunate selection as a repre sentative from the Unitarians. Rev. D. A. Wasson should have been the man. Theodore Parker that was, is Mr. Weiss's stock in trade; clear, pungent and pointed, he is neither broad, catholic nor tolerant. Some imagine he wrote the life of the ascended Parker. This is a mistake. He collated his letters and commented upon themthat's all. His speech at this radical meeting might be summed up thus: God; a recognition of God; God's presence in America; in all souls o-day; in all human affairs. Immediately following the Hon. Robert Dale Owen, he took es pecial pains to say he "did not believe one jot or tittle of this modern Spiritualism." A part of this uncalled for bayonet thrust was couched in these words: "I do not believe one fact nor one thought connected with Spiritualism."

Now mark, Mr. Owen, formerly minister to Naples, and Senator; the frequent adviser of Lincoln in the darkest days of our national struggle the scholar and the modest gentleman every where, spent much of his time during twelve years investigating the phenomenon called Spiritualism, in this country and Europe; then by invitation makes his report, or expresses his convictions of its truth, with the facts and reasons for said convictions. When through, up bounds Mr. Weiss, a wiry, nervous, shrill-voiced iconoclast, and denies everything connected therewith. Yes, denied all, in all.

in the face of some "eleven millions" of believers! What self-sufficiency!

REV. T. W. HIGGINSON.

As berries abound where briars grow, so are antidotes ever found in close proximity to poisons. Col. Higginson made the speech of the meeting. He reviewed the past, and with a prophet's vision comprehended the present. Rising higher upon the mount, he forecast the future. It was glorious. Our soul intuitions said, amen. Listening to his eloquence, all seemed to catch glimpses of the oncoming Eden for humanity, through the cultivation of intellectuality and its deeper baptism into fraternity and spirituality. He clearly stated his belief in Spiritualism. Though some of the so-called facts might be doubted, there were enough, he said, "clearly established facts;" adding, " facts are facts, and the age needs them to strengthen its belief in a future existence." He further said: "Immortality, dead in the churches, lived and flourished in freshest asm, and earnest words from eloquent speakers, heauty throughout the ranks of Spiritualists. Mere faith in another world did not satisfy the soul. It demanded knowledge, and Spiritualism gave that knowledge." Referring to the comforts name "Unitarian." The Rev. Mr. Tilden said, and consolations derived from communing with the spirit world, he mentioned a touching incident connected with the widow of an army officer. A well attested communication from her husband in spirit-life each week, had saved her from the commission of suicide. His whole speech, of mingled argument and incident, was beautiful, charitable, telling. He was loudly cheered.

LUCRETIA MOTT.

This sainted woman's presence is a power in any assembly. To clasp her hand is a benediction. Glad are we that she lives to see something of the harvest of her early sowing. In her speech, calm, tender, and yet broad in sweep, she referred to the English reviews, Colenso, the progress of religious ideas in her day, and the breaking away from the old superstitious ideas of the past. Her views being extreme, she represented herself rather than the Quakers. Happy of the present opportunity, she welcomed the "new light," come from what source it might; adding, "some of my most reliable friends have told me that Spiritualism had done more to break the shackles of bigot, ry, unchain the creed-bound, and promote religious freedom, than any other religious movement of the times," Said she was glad to hear it, and then counseled the audience to turn away from no new light, however unpopular in the first stages, for angels in the Biblical past were entertained unawares.

HON. ROBERT DALE OWEN.

His lecture upon this occasion will soon be published in the BANNER OF LIGHT; hence we will only say it was worthy the man and the hour, elucidating the philosophy of Spiritualism, and the phenomena, with their manifold bearings upon the social, moral and religious world. It was clear, cogent, sound and logical, and delivere l in a very calm and impressive mauner.

RALPH WALDO EMERSON. This man, our country's Plate, appeared on the platform 'mid rounds of applause. The world has its thinkers, sayers and doers. Emerson is a profound thinker, brilliant writer, but not talker; and yet, in the deepest, divinest sense of talk, he excels all talkers, for every thought is goldenwinged, idea diamond-tipped, and every word a two edged sword, pushed out by mighty conscious soul forces. His simplicity and modesty are only excelled by his research and wisdom. In our soul we admire, love him, for his presence is at once a trinity-baptism, inspiration, benediction. He expressed himself in sympathy with this radical movement, bailing it as a son whose birth he had long expected.

At the commencement of the afternoon session the committee made their report. The articles of this new religious association were embodied as

"1. This Association shall be called the Free Religious Association—its objects being to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit; and to this end all persons interested in these objects are cordially in-

vited to its membership.

2. Membership in this Association shall leave each individual responsible for his own opinions alone, and affect in no degree his relation to other associations. Any person desiring to cooperate with the association shall be considered a mem-ber, with full right to speak in its meetings; but an annual contribution of one dollar shall be necessary to give a title to vote; provided that those thus entitled may at any time confer the privilege of voting upon the whole assembly, on questions not pertaining to the management of

These articles were discussed and finally adopted. The following are the principal officers of the Board elected: President-Rev. O. B. Frothingham. Vice Presidents-Robert Dale Owen, Isane Ames, Lucretia Mott. Secretary-Rev. W. J. Potter.

On the whole, this was a splendid meeting, a grand success, a sign of promise in the theological heavens. It had-the movement has our soulsympathy. We belong to it, and it belongs to us. We believe all embodied in its articles, and a great deal more. It is the object of all thoughtful Spiritualists "to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit."

Onr Convention.

It was a perfect success. The utmost harmony prevailed throughout the ontire two days' sessions. The debates took a wide range, embracing subjects of vital importance to the future well-being of humanity. The able and eloquent speakers seemed imbued with an inspiration that we doubt not took deep root within the hearts of all present. The hall was crowded at every session with eager listeners, many being skeptics to our sublime faith. Yet we have reason to believe they will, in good time, throw off the sombre garments that old theology has cast about them; and embrace the living truths of Spiritualism.

The resolutions condemning the policy of the Government as tending to the annihilation of the Indian tribes upon our Western frontiers, were timely, and passed unanimously.

The resolution complimentary to Dr. Gardner for his indefatigable efforts in inaugurating and carrying on successfully spiritual meetings in Boston for many years, in the face of fierce opposition, was also unanimously passed. The Doctor responded in a very feeling manner, conclusively showing that he felt fully repaid for the long services he had rendered the cause by this unexpected but deserving tribute to his zeal and nerseverance.

A report of the proceedings of the Convention nay be found in this issue of the BANNER.

Lecture by Dr. Newton.

Dr. J. R. Newton, the great healing medium, whose success is so widely known all over the country, and to whom thousands of suffering mortals owe a debt of gratitude which they can never pay, will address the citizens of Obelses, in Library Hall, on Wednesday evening, June 12th, and give a demonstration of his powers. Free to

Obsequies of Miss S. A. Southworth.

In our last issue we made brief mention of the departure to spirit-life of Miss Sarah A. Southworth, the talented authoress, in the 27th year of her age. She was seriously ill but a day or two, and her friends were greatly surprised on hearing of her sudden change of worlds, for her healthy appearance and bright, cheerful countenance gave esteemed, and she will be missed by a large circle of dear friends.

Funeral services were held at the residence of her father, Mr. O. A. Southworth, in Quincy, Sunday forenoon, June 2d, at 11 o'clock. A large concourse of friends was present, completely filling the house, and many were obliged to remain on the grounds outside. Miss Lizzie Doten addressed the relatives and friends in language very appropriate for such an occasion. Her allusions to the beautiful and soul-sustaining philosophy of dium until after they have been in spirit-life some Spiritualism through life, and particularly at the time when the spirit takes its flight to the higher realms, brought renewed hope to all hearts. The references made to the spotless life and pure character of the deceased were well deserved, and acceptable to those who knew her worth and appreciated her literary ability.

The spirit of our departed friend was so closely in rapport with the speaker as to be able to impress her with the words of consolation she wished spoken to each of her parents, brother and sister individually. Beautiful and touching were the assurances given of her love, guardian protection and counsel. The other friends were then feelingly addressed in terms characteristic of the lished in the April number of "The Radical," noble nature of their friend,

Miss Doten, at the close of her remarks, gave the following beautiful inspirational poem, for a Now we positively aver that neither the medium, copy of which we are indebted to Dr. H. F. Gard-

They called her, from the better land, And one bright spirit led the way: She saw the angel's beckoning hand, And felt she could no longer stay. Oh white-robed Peace! thy gentle cross Gave to her trusting heart no pain, And that which is our earthly loss, Is unto her eternal gain.

"God is a Spirit"—we can trust That she has left earth's shadows dim, And laid aside her earthly dust, To grow in likeness unto Him. "God is a Spirit"-" God is Love"-And closely folded to his breast, Her spirit, like a tender dove, Shall in His love securely rest.

Oh it was meet that flower-wreathed Spring With forms of living beauty rife, Should see the perfect blossoming Of this bright spirit into life. The flowers will bloom upon her grave, The holy stars look down at night, But where bright palms immortal wave, She will rejoice in cloudless light.

Oh sweeter than the breath of flowers, Or dews that summer roses weep, Deep in these loving hearts of ours, Her blessed memory we will keep. Bright spirit, let thy light be given, With tender and celestial ray, Beaming like some pure star from heaven, To guide us in our earthly way.

Clad in thine immortality, E'en now we hear thee joyful sing-"Oh Grave, where is thy victory! Oh Death, where is thy sting!" Pass on, sweet spirit, to increase In every bright, celestial grace, Till in the land of love and peace, We meet thee, dear one, face to face.

On the following Monday the spirit of Miss Southworth visited our circle and gave a communication through Mrs. Conant. She expressed argalf ng h ing happy, and expecte fine times with the many spirit friends she had met. The spirit-world to her was very much as she had expected to find it. She spoke of several of her friends whom she saw at her funeral, and mentioned other matters, which gave satisfactory evidence of her identity.

Music Hall Meeting.

On Sunday, June 2d, Hon, Robert Dale Owen delivered a lecture on Spiritualism. He reviewed the labors of the past week, and spoke in a most encouraging manner of the success that was attending the efforts of the adherents and workers in the reformatory movement inaugurated by the Spiritualists. Spiritualism is spreading as fast as its best friends desire, daily and silently in the family circle. It is no sect confined to creeds-it is too broad and liberal for that—but no sect ever spread with such rapidity. Its teachings are exalting, inspiring the soul with nobler aims and higher purposes; removing the wrangling and bitter asperities which so long have existed in the historical references he spoke of the belief entertained by Spiritualists as running back through more pages of history than that of any other religious doctrine. The phenomena of Spiritualism were also considered in conjunction with the signs and wonders spoken of in the Scriptures. During the hour Mr. Owen addressed the large audience he received its close attention.

At the close of the address, Dr. Gardner said, as an illustration of the fact that our departed friends retain in spirit-life the love and affection which they bore for us while in earth-life, the choir would sing "Birdie's Spirit Song," a beautiful poem composed in spirit-life by Anna Cora Wilson, for her parents, and given through the mediumship of Miss Lizzie Doten. This song has recently been published by Ditson & Co., with original music by Dr. John P. Ordway. The piece was then sung very effectively, and received the general commendation of the audience. Among those who praised it highly was our friend A. J. Davis. It is fast becoming a favorite, not only among Spiritualists, but all lovers of sweet melo-

Crowns in Paris.

The Czar of Russia, with his two little sons, the King of Prussia, besides a long list of other Kings and Princes, are in Paris at the present time, and the Sultan of Turkey is going to be there soon. Great ceremonies have been indulged in by all sides in the reception of the distinguished guests. It is a visit such as has not occurred on the continent since the meeting of sovereigns in Paris in 1815, and then under very different alspices. The Eastern Question is no doubt to be considered, and that is probably the reason whythe Sultan will be there. It is believed that marked advances may be made toward its settlement, if anything in politics may be thought settled at all. Napoleon is extremely apt in the manipulation of these delicate matters. He has succepted in collecting about him a body of severelgus, whose visit will make his reign at least memorable,

Spirit Messages.

A message in last week's BANNER, purporting to come from the spirit of Joel Nason, who stated that he lived and died at the North End, Boston, is said to be perfectly characteristic of the man whom our informant knew well.

The message in this week's issue from Captain George Ayling, who alluded to having invented promise of a long life of usefulness. She pos- certain nautical instruments, is pronounced corsessed fine talents as a writer of fiction, as our rect by Mr. George A. Sawyer, of this city, who readers can testify. Her friendship was highly informs us that he was well acquainted with Capt. Ayling.

The truthfulness of the message of Mrs. Lynde. requesting an audience with her husband, we can vouch for. Previous to her visit in spirit at our circle, we had not the least idea that she could communicate. She was an invalid for many years, and 'partially lost her speech, hence when she spoke through the medium it was only in whisper. Persons who die with the palsy, as in this case, seldom possess power to control a metime; but her great anxiety to send word to her earthly companion, no doubt aided her very much in securing and holding control for a few mo-

In this connection we cannot forbear giving as a good test of direct spirit communion the following facts. By reference to our message department it will be seen that a spirit, purporting to be Rev. John Pierpont, (who on that occasion presided at the circle,) said he would answer a query that had come under his observation, viz., "What view do the Congress of Spirits take concerning the Christian Church?" etc.; and continued by saying that his answer might be found in an article pubwritten by his friend Rev. E. C. Towne, entitled "The New Demand for Religious Association." nor ourselves, nor any person connected with us, saw or knew aught of the publication of the article in question until after the message was given

at our public circle. Many other messages have been identified of late; but our informants decline certifying to their reliability for various reasons.

The Ball Rolling.

Spiritnalism is spreading everywhere with lightning rapidity. Communications proving the truthfulness of the phenomena are flowing in upon us ad infinitum. We have not space for one in twenty that we receive. The very air is pregnant with spiritual magnetism. We are on the eve of a mighty moral revolution. The Old is to give place to the New, at whatever cost or sacrifice. The eternal laws of change and progress are written all over the face of Nature.

The daily press that was wont to slur Spiritualism, is coming to its senses-is more respectful in its tone toward our lecturers. For example, the Cleveland Daily Herald, which has for years been filled with flings against Spiritualists and their cause, now wheels into line with many of its cotemporaries in various parts of the country, and does our speakers justice. This is what the Herald of May 29th says of our friend and co-labor-

er, Mrs. Emma Hardinge: "In accordance with the notices which had been given, Emma Hardinge, a noted Spiritualist from Europe, appeared before a large and intelligent audience last evening, at Temperance Hall, in a very earnest and able lecture upon Spiritualism. very earnest and able lecture upon Spiritualism. Mrs. Hardinge is of prepossessing appearance and certainly a very eloquent speaker. She is of English birth, and first came to America as an operatic singer and of no ordinary talent in that profession. Having contracted a disease of the throat, which partially destroyed her once powerful voice, she had to abandon the stage, and being one of the first spiritual mediums, she has since devoted her life and powers to the cause of Spiritualism. It is said that she is ignorant of what she is going to say to her audience until the unconscious feeling to all outward things takes possestion of her spiritual nature.

sion of her spiritual pature. Her subject for this lecture was the origin, rise and progress of the Rochester Knockings, as they are called by the advocates of this doctrine—these knockings being the first manifestations witnessed in this country of the communication between man and the spiritual world.

Her annual in babalf of this doctrine was an

Her appeal in behalf of this doctrine was an earnest and very able one, and for full two hours she held her large audience as if entranced. This is her last visit to our city, as she leaves for Europe immediately, where she expects to enter upon the advocation of the cause."

An Appreciated Lecturer.

The American Flag, a first-class daily, printed in San Francisco, Cal., is quite liberal toward the Spiritual Philosophy, and thus generously notices Mrs. Cuppy's meetings: "Mrs. Laura Cuppy will speak at Mechanics' Hall, Post street, near Montgomery, on to-morrow (Sunday), at 11 o'clock A. M. and 7 P. M., on spiritualistic subjects. Admission free. This eloquent speaker is attracting large and intelligent audiences to her lectures. Her treatment of whatever subject she bestows her attention upon, is logical and convincing, while the elegance of her diction is equaled by few of our public speakers." In another issue of the same paper the editor says: "The versatile and brilliant Laura Cuppy is drawing immense audiences at this spacious and elegant hall on Post street. human family, and fitting us for a purer life. In his | Her reply to the Rev. Mr. Dwinell, last Sunday night, created a profound sensation and astonished and delighted her friends. It was tasteful, eloquent and substantial, and was, in itself, a high compliment to the liberal and distinguished clergyman." We are glad to learn that Mrs. Cuppy's two boys arrived at San Francisco in safety, and are now receiving her motherly care.

The Southern Famine.

We learn by a circular from the Southern Famine Relief Commission that since March last the contributions received by the Treasurer have been increased from \$55,000 to about \$195,000, including the liberal sum of \$47,650 in gold, from San Francisco. Nearly 125,000 bushels of corn have been purchased, bagged and shipped, at the expense of the Commission, for distribution in North and South Carolina, Georgia, Alabama and Louisiana; and 30,000 bushels more are waiting for shipment. The circular gives many extracts from recent Southern letters showing the present state of the destitution, how the corn is distributed and in what spirit it is received. It is feared that before the end of the present month there will be intense suffering in many sections, particularly of South Carolina, Georgia and Alabama, and an urgent appeal is made for additional contributions,

Public Improvements.

The Square bounded by Congress, High, Fedoral and Williams streets, in this city, is to be entirely remodeled, and the dwelling houses demolished and replaced by substantial blooks of stores. The work of excavation has been commenced, and four granite front stores, four stories high, will be erected immediately. The estimated cost of the improvements is \$600,000. A hundred families will be driven from their homes by the movement, and it is a hard matter for them to find places to more into.

There is a great moral lesson given in Emma Hardinge's sketches under the moonbeams, on our first page. Far inity of most and and the ever Transple interpretation is a promised from a

President Johnson has positively agreed to visit Boston on the 24th of June, to participate in the dedication of the New Masonic Temple. He will be accompanied by his son, Robert Johnson, and will be excerted by Columbia Commandery and Washington Commandery Kuights Templar of Washington,

The venerable Sebastian Streeter closed his earthly career, June 2d, at the ripe age of eightyfour years. He was settled as pastor of the First Universalist Church, in Hanover street, in this city, May 13, 1824, and after some thirty years' service he relinquished the active duties of a profession which he had discharged most faithfully. He was widely known as Father Streeter; and during his life has united more couples in matrimony than any minister in this country.

Lucius Manlius Sargent, of Roxbury, a vener able and well known citizen, famous for his literary and philanthropic labors, passed to the spiritworld, June 2d, at the age of eighty-one.

Elder Miles Grant is preaching against Spiritualism in Washington. A few weeks ago he was trying to persuade his disciples that the world was coming to an end about that time. His preaching appears to be unavailing.

Henry Ward Beecher defends Horace Greeley in bailing out Jefferson Davis.

Movements of Lecturers.

Our editorial co-worker, J. M. Peebles and the Rev. Adin Ballou, exchange in their lecture services next Sunday, the latter speaking in Washington Hall, Charlestown, and the former in the Rev. Mr. Ballou's pulpit, Hopedale, Mass.

Cephas B. Lynn, a recent graduate from the Charlestown Progressive Lyceum, and one of our most promising young speakers, lectures in East Boston, June 30th.

A. B. Whiting, long in the field, earnest, historic and eloquent, speaks in Buffalo the Sundays of June. Address him till July 1st, 127 Sixth strect, Buffalo, N. Y.

Alcinda Wilhelm, M. D., addresses the Spiritualists of St. Louis, Mo., during the month of June. They may expect fervent words from her lips, and noble inspirations from her soul.

Dr. H. P. Fairfield is now lecturing in the West His permanent address is Quincy, Ill., box 2179. Mrs. Faunie T. Young, now lecturing in Mich-

28th inst.

The Workingmen's Institute.

The workingmen of this city have organized an Institute at No. 3 Tremont Row, for the purpose of elevating their condition morally, mentally and spiritually. They have a reading room and library; also enjoy the privilege of free lectures and Lyceum discussions. Several liberal clergymen have lectured for them, and we understand they are making arrangements for one from Miss Lizzie Doten. Donations of money or books, in aid of the undertaking, will be gratefully received sort of skirmishing sheet published by Adams & by H. L. Saxton, at the office of The Daily Voice, rear of 77 Washington street. The Voice, by the gesticulated rather vehemently and remarked, way, we noticed gave the fairest and fullest report of the Spiritual Convention during Anniversary Week, of any of the city press. That paper is the organ of the workingmen, and is ably conducted in their interest, and deserves hearty support. It is also well up with its cotemporaries in this, the little messengers of truth continued to point of news.

Do They Remain Cured?

The above question is frequently asked in re gard to the cures performed by the renowned healer, Dr. J. R. Newton. As an evidence, we will state that six years ago the wife of Mr. Taylor, a merchant of this city, was paralyzed on one side and had been unable to walk for three years; was treated by Dr. Newton, who pronounced her cured. One day last week Mr. Taylor called on the doctor and handed him fifty dollars, although he paid him liberally at the time of the cure, saying his wife had continued to be well ever since his visit to her, and he believed her cure was per- M'lle Nunez, wore \$160,000 of diamonds. manent. The fifty dollars was an earnest of his faith in the efficacy of Dr. Newton's healing powers. The doctor is at present in this city, at 20 Boylston street, where he is daily performing sim-

Annexation of Roxbury to Boston.

The Governor having vetoed the Bill passed to unite Boston and Roxbury, because it did not provide for taking a popular vote on the question by each party, a new Bill has been adopted con taining a provision securing that action before it can become a law. So in September the people of the two cities will settle the question at the

J. M. Peebles in Charlestown.

Our Charlestown friends gave Mr. Peebles a hearty reception on Sunday, June 2d, in Washington Hall, afternoon and evening. His lectures were very satisfactory to the full audiences. He is engaged there the remainder of the month.

Laura V. Ellis in Hingham.

Last Tuesday evening, June 4th, our citizens again had the privilege of witnessing the marvelous manifestations given through this wonderful child-medium, Laura V. Ellis. The scance was quite as satisfactory to the audience as last year, the various manifestations being given in much less time, comparatively, than at that time. The committee man selected by the audience was one who had held a public position in town for several years, and commanded the respect and confidence of all present. His report at the close was, that all had been done as per agreement, and, as he believed, without conscious agency on the part of Miss Ellis. That all was done wonderfully quick was plainly seen by every person present, and produced a marked sense of delight in every countenance.

A free invitation to the press and clergy was extended by Mr. Ellis, but, nevertheless, with seven ministers located in town, not one was present. But the press was well represented, and, we trust, will-report all in due time.

See Mr. Ellis's card in another column.

Children's Lyceum Convention.

At the Spiritualists' National Convention Providence last August, in conversation with some of the officers of the various Lyceums relative to their welfare and progress, a desire was very generally and freely expressed that the offiand leaders in this and the surrounding States, and all others who are interested, hold Convention for the purpose of associating our energies and a mut al interchange of thought and feeling. Is it not high time that such a Convention was called? Who will act in the matter? Worcester, Mass., June 4, 1867. M. A. S.

Experiments at the Charlestown navy yard with crude petroleum as fuel have demonstrated that one pound of oil will do the work of nearly nine pounds of coal, and with it three men can run the machinery that formerly required twenty

Delaware expects to send two million baskets

of peaches to market.

ALL SORTS OF PARAGRAPHS.

We are under obligations to Mr. Geo. A. Bacon, one of the Secretaries of the late Spiritualist Convention, for valuable assistance in making up our report of its proceedings.

We have received a letter containing the subscription price for the BANNER, but no name, town or State is mentioned. The writer asks why we do not publish an obituary notice of Mrs. Orra C. Greeley, (which we have not received.) Will the writer forward the necessary information and the obituary?

While dining one day during Anniversary Week at a restaurant near our office, we were entertained by a conversation between two gentlemen sitting at the same table, evidently strangers in the city, concerning religious matters in their respective neighborhoods. In reply to the question asked by one, "What paper is most generally read in your congregation?" the other answered, "Our people do not read much; they seem to trust mostly to the minister for their religious instruction," "Well," said the questioner, "if I depended entirely upon what I heard in the pulpit for information regarding religious and spiritual affairs, I fear I should not be very well posted." A frank admission, certainly.

The Amesbury Villager says it is "a great pity that the partition walls of sects should divide Christian fellowship in the pulpit or out." Bro. Currier need n't be alarmed, for the young giant Spiritualism is busily knocking the underpinning from beneath the autiquated walls of theological dogmatism.

We see it announced in the Chicago Tribune of Sunday, June 2d, that Rev. Charles A. Hayden was to preach on that day in the Church of the Messiah (Unitarian). He is sowing the right seed in the right quarter.

A pious deacon at Machins, Me., accuses the church of "bringing a reproach upon itself which it could not wipe out for many years," because some of its members attended a series of gymnastic exercises, upon the plan of Dr. Dio Lewis. -Boston Investigator.

The above reminds us of a circumstance related to us a few days since with regard to the visit of a Boston deacon to a medium. He came merely igan, starts for her home in New England on the as an investigator, he said, and requested that no one should know of his visit, as he belonged to the church. "Oh," the lady replied, "give yourself no unensiness on that score, for the minister of your church has had sittings with me repeatedly!"

> An exchange thinks ten pounds of sausages for a dollar dog cheap.

> A SIGN.—The Radicals have made quite a stir in this city during the past Anniversary Week. A gentleman interested in the progressive movement, while distributing the "Radical-Extra," a Co., was approached by a zealous Orthodox, who What are you circulating those here for? You ought to be arrested, sir! you ought to be arrested!" "But, my dear sir, don't you believe in rending both sides?" "No, no; don't believe in reading that side at all." Notwithstanding all find their way into the hands of the hundreds who were flocking into the "evangelical" meet-

Idleness is the stupidity of the hody, and stupidity the idleness of the mind,—Seume.

When Frank Bird, the Walpole representative. was called on to take his official oath at the opening of the session, he refused to hold up his hand, on the ground that that ceremony was not essential to the binding force or validity of the act. The Supreme Court has given a decision which justifies Mr. Bird's conclusion.

At the children's hall, in Paris, a girl of eleven,

It will be seen by a card in another column, that Dr. Randolph has removed to 231 Trement street, corner of Elliot, where he will be happy to meet his friends and the public generally. As the doctor's prices are moderate, we trust he will receive a full share of patronage.

THE RADICAL speaks well of the Investigator. Truly Reason is rapidly getting the better of Blgotry in this enlightened nineteenth century. Soon we may expect that Common Sense will fully root out of the human mind the "infernal" errors of past generations, that have been nursed and kept alive for so many years by kings and priests.

When wake the violets, Winter dies; When sprout the elm-buds, Spring is near; When illass blossom, Summer cries, "Bud, little roses! Spring is here!"—Holmes.

Some of the Washington diplomatists think that Juarez may make a good thing of Maximilian, by ransoming in place of shooting him. Maximilian's mother, the Dowager Empress Sophia, of Austria, is immensely rich, and as much as \$50,000,000 could be paid if it were demanded.

B. M. Brown, the old man in Dayton, Olio, who went without eating for many days, died last week. He was eighty-four years old, and eighty-four was the number of days he lived without food.

A letter from Havana, dated May 29, says a Royal order has been received valuing slaves at four hundred dollars or less, which is about the expense of Chinese Coolies for eight years. This is looked upon as a decided step toward the abolition of slavery.

Broadway, New York, from Bowling Green to Fourteenth street, is being paved with Belgian pavement, at a cost of \$500,000.

The Spanish Government is considering the question of abolishing slavery in all the colonies

It will be three years next month since Maximilian and Carlotta entered the Mexican capital as Emperor and Empress, with a degree of nomp and circumstance never before in modern times witnessed in Mexico. It has been a wretched three years for them both.

THE MASON & HAMLIN CABINET ORGANS.~ Those who are at all conversant with musical matters have heard of the Mason & Hamlin Cabinet Organs, which may be said to have achieved elebrity in a short time, commanding attention in foreign countries as well as at home. These makers had noted carefully the imperfections and the need of the reed instruments, and directed all their practical experience and the knowledge derived from an extended series of experiments, to rived from an extended series or experiments, to the correction of such imperfections, and to the supplying of these manifest needs. Their experi-ments in the single point of the reeds has resulted in the production of a quality of tone which as-similates so closely to the pipe organ quality that it is difficult to distinguish between the two. This is a most important development of the reed instrument, as it obvintes the popular objection to the former reedy, thin masal quality of instruments of this class, and adapts it in a remarkable degree to the services of the church, and to vocal paniment and worship at home.—New York Tri-

BANNER OF LIGHT BRANCH OFFICE, 644 BROADWAY,
(Opposite the American Museum.)

WARREN CHASE.....LOCAL EDITOR AND AGENT.

FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature a Diving Revelations, 30th edition, just out. 5 vols.. Great Harmonia. each complete—Physician, Teacher, Seer, Reformer and Thisker. Magic Staff, an Autobiography of the author. Penetralia; ilarbinger of Health, Answers to Ever-Recurring Questions, Moraing Lectures (20 discourses, Hillosophy of Evil, Philosophy of Spirit intercourse, Philosophy of Spirit intercourse, Philosophy of Special Providences, Harmonial Man, Free Thoughs Concerning Realigion, Present Ago and Inner Life, Approaching Crisis, Beath and After Life, Children's Progressive Lyceum Manual-full act. 574.

set. 24.

We cannot enumerate the many valuable books now 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 deserve more of the same sort. Lyceums Libraries and private families can find the best works on spiritual literature here, which the express and mail will soon transfer to them, if desired.

Popular Medicines,

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

Signs of the Times.

It certainly is a sign of promise and progress for the race when the most liberal and enlightened Christians call after us, and becken us to wait for them, or come a little way back and meet them; but we think they mistake the character and objects of spirits, of Spiritualists and Spiritualism, if they expect us to face about and come back to them, or to meet them and with them face about, and, like all Christian sects, look back to the past recorded phenomena and inspiration for our light. It was only our calling to them lustily that induced them to face about for a short time, and after much delay and cantlon at last acknowledge the truth we have attained, and now they extend the hand and wish us to join them, and turning down the living light of present inspiration, face about with them and acknowledge their Christlight as the best, if not all that has come to earth out of the Jewish priesthood.

Gentlemen, we are not going that way. You may turn and open your dark lanterns on the past, and examine the fossil records of Christianity, and keen the dark side toward the present thenomena as long as you choose, but we shall not join you. The light of this age is better for us to walk by, and the phenomena and inspiration of to-day are as good, as reliable and as sacred as those of Isaiah or Paul, and as we are so much nearer to them, and can be in them, we greatly prefer them to yours. These progressed Christians remind us very much of an old lady a friend told us about, whose religious conscience would not allow her to keep a Spiritualist over night who could not well go further, until he at last admitted that a very few souls might go to hell, and never be saved: then she admitted him to her shelter.

Now, friends, we are asked to admit that Christ was God: if we cannot do it, admit he was the Son of God more than any other man; if we cannot do that, say he was inspired more and better than any one else was or ever can be in this world, and you will take us in for the night.

This is now held out to us, but also on condition that we will abandon our abused mediums, turn a cold frown on the present phenomena, and discredit all present physical manifestations, break up the circles and break down the mediums, whose sensitive souls have often been nearly crushed out of their bodies by the rude, coarse, harsh and abusive treatment so often repeated.

Gentlemen, we cannot accept. You may take back your hand, put on your glove, and turn away in scorn; we can live and grow and learn without you. We have gained our present position without the aid of your church or the inspiration of your books, without your authority or indorsement, and can get along if you do not admit that we are Christians, or even religious. We know best what and where we are, and our spirit friends know, and God knows; and if you do not, or, knowing, will not acknowledge it, we shall not be left entirely out in the cold and darkness of this world. The light we have gone by and are going by having proved already to us better than yours, why should we put it out and accept yours? We cannot; but we shall continue to shout as we gain new light, and to beckon you on and on to new and higher truths in this great field, and shall not fail to sound in your ears Spiritualism, plienomenal and philosophical, as the light and hope of the world, opening the windows of heaven to the honest and earnest inquirer, and only dazzling the eyes to blindness which have been long accustomed to darkness, and choose it still.

Progress of Spiritualism.

As the trade with the South opens and renews in its former channels, and the mail routes and post-offices are being reëstablished, we are steadi ly renewing our acquaintances and business in that sunny region of birds and flowers. Before the war we had quite a large trade, correspondence and circulation for our literature in the States which were shut off by the rebellion, and which, owing to the unsettled and unstable condition of the country, have not yet fully returned. But they are now daily returning and inquiring what has been done, what progress we have made since and during the suspension. So far as heard from our friends seem fully satisfied and highly pleased with our progress, and somewhat astonished at the large increase and present numbers of be lievers in spiritual intercourse, and at the extent of our literature, which has so largely and steadily increased during the war and war prices of materials and labor.

If we who have been in the work from the commencement are surprised at its rapid strides, it is certainly not surprising that the more liberal part of the churches should be not only surprised, but be making up their minds to be swallowed up in it soon, and be, as they really are, picking out a few sacred relies from their theological wardrobe to take along with them, and trying to get us to acknowledge their extraordinary merit. Some select prayer as a HOLY relic; some Christianity some confession, or conversion; some bring the divinity of Christ; some the unity of God, and some his trinity; some come with endless or limit ed punishment for many or few after death, and some with universal salvation; some would save the whole Bible, some only the New Testament and some a part of Old and New, and some only a part of the New, and some leave them both, and all, behind, as Pilgrim in Bunyan's fable did his

However, many are rising and shaking them selves, and most of the theological rags and old shoes drop off.

Call your conventions, brethren; resolve and re-resolve; save all you can; but you cannot put your religion in our constitution, nor make this a Christian nation, nor build Spiritualism on the Beriptures.

Rew Bork Department. his platform the last Sunday in May and first in June, and were highly pleased with our audiences and the earnestness of Bro. Dixon and some

"Sunday Comforters."

At convenient distances along the principal business streets of New York, may be seen hoxes and baskets sitting on the steps at the entrance of cellars, basements and saloons, filled with small bottles containing some liquid, evidently intoxicating and poisonous, with labels on the outside, holding up the above words. Sunday comforters, indeed, in this Christian nation and more Christian city, where Sunday is a holy day, and in which man and woman need comforters,

Last Sunday morning we were passing one of these saloons in Broadway, and a man sitting on the steps held in his hand one of these Sunday comforters, from which he had no doubt drawn the Sunday comforts, for his distorted and distracted countenance showed plainly he had tasted largely of the "critter." As we passed he was muttering something; it sounded like and might have been a prayer, as he drained the bottle in his throat and threw the empty flask on the sldewalk, dashing it in a thousand pieces, that flew about our feet, while he went on with some words about God and damned which we often heard preachers talk about in earlier years. It is no wonder that the churches are anxious to put Christianity into the constitution, to carry the evidence to the world that this is a Christian nation; but it would certainly be as appropriate to put in whiskey and Sunday comforters. The distorted moral condition of the face of our nation would show the poison and pernicious effects as plainly as this liquid did in the face of the man above referred

We helieve it better for the people to leave the ridiculous labels off the bottles, and the more ridiculous contents out of them, and to leave all such nonsense or falsehood out of the constitution, and the sectarian Christianity out of the education of the neonle.

Let both classes of these Sunday comforters go by the board, the sooner the better. Spiritualism can take the helm now, and steer the ship to a safer port and happier haven than that of whiskey or Calvinism, or any of the now popular and fashionable Sunday comforters of this great city, Rowdyism and revivals have had their day. Let the second sober thoughts come now, and the moral atmosphere will brighten into a glow of purer radiance. Let the emptied bottlelbe dashed to pieces; it is better than filling it again with the noison. So let the churches go to pieces, as they are going.

Personal.

The father (Mr. Brown) of Mrs. Belle Scougall Brown was in our office the other day, on his way to Scotland, and made arrangements to secure the weekly reception of the BANNER during his visit among his native bills,

The many friends and admirers of Belle will be glad to learn that she is well and happy, and busy with the cares of domestic life, and that she and her husband are full in the belief, and often use her mediumship in private circles, in which she is still, in a quiet way, a worker in the ranks of Spiritualism. We sent her our blessing, hy way of Scotland, which she may get in the fall, among the many that fall to domestic life.

Our old and tried friend, D. Doubleday, has rented room No. 1, in the same block as our office, and spread out some of the finest paintings we have seen of the generals and others, and with other branches of business, which will soon be duly noticed in the BANNER, he expects to make a stopping-place between the street and our office and supply what he has to sell to those who need. We are glad to have him and his business for neighbors. Call and sec us.

Dr. F. L. H. Willis.

We are glad to have among our cards one from Dr. Willis, who has opened an office at No. 20 West Fourth street, New York, where he can be consulted in the line of his profession. Dr. Willis has been long a faithful worker with the angel world, and it is not strange that they should assist him in his efforts to discover the causes and remove the diseases of his fellow heines We bespeak patronage and success for Dr. Willis, and trust he will not have as painful a task as when depending on his weak and bleeding lungs to secure a livelihood entirely from the meagre support our lecturers receive.

We, too, have been compelled to seek other business than the lecturing field afforded, after seventeen years of constant labor and using up an iron constitution, for which we have no dollars or dimes to show we were faithful, but are abundantly paid by blessings from both worlds, and have our treasures deposited in thousands of hearts on which we can draw at any time. Such, too, we know is the case of Dr. Willis, and we trust our friends will not forget the great princinle of being true to one another.

Meetings in Williamsburg and New York.

Our friends in Williamsburg, through the efforts of an earnest and faithful worker. Henry Witt. have successfully organized a series of meetings, which are well attended at present on Wednesday evenings, but will ultimately be changed to Sunday meetings.

The signs of progress in the cities in the immediate vicinity of New York are more promising at present than in the city, although both societies here are well sustained, have good meetings when they have good speakers and are well advertised. We did not get a chance to hear Mrs. Bliss, who has spoken here the past month, but have heard some of the highest compliments bestowed upon her discourses; sorry we could not have had an ear in the audiences, but it is of little importance to report from hearsay, and none for us to try to hear the speakers, for the friends will make us speak every Sunday if possible.

Mcs. E. A. Bliss in New York.

Mrs. Bliss has been speaking for the Spiritualists holding meetings in "Masonic Hall" for the last three Sundays. Her physical form is weak, and she would not be able to address an audlence ten minutes of herself; but with the aid of her controlling influence she is strong, and speaks for an hour and a half with the fervor of a well person. She gives forth what is given her to say without fear or favor, and treats upon both sides of the subject without using a particle of policy, and gives forth much truth. Her guides seem to impress her that California is her field of labor in the future, and she now contemplates starting for that State this summer, where she has all hope

of regaining her health.

She is well known amongst the Spiritualists of the country as a hold advecate of the Spiritualistic Philosophy, and the spirits no doubt have her in charge and will use her as they think proper for the advancement of the cause. New York, May 28, 1867.

Jersey City, N. J.

Our friend, Joseph Dixon, keeps up his meetings with success in Jersey City. We occupied

MRS. E. D. Murfey, formerly Mrs. E. D. Simons, Clairvoyant, Magnetic and Electric Physician, has removed from 1240 to 1162 Broadway, New York.

Pienie Excursion.

The annual excursion and picnic of the Children's Progressive Lyceum and Spiritualists of New York and vicinity will take place Wednesday, June 19, 1867. The grounds are engaged at Bluff Grove, Fort Lee, on the Hudson. The steamer "Thomas E. Hulse" will leave the Christopher street pier at 10 A. M., precisely, and touch at 34th street, each way. Speaking, music, dancing and other festivities will be the order of the day. Tickets fifty cents; to be had at the piers on the morning of the excursion or of the committee:-P. E. Farnsworth, H. W. Farnsworth, Titus Merritt, A. E. Merritt, Ervin Stuart.

N. B. - Should Wednesday prove stormy, the excursion will be deferred until the following Friday, June 21st.

To.Correspondents.

[We cannot engage to return rejected manuscripts.]

N. E. T., Middleton, Mass.-The error in the message you speak of was made by the reporter, but was corrected by the spirit, through Mrs. Consut, before your note was received.

C. Z., READING. PA .- The paragraph did not refer to you. The other matter was fully discussed in these columns ten years ago, and we have no desire to renew it.

S. M., ROCHESTER, N. Y .- \$4.50 received.

Donations in Aid of our Public Free

Circles. Received from Nelson Greenhank, 8-oughton, Mass. 8 50 Georgo H. Steward, Clyde, Ohio 1.00 W. W. Rinst, Ipswich, Mass. 50 Charles Herce, Bucks Hartor, Mo. 50 Orlando Spellman, Ornnville, Ohio 73

Donations in aid of the Poor.

Received from Mrs. S. Doollittle, Oswego, N. Y....... 8 66

Business Matters.

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

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

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June 18. LADY OF THOROUGH French and Eng-

A LADY OF THOROUGH Frence and Excepting preparing articles for the press, and as amanus desires a attuation. Best of references furnished, Ada L. G., No 8 Cottage Place, Boston. MRS. L. PARMLEE, Medical Clairvoyant, ex-amines by lock of hair. 1605 Washington street, Boston. June 15.-13w*

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Department. Message

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

Mrs. J. M. 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 ans

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 Boom.

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

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

Oh Holy Spirit, we believe that thou art our Father, and we are thy children. We believe also that thy wisdom knoweth no race, no color, no caste, no creed. We believe also that thy justice dispenseth thy blessings alike upon the good and the evil, upon the just and the unjust. Even as these vernal showers do fall upon the face of Nature, regardless of goodness or evil, so the showers of thine infinite love do fall upon all souls, enter all places, and are received alike by all. Thy children are everywhere, and we believe that thou art everywhere. The Christian Church has, ever since its birth, sought to understand thee; and yet to-day the Church does not know thee. But the simple heart of the child knows thee, oh Lord our God, our Father, our Mother, far better. The child, as the savage, beholds thee in Nature, and knows that wherever there is life, there thou art. The child lies down in security and rises up in joy, while mature age lies down in fear, and rises up to murmur against the decrees of an All-Wise and Perfect Life. And why is this? Oh Father, our God, we believe it is because a knowledge of thee is wanted on earth. Thy children have followed after strange Gods. They have overlooked the God of their own natures, and have wandered hither and thither, seeking for something to worship, a something to rest their hopes upon. But we believe, oh God, that the time has now come when thou art opening the windows of thy heaven unto mortals, and art showering down a more perfect knowledge of thyself.

Oh Father, our God, we thank thee, in behalf of thy children everywhere, for this greatest and best gift of all. It has come in good time, and the souls of thy children are ready to receive it. Though it is but a babe born in a stable, yet wise men shall bow down before its wisdom, and the eastern star will show all thy children where thou art, through thy ministering angels of truth. Today thine angels of light are chanting a song of triumph. The isles of the sea are resounding with the cry; every where thou art calling thy children to come and commune with thee. Churches and thrones are trembling, for each cannot but feel that they are insecure, that there is a wondrous under-current that will sooner or later overthrow them. But, oh Lord our God, we thank thee that thou dost never tear down where thou canst not build up again. So for all thy works we praise thee; for the glory and beauty of springtime, for the rich fruits of summer and of autumn, and for the purity of winter; for all seasons of Nature, and for all the seasons through which the soul passes as it journeys toward the courts of wisdom, and all the prayers of thy children we bear up like sacred emblems unto thy great throne of love, imploring thy blessing upon them. Amen. April 16.

Questions and Answers.

CONTROLLING SPIRIT. - We are ready, Mr. Chairman, to consider what queries you may have to present.

QUES.-By Willis Knickerbocker, New Lenox. Ili.: If all the nations of the earth, acting in unison, should place conductors so that electricity, as fast as generated in one locality, would instantly be conducted off, so that the electric equilibrium could in a great measure be maintained, and the electric fluid allowed to flow uninterruptedly toward the poles, north or south of the equator, as the case might be, what would be the consequence? Would not such a system do away with epidemics, tornados, inequality of seasons, ameliorate the rigor of many climates, and benefit the race physically in every respect? Within the present generation will not something like this be inaugurated? What is the opinion of the scientific spirits conversant with the laws that govern electric action?

Ans.-Your correspondent seems to forget that the inhabitants of this globe are but the absolute results or products of the natural or present condition of the globe. Whatever tends to produce a radical change in those conditions, will tend to produce a radical change correspondingly in human life. Could such a change as your correspondent speaks of be brought about, it would result in nothing less, certainly, than the entire destruction of all human life on the earth. April 16.

Captain Josiah Taylor.

This life, turn whichever way we will, is such a mystery, that it keeps us constantly at work, seeking to know where we are, and whither we are going.

At the time I was called upon to make the change called death, I was in command of Company I, 9th Virginia. When I was wounded, and it was evident I must go very soon, my orderlywho was, by the way, a Northerner—said to me, "Captain, I see you have not long to stay here, and it may not do you any harm to know a little something about the place where you are going." So he went on to tell me that the spirit-world was like this, or something similar, and that I should find myself able to return, and under certain conditions manifest to the friends I was leaving.

I said to him, "You're a visionist." "No." said he, "but I'm a Spiritualist. And now I only ask, should you find Spiritualism to be true, as I believe, that you will return and strengthen my faith, by declaring that I told you the truth."

Well, I have sought for a long time to return. assuring my orderly that he was right; that he told me the truth.

My name was Josiah Taylor, and my man's name was Cavendish-I am quite sure it was name was Cavendish. I may be wrong, but I think I'm not

licit an interview with him through some medium, in order that I may speak to him as I do here. And if true to his faith, he is on the watch tower, expecting those who have gone before to greet him occasionally.

It would be impossible for me to set forth all the conditions that are requisite to a perfect return over this wonderful bridge that spans the two worlds, but certain conditions must be implicitly observed, else you make a failure.

And I also wish, if it is possible, that I may be able to communicate with my own friends, my relatives, those whom I presume know little if claims to be, it's able to preve itself. If it is not, I was guilty of anything very bad here, but I why certainly the investigator will not be held took too much liquor, I suppose, and I made very responsible in the matter, and thereby will lose poor use of my time here. nothing. Now if it is of the devil, my friends, as well as everybody else's friends, should know it, | "Charles, you'll see the day when you'll be in order to cope with him successfully in battle; sorry for what you've done, and you'll ask my for if we don't ascertain any of the enemy's forgiveness for your wickedness to me." I have points, how shall we know where to post our forces?

ought to know it; and you can't ever know any- of darkness into light sometime. thing about it until you look into it. This being afraid to deal with dead folks is all nongense. than to be at war with any one individual.

surroundings. But the only real satisfactory knowledge that has availed me one whit that I gained here on earth, was gained during the last natural. few hours of my life here, from that poor man whom I thought knew scarce anything, only enough to be a soldier.

My time is ended, and so I must go. I presume if I hear from my man, I shall hear from him through your source that you have opened to us. [You may, and he may call you to him.] Anywhere, wherever it suits him. If he will only give me a perfect understanding of his call, I shall be there. It matters not where it is. I presume he understands his business, and now that I have looked further into this matter, I see that there was more in the man than I gave him credit for. He certainly has helped me, and I'm under almost eternal obligations to him. Good-day, sir.

April 16.

Martin Minton.

Good-day, sir. I am pretty well. I am like the greyback" that has just gone. I am looking round for my folks.

I was a private in the 29th Massachusetts, Company B, and I lost my life at Meade's Station.

Now I have a wife and children around here somewhere, like the chap that's just gone out. I'd be glad to find them out, not because there is any particular attraction between me and the woman at all, but because I like to be able to talk with the children.

I suppose it's the name we had on earth that we should give here. [Yes.] Mine was Martin the way I do. [He gets your messages then?] Minton. I don't know as I have any right to claim it now, do n't know as I care to. That was off, then? No, sir; you know there's ways of the name I was called by here, and I suppose I'll be known by it now. I was going on in my fortyeighth year.

It was said, I believe, that I enlisted when I

I like to see about the children I left here; like to go where I can talk to them. And my wife Catharine, if she's glad I'm gone, all right, for I'm glad myself, too; for sure I would n't come the people on the other side don't care to come and that's all.

I understand some of my folks said I would have as fair a record as anybody else. That rebel he does, and perhaps he do n't.

So that was the way with me here. Well, I tell you how it is. I made two or three mistakes in business here, and I said the devil is in the luck, and I'll not try. So I went to war, and that was another mistake, was n't it? And I suppose Catharine will say, "You made one in marrying me." Faith, that was the greatest mistake of my life. There's no use in coming back here for relation's sake. Give everything room to

grow, I say. [Where did you leave your children? do you remember?] Yes, sir, I leave 'em in Boston. names.] Well, it is a very good way, I think, the low gets little out of the mud and fog of his earthly life, to those he's left here.

Oh, my children? Well, one of them was Martin, one was Katy, and Mary. Oh dear, dear! to earth." "No, I won't." "Oh," says he, "you'll come any time. Good-day, sir. go back." "I don't want to come back," I says. I thought he meant I'd have to come back and live here again. I said to him, "I do n't want to go back at all." But when he explained, and told me how I should do the thing, and how I would take on a human body just to speak through for a short time, then I says, "Oh I'll come and do what I can; be very glad to do it."

Now, sir, if there's anything I can do in payment, I'll do the best I can. [There's nothing | indeed it is the foundation and the crowning arch to pay here.] If there's nothing, then I suppose you'll trust? [Yes, you'll see what you can do terances are void, and without which the soul in the future.] Oh well, when I do, I suppose I shall do it. Maybe I'll be a little more trusty on For so long as the soul closes its doors to charity, the other side. April 16.

Olive Truesdale.

I want to find Samuel Truesdale. I want him to know that Olive has come back, and that I am happy. I want him to know I want to talk with member of thy vast family can remain outside bim. He was my husband-yes, yes. I had the the kingdom of peace, unless all souls are correasthma. I wondered if I should feel it when I spondingly at unrest. come back, and I do. Sing and here to

Now then if he is anywhere on the earth, I so- [Where do you want your message sent?] Nowhere; right here in Boston. I belonged in Vermont. It's to be left here. [Is your husband April 16. here?] Yes.

Charles G. Lewis.

After sixteen years absence I have come back. This place, as nigh as I can learn, seems to be open for all.

Well, sir, I lived here in Boston, and my name was Charles G. Lewis. I didn't walk in the most pleasant paths when I was here, and it's been pretty hard work for me to get along in the spiritworld. But I've tasted no hell, as the Orthodox anything about this return. I want them to in- say was in store for such as I was; but I have vestigate this Spiritualism, and if it is what it had hell enough, such as it was. I do n't know as

My wife used to say to me something like this: seen that day, and I'm back here to ask her forgiveness. Oh I am right here! If there is any So if the devil is leading this movement people God that takes care of us all, he leads us all out

I have had a hard time in the spirit-world. I was confused when I died. They said I died in a Tis the height of folly. A man would hardly be drunken fit. I suppose I did. At any rate, I afraid to deal with his own sons. And what is did n't know much about my condition, for a long the difference? Why, they've simply laid off the | time after I got through with it. And I'd like to fighting machine. If you were certainly not have a word to say to my daughter. She's marafraid of us while in the body, you should not be ried since I left, and of course has no very good now; for with a larger experience, most all of us impression of her father. I'd like to obliterate know it is better to be at peace with all the world the impression of what I was. I'd like to substitute for that what I am, and what I intend to be. I saw near half a century of time here, and I'm It is not very pleasant to feel that those you've afraid I made very poor use of it. But, however, left here are thinking of you as-well, as a poor I nerhans did the best I could, considering my fellow that never was anything and never will be anything. We like to be thought well of, you know, by those we care for on the earth. That's

Now, I want my daughter to think of me as what I intend to be in the future, for like the poor Irishman that was here before me. I have a new way open before me, a new field, new surroundings, and I hope to improve rapidly.

I believe you give such things as these, your occupation, &c.? [Yes.] Well, I had no particular occupation here. I might be called, I suppose, a hack driver. That was the majority of the work I did when I was here. [Who did you drive for?] Brown. [In Hanover street?] No. at the South End; at one time for King, out by the Roxbury line.

You understand that my object in coming here is to let my folks know where I stand now. I don't like to be thought of as where I stood when I died. That's a bad place; don't want'em to look for me there, for I've got out of it, thank God!

Well, sir, good-day, until you're better paid. [How old were you?] I was thirty-four or five years, somewhere in that vicinity; old enough to be a great deal wiser than I was. April 10.

Johnnie Joice.

How do you do, sir? I'm Johnnie Joice. Come around, you see, once in awhile.

Well, I've come this time with a special massage to my murderer. He says he wishes I was in hell. I aint there, never was; but he is, and that 's the difference. He don't like my coming back Oh, yes, sir, every one of them. [He's not so far sending things all over the world.

Oh he gets so irritated at my coming. Thinks if I didn't come the thing would die out and he should go free. But my coming, he says, only was drunk. I do n't know about that I do n't tightens and shortens his chains, and he wishes know as I have anything to say about that any- to God I was in hell. And I aint; no, sir, I aint, way, only I was honest and true as a soldier, and But that's where he is, and I wish he was out of I did the best I knew how to, in fighting for my it, too. [You don't wish so hard a wish upon adopted country. And now since I'm out of the him as he does upon you.] That shows what he way of liquor of all kinds, I think I shall get is. He haint done enough for us, when we have n't done anything to him. He's not satisfied to kill the body; now he wants to kill the

soul: he can't do it. A soldier that's in the spirit-world, that knew him when here, wants me to tell him, perhaps if back here anyway, and take upon my shoulders | I was in hell, I'd have a poker long enough to the cares of human life again. I got enough of reach out to him. And he thinks if he was me, 'em when I was here; and it's very clear that too, he'd heat that end of it red hot. I don't mean to be hard on him, or wish anything bad back here to live. They will come back here of him. Sometimes he wishes that he never had just long enough to say what they've got to say, an existence. Well, I wish he never had, because it's better that he'd never lived at all than to have lived such a miserable life as he not have enlisted if I had n't been drunk. Well; leads. [Does he go round a great deal?] Goes that is my own look out, not theirs. I believe I round, sir, but he do n't enjoy himself much. He says he feels as though he had a drawn sword chap was mistaken in his man, he confesses; but over his head all the time. He must look out it does that orderly blame his captain? Perhaps | don't fall. It's nothing but a hair that holds it, and if he don't look out it will fall upon his head.

And Mr. Parker says-he was talking with me after I left here, the last time I was here-and he says, "Justice moves very slow, but very sure; never was known to fail yet." So he thinks if I do have to wait, I shall get repaid for my wait-

ing. I don't come here, sir, because I wish him to be hung, or wish any bad things of him, for I with a lie, no use to be cramping one here just | do n't. But of course I want to help my mother. And I want him to know that we know who he is, and that we are just as capable of thinking and seeing in the spirit-world as we ever were. If the folks that do such things knew we folks that [How many were there?] Three. [Give their are dead could see them, I don't think they would do any such wicked things, do you? [No: Lord has instituted, this coming back after a fel- it is because they do not realize the fact.] No. sir; because if they ever did, they could never do it in the world.

Well, sir, I suppose when that man gets back you'll-[I shall move in that direction as soon as Well, I'm very well off, anyway. I wouldn't I have an opportunity.] Yes, sir, when you get come back, only I want to do what I can for my ready to move I shall be ready. The soldier in children. I was talking with one of our priests the spirit-world says he thinks I should have about this thing. He asked-anyway what is it? made a good soldier, for I should have always "Oh," he says, " when you're able you'll go back had my accoutrements on, I'm just ready to April 16.

> Séance conducted by Father Henry Fitz James; letters answered by George A. Redman.

Invocation.

"Father, forgive them, for they know not what they do." Oh Lord, our Heavenly Father, we beseech thee in mercy to teach thy mortal children the sublime utility of this simple prayer, for of all true charity, without which the soul's utcan never find entrance to the kingdom of heaven' so long it will remain outside of the kingdom; so long it calls in vain upon thee to crown it with peace and joy. For, oh Lord, thou hast in thy mercy and wisdom so blended all souls together that they are one in thy sight. Therefore no

Oh, our Father, our Teacher, our Life, we know

bring all souls to thee, to thy way and thy truth. We know that thou wilt finally baptize every soul in the pure waters of charity and love.

So, oh Spirit of Divine Truth, we live under the bright star of hope, hoping, waiting and watching, and never failing to trust thee. Yet in our hours of spdness we turn to thee, the source of joy, asking thee to remove the shadow; praying unto thee, as Jesus did, if it be possible that the cup may be removed from us, saying in our inner lives," nevertheless not our will, but thine, be done." Amen, April 18.

Questions and Answers.

Ques.—By Albert Bovee, of Wisconsin: What is meant by that portion of Scripture which says, Thou shalt go into hell, and all the nations that forget God "?

Ans.-First, to our understanding, no one can forget God. Therefore this knowledge renders void and meaningless the entire paragraph.

Q.-By the same: "As in Adam all die, even so in Christ shall all be made alive"?

A .- As in ignorance all die-for death, as death as it is defined at the present day, is but a child of ignorance-so in Christ, so when the truth cometli, so when wisdom pervadeth the soul, you shall be made alive. For when you are wise in Christ, you shall know that there is no death.

Q.-By the same: "He that believeth and is baptized shall be saved; and he that believeth not, shall be damned "?

A .- The ancient Jews, with their vast retinue of priests, determined judgment against all souls who did not bow down to their special formula of belief; and out of this priestly despotism and superstition you have gathered all your belief in special damnation. But thanks be to God, the Spirit of Wisdom is fast analyzing and purging all things, not excepting the Bible.

Q.-By the same: Do angels have wings?

A .- It does not seem to be in the order of nature either human or divine, that angels should have wings. Therefore if not in order, it is out of order, and findeth no place in God's universe. No, then, angels do not have wings. The belief that they do is simply a result of ignorance. The ancients conceived the idea that as spirits were able to float in the atmosphere, or to pass from one point to another, they must of necessity fly to and from such points. They judged by comparison, because they knew by their ideas of gravitation and locomotion that whatever material objects they wished to pass from one point of the atmosphere to another, must have wings or something equivalent to wings. Therefore it was that the ancients invested their angels with wings. But you of to-day are clipping them, for you are beginning to learn somewhat of the laws of life here and hereafter; and you know very well wings are a needless appendage.

Q.-By the same: Are there three persons in the Godhead? In other words, is the doctrine of

the trinity true? A .- In one sense it is true, in another sense it is not true. God, the God of the ancients and the God of the present day, is in one sense a triune God, having had an existence in all the past, having an existence in the present, also an existence in the future; the Jehovah, that is the God we worship. Therefore in this sense the trinity becomes a truth to us. But in all other senses it is not true. God is everywhere, and possesses as many personalities as there are personalities to need God. We believe in a God that dwells in Nature and manifests through Nature; for anything that is outside of it, you certainly, as humans, could not understand. Therefore it would be very unwise for God to put you so far from him as to cut off all understanding between you and him. God is in Nature God is everywhere. God has all forms; God is life now and forever-April 18.

Sarah Jane Ayers.

It is sixteen years this month since I died here focus is his own brain. in Boston. My name was Sarah Jane Ayers. I was born, sir, in Dover, N. H., in the year 1829. I lived at the time of my death on Sea street.

The day before I died, some of the folks in the house called in a minister to see me. I think his name was Adams-they said so. After talking with me some time, he found that I had never made any profession of religion. He said "he was very sorry for me, and he hoped that God might be merciful to me, but he saw no chance for my soul being saved; for he had no faith in death-bed conversions whatever. I ought to have attended to my soul's salvation when I was in health.'

Well, it may be wrong, and doubtless is very wrong, but, my dear sir, I cursed that man from the bottom of my soul. It is true I had made no profession of religion, but I hoped in a merciful God. But he shut the door of heaven upon me: Oh, it was so terrible dark; there was n't a ray of light. Yes. I cursed him with all the power of my soul.

But when I got free, when my poor weak soul was free from the body I'd suffered so much in, I met my mother, and she says, "Sarah, Sarah, oh, oh, that was wrong. The poor man was in ignorance. You ought to have pitied him, not cursed him. Pray for him! pray for him! He's tried to shut the door of heaven against you, I know; but it's open. Don't you see heaven all around you? Don't you see that you're not in hell, Sarah? Oh do not curse that man. He's a poor deluded child of our Father. Pray for him, pray for him, my child."

I felt so wickedly toward him, it was a long time before I could bring my mind to pray for him. But after awhile I did. Then I grew happier myself, and things looked pleasanter to me.

I've made a strong effort to come here to-day. I want to tell him that the kingdom of heaven don't lay in creeds. The kingdom of heaven is somewhere else than within the walls of his own church. The kingdom of heaven is not in the Bible. It's in the human soul that is at peace with itself and all mankind. It's there, nowhere else. You'll never find it anywhere else. I want him to give me the privilege of talking with him: of showing him how to pray. He could n't feel like praying for me, because I'd made no profession of religion—as if there was any virtue in his lifting his feeble soul up to God! Why, that man's prayer didn't go half as high as his head! He

Oh, poor man! And he's a minister of the Gospell God help his hearers! God help his hear talk of him so much, I knew who he was. ers, if he preaches to them as he did to met God have mercy on them! They have need of it. Oh. as to say that he'd shut the door upon a poor soul, even if that soul had gone down into the upon that soul? Why, the very heathens cry out against your Christians and your God. There about it if he has a chance.

Well, you'll publish my call, won't you? that thou thest all things well; that thou wilt But that poor deluded man—I want to lead him is in the spirit-land. [Is she enjoying herself]

into the kingdom of heaven. I'll lead him in, and show him that the kingdom of heaven does not lay within his church alone.

Tell him to let me come to him. He'll need all the help that I shall give him, for without it he !!! be a weak, wounded, mistaken, misled soul. He'll, need all the help we can give him. Oh tell him ifhe won't let me talk to him hefore he comes across the river, I'll have a hospital prepared for his, wounded soul when he enters the spirit land, Good-day, sir. April 18.

Captain George Ayling.

There are many ways of squaring the circle, but this way of squaring the circle is the strangest way I ever learned.

How do you do? You do n't know me? Cape: tain George Ayling. Well, I think it is what's left of me, sir. Glad to see you; well, you see I'm free. I'm very glad to be free, but I sometimes sigh for more wisdom than I have, because I want to run very fast. I'm still for some cause attracted most powerfully here to my old home-my earth-life.

I want to do something toward benefiting the inhabitants of earth. By benefiting them, I know I shall benefit myself also. In advancing myself, I'm sure of another thing, which is the progress of all humanity. One can't go ahead without influencing to a certain extent all the rest.

Now see here. In my feeble way, when I was here, I invented a certain nautical instrument, which I then intended should some day repay me for trouble, for time expended and thought expended. Now casting that all out of the scale. I propose to perfect that instrument for the good of the human family, and particularly for the good of the mariner. I know of no class on earth that need aid any more than they do.

Now, you see, I have fully perfected my ideas concerning this instrument. I propose, if I can find some brain exactly fitted for my purpose, to impress my ideas upon it, and I hope that they will work it out into external form, and give it to humanity. I care not whether I reap any benefit from it myself, so long as I can aid others. That's my object—the good of humanity. [Did you work it out here?] I certainly did, and left the model here. A friend of mine in one of the suburban towns has it; and, by the way, when the time comes right, I shall go to him and tell him what I want him to do in the matter.

While there was a Franklin at work with the wires of the electric telegraph on earth, there was a spiritual Franklin similarly engaged in the spirit-world. That is positively proved. No soul ever wrought out any kind of a problem alone. It always has help. A man may say, I take the credit of this thing, that thing, or the other thing. The poet may declare that the poem is the result of his study, his thought, when it lies alone with some mind in the spirit-world. Because I give to the world an instrument, that instrument is not always the result of my own thought, but may be the result of many minds combined. Every new thought that is outwrought in form, did not begin with the external human originator, so-called. The person may not realize this truth while in earth-life, but as he grows in wisdom, he will find that it is only an idea that has been projected through his brain by some intelligence in the spirit-world.

Very well; I said at one time the same thing, but afterwards I learned better. I've been talking the matter over with certain parties in spiritlife, and they say to me, Captain George Ayling, go back to earth and give humanity the benefit of vour ideas.

Now, then, a word to my friend George A. Sawver. Principal of the Mercantile and Nautical School here in Boston. I have certain purposes in view, and when the right time comes, some parties engaged in nautical matters on the other side, as well as myself, have certain ideas in operation which we intend to bring to a focus. That

And if he shuts the door upon us, we may turn the cold shoulder on him when he gets to the spirit-world. It's quite natural, you know, to do these things, though it's not always in accordance with the highest right. It's not according to the

Well, business is business, and when we have ended our business for the time, it's time to go, is it not? [That's true business style.]

Now for a word to my good friend Mansfield. He's something to do in this work. [Do you mean Mr. Mansfield, of New York?] Yes. I want him to feel that I'm sometimes with him for a surety-no myth-I'm sometimes with him; do sometimes help him; that is, I and my friends. And, in turn, I want him to help me, sometime. When I get ready I'll tell him what I want. Goodday. [Come again.] I will. April 18.

Maud Jackson.

I am Maud Jackson. I am from Tennessee. My father is Anron Jackson. [What town were you from?] My father is from Memphis. He belongs, though, in Jacksonville, Tenn. My mother's from Virginia. Her name was Stacy.

I want to go to my father, sir, and my mother. I was ten years old. I'm twelve now. [You must invite them to give you a medium.] How can they? [They'll probably find some one in their vicinity.]

Miss Wood was a medium, but she's gone to Vermont, where she lived. [Was she in Memphis?] She was with us, but she said she didn't know what it was. Things would move for her, and sometimes she would write things she didn't know anything about. But she said she did n't know what it was. She was a medium; but she's gone now, so I can't have her. [Did your father and mother know anything of it?] No, sir, they did n't know anything, only what they seen her do. [They will understand how to provide for you.] Do you mean that they will get her back? [No-get some other one. There are some who act for the public, and people visit them.]

Uncle Elihu says, I should tell my father that," now as I am able to come back, he should seek out one of the best he can find, so as to see if it is me. This uncle Elihu, he went to California, and he died there. But my father thought a heap of him before he died, and since. And he says he too would like to come back and talk. [Was he had no faith in it. There was no vitality in it your father's brother?] Yes, sir. [Did he die be-whatever. [Did he die be-whatever.] Yes, sir. I did n't know him much. I hardly remember him, but I've heard my father

And my grandfather Stacy, too, says if it will be any inducement he will clear up all that little afhow could be ever utter such a libel upon Ged fair that was so tangled up at his death, if they will furnish him with the chance to come.

You see it was like this: My grandfather willed very hells of earth? Would it be God like to shut most all he had away and out of the family. And the door of happiness, of peace, of a better state, they said that somebody influenced him to, else he never would have done it. But he it tell all

is n't one of them in the spirit world or in their Old "Auntie" is in the spirit land. She used to own home, but look upon you with scorn, Your call herself Queen Isabella, because somebody God is n't worthy of worship, they say. And so once told her she looked like Queen Isabella, and he is n't.

She says to me to tell my father for her, "now, honey, if you'll let us come, you will not be sorry." She stays with me. I was sorry when she died. She died before I did. [She has been very kind to you?] Yes, she was. We all liked her too. She wants me to tell you "If you do just right for us, she'll have a heap of goodies; ready for you when you come to the spirit-land." She could make nice goodles.

Good by. Tell Miss Wood I come, won't you? [What was her first name?] Miss Lucy. My April 18, name was Maud.

Eliza Lynde.

I want you to tell Mr. Colby that I want him to help me get an interview with my husband, Mr. Lynde. He was at the house where I was. I was there eighteen years. He'll know me; I was there a long time. He'li know me.

You tell him I want to tell my liusband I want to come to him. Tell him Eliza wants to come. It seems so strange to be able to move or speak at all! Oh bless you! I had the rheumatism for nearly twenty years. My hands and feet were nearly paralyzed. I could n't talk plain.

Don't forget to tell him, will you? [No.] I've seen him a good many times. I did n't go out of my room. I used to see him in the entry. Mrs. Tubbs used to tell me all about him; that he belleved in spirits coining back. Good day. Tell him I'm very happy in the spirit-world, I'm very happy. April 18.

Scance conducted by William E. Channing; letters answered by "Sonta," (an Indian girl).

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, April 22.—Invocation; Questions and Answers; James Murdoch, an actor, to his friends: Mary Emerson (alias Mollio Stanton), lost on the "Evening Star," to her friend Fanny Sands, of New York, and to friends in Maine; Eddle Spencer, to his mother, 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 Pitston, Penn., to friends; Yirginia Stark, of Lexington, Ky., to her parents.

Theraday, April 23.—Invocation; Questions and Answers; John Cooke, to his son and daughter. In London, Eng.; Annic Lee, to her father, Gen. Robert Lee; Michael Riley, of the 29th Mass: regiment, to his family; White Antelope (an Indian), to Col. Chivington.

Monday, April 29.—Invocation; Questions and Answers; Robert Layle, to friends in New Haven, Conn.; Capf. William Flowers, to his friends; Lois Vanstene, who died this morning (April 29th), to her mother, in New York; S. S Sully, to Col. Chivington.

Tuesday, April 30.—Invocation; Questions and Answers; Lott Park Park Development Constituted in Seventens Co.

Col. Chivington
Tuesday, April 30.—Invocation; Questions and Answers;
Licut. Robert Binwiddie, to relatives in Savannab. Ga.;
Charlie Jenains, to his parents; Abijah Williams, of Northfield, VL, to his father; Eliza Tyler, of Charlestown, Mass., to
her children. her children.
Thursday, May 2.—Invocation; Question and Answer;
Chara Josephs, of New York city, to her mother and sister;
Rylvia Ann Howland, of New Bedford, Mass., to her nicce
Hetty; Sagoyewatha, an Indian, to General Grant.
Mondax, May 6.—Invocation; Questions and Answers;
Anson Whilpple, of Walpule, N. H., to his friends; William
Carroll, a horse lockey, who died at 8t. Louis, to his friends,
Marian Mason, to her parents, in Charleston, S. C.; John C.
Calhoun.

announ. Tuelday, May 7.—Invocation: Questions and Answers: ohn T. Shaffer, of Indiana, to Sarah, his wife; Lucy Stevens,

Twiday, May 7.—Invocation; Questions and Answers; John T. Shaffer, of Indiana, to Narah, his wife; Lucy Bievens, of Windsor Locks, Conn., to her daughter Adella, in Hartford, and her son Theodore, in St. Louis; Edward Bridges, to his mother, at No. 15 Columbia street, New York; Nettle Whitdinger, to her mother, in Nebraska.

Thursday, May 9.—Invocation; Questions and Answers; Osgood Stilep, a graduate from Amherst, Class of 1856; Annie L. Stone, of Bail, Me., to her mother: Reuben Ames, of Charlestown, Yt., to his Uncle Reuben; Oscoola to the President.

L. Stone, of Isali, Me., to fir mother; Reuben Ames, of Charlestown, Vi., to his Uncle Reuben; Oscoola to the President.

Tuesday, May 14.—Invocation; Questions and Answers; Nancy Thayer, to her son, William Inayer, of Boston, Mass; Lieut. William Augustus Dorn, to William Dorn, of Montgomery, Ala. at present in Richmond, Va.

Thursday, May 18.—Invocation; Questions and Answers; General Frederick Lander; Lieut Thomas B. Shields, to friends; Lemuel Burroughs, of Cincinnati, O., to his father; Aunt Olive Litchfield, to her sons, in Boston, Mass.

Monday, May 20.—invocation; Questions and Answers; Captain Thomas T. Brooks, of the 7th Virginia Infantry; Annie M. Wilsiow, lost on the "Evening Star," to her sister in Kew York, and brothers; Aunt Polly Locke, of Newcastle, N. H., to Mr. White; Stephen Dougherty to his wife.

Tuesday, May 21.—invocation; Questions and Answers; Edward Augustus Middleton, a slave, to his master, Edward A. Middleton, of South Carolina; Alice Alden, to her mother and sister Emma, in St. Lewis, Ma.; Samuel Snow, to Heary Snow, of Orleans, Mass.; Stephen Roulnson, of North street, Boston, to his daughters, Mary and Eliza.

Thursday, May 23.—Invocation; Questions and Answers; Father Henderson, to Col. Chivington; Charles E. Gould, born at Hyannis, Mass.; Stephen Roulnesn, to her mother, in New York city; Magnert Terrence, to her children and friends in Boston.

Monday, May 27.—Invocation; Questions and Answers;

in Boston.

Monday, May 21.—Invocation; Questions and Answers; Gen Thomas J. Jackson ("Stonewall Jackson"); Terence McDogal, to his wife and brothers, in Boston, Mass.; Sophie Doollitie, a medium, of Hinsdale, N. H., to her children.

Theeday, May 28.—Invocation; Questions and Answers; Mary E. Surratt, to President Johnson; Rohert Clyde, of Missouri, to friends; Annie Nelson, of New York city, to her mother, Eliza Nelson.

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 progressive minds should convene on this beautiful domain, to aid the projectors of this moveme 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 'ots, 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 temoles, harmony her habitations and humanity har homes. Able and inspired speakers will be pres-

That the necessary means of accommodation may be provided, it is requested that those who are prompted to attend will indicate their inten-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.

Peace Convention.

In the village church in Bridgewater, Vt., a Peace Convention will be held on the 2d and 3d days of July, 1867, (Tuesday and Wednesday,) for days of July, 1807, (ruesday and Wednesday,) for the purpose of considering the necessity of mak-ing practical the teachings of Jesus Christ. Henry C. Wright, James M. Peebles, Levi K. Joslin and other brave champions for the right will be pres-ent. From Ludlow, Vt., to Bridgewater, speakers will be taken for half fare. As many as can will be entertained by the friends; others at reasonable rates at the hotel.

ATHAN LAMB, CHARLES WALKER,
P. WILDER, THOMAS MIDDLETON,
M. S. TOWNSEND, Corresponding Secretary. NATHAN LAMB, 📒 D. P. WILDER.

Wisconsin State Spiritual Association. The Second Annual Three Days Meeting of the above named Association will meet at Beloit on 14th of June next. Mrs. S. E. Warner and J. 8. 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. Milwaukee, Wis.

Obituaries.

Commenced a new life, on the morning of May 5th, Mrs. Cella Steen, of Oakfield, Wis. Paralysis was the immediate canen of her dissolution.

cause of her dissolution.

Mrs. Steen was a sister of that devoted and inspired woman, Mrs. A W. Sprague. She was educated in Butland county, Vermont, and came to this State as a teacher, under the direction of Governo Slade, of Vermont, in which capacity she was employed between two and three years. In her earlier days she was a member of the Methodist Church, but like other conditions of childhood, she outgrew that, and accepted the broader and more comprehensive religion of Spiritualism. During the war she was an earnest worker in the cause of freedom, and all felt her refining and elevating influence, for the angles were with her.

She loved the early morning, and several years ago expressed a wish that the slient warden, Death, should unlock the door of her earth-life, and let her spirit pass upward, on an 'early Boring morning, just as the sun was sending forth his first rays to warm into life the wayside flower, and whisper hope and courage to the toiling sons of earth. And thus it was said to the present the same of the course to the same and same and the same and s

Agreeably to her request her earthly form was been to the grave at sunrise. It was a sad and touching scene, that minniing of morning light with the tears of grief and the means of
bereaved hearts.

The opisolations of the spiritual religion were tendered to
the friends through the services of A. J. Fishback; formerly a
Universalist cleny, man.

"Bury me in the morning, mother;

"Oh! let me have the light

Of one bright day on my grave, mother,

Ere you leave me alone with night."

L.T. W.

Passed on, from Chelses, Mass., June 1st, Bobert T. Bicknell,

Miscellaneous.

ORGANS

DRAWING ROOMS, CHURCHES,

LODGES, SCHOOLS.

"THE BEST ARE THE CHEAPEST."

MASON & HAMLIN are now manufacturing MORE THAN SIXTY STYLES of their celebrated CABINET ORGANS and PORTABLE ORGANS, varying in price from \$75 to up wards of \$1000 each. They have within ten years been awarded PIFTY-SIX GOLD OR SILVER MEDALS, or other highest premiums, for important improvements in this class of instruments, and for the superiority of their work.

They have the honor to refer, for hearly testimony to the great improvements which are combined in their Cabinet Or gans, and to the superiority of instruments of their make, to THE MOST PROMINENT ARTISTS AND COMPOSERS OF THE WHOLE COUNTRY; to the most distinguished organists and pidnists, and to those generally of recognized highest musical PROFICIENCY, most of whom are practically acquainted with the Mason & Hanlin Organs, and can speak advisedly as to

Knowing the great practical value of the improvements originated in their factory, or purchased by them at large expense, and exclusively used in their Organs, and also the scrupulous care exercised in the selection and preparation of material, and the thoroughness of workmanship which they rigidly require, as well as the extraordinary tests to which sale, M. & H. confidently invito THE MOST CRITICAL AND SEARCHING EXAMINATION OF THEIR INSTRUMENTS, AND COM-

They call attention especially to the PECULIAR PURITY, YOL THE AND RICHKESS OF THE TOKES of their organs, the superiority of which is recognized in Europe as well as America: also to the perfection and strength of their construction in every particular, securing the greatest possible durability.

Among improvements peculiar to the Mason & Hamlin Or-REED VALVES: NOISELESS SAFETY VALVES: WOOD'S OC TAVE COUPLER; with IMPROVED MACHINERY for the produc tion of several of the most important parts of the instrument. THE PORTABLE ORGANS, of which M. & H. have recently commenced the manufacture, are so designated because they are more compact and smaller in size than the Cabinet Organs. They are in very plain but neat cases of solid walnut; and in externals, the most careful economy consistent with neatness and durability is observed. The interior work is of the same high standard of excellence as that of the CABINET ORGANS. They have nearly or quite as much power as the latter instruments of corresponding capacity, but are not fully equal to them in liquid purity and evenness of tone. The prices of the Portable Organs are-Four Octave, Single REED, 875; FIVE OCTAVE, SINGLE REED, 890; FOUR OC-TAYE, DOUBLE REED, \$100; FIVE OCTAVE, DOUBLE REED,

The increasing demand for the MASON & HANLIN CABINET ORGANS for use in the most elegant drawing rooms has led to the manufacture of many very beautiful styles, which will compare favorably in elegance of design and perfection of execution with any articles of furniture produced in the country At the last MECHANICS' FAIR, in Boston, M. & H. were not only awarded a GOLD MEDAL for the superiority of their Organs, but in addition a (highest) SILVER MEDAL for the

Prices of Cabinet Organs In elegant cases, \$200 to \$1000 and upwards, each. They are furnished in plainer cases. in great variety, for Churches, Schools, Lodges, Libraries Drawing rooms, &c., at from \$110 to \$600 each.

Every instrument made by M. & H. has their name in full on its name-board, and is fully warranted.

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BRYING TUNNEL, for drying bricks, peat, pottery, fuit, vegetables, peanuts, broom coru, iumber, &c. Bricks or peat molded one day are dry the next, all the year. For further particulars, in a pamphlet, (aeventh edition enlarged,) giving full instructions on brick setting and burning with wood or coal, address, sending twenty cents.

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

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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 RACH:

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JUDGE J. W. EDMONDS,
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Tonic, Sc., are Medicines prepared by Amis-Li, and unurpasse,
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to putting up Bristmal and other Presentations. April 6.

DR. J. T. GILMAN PIKE, Hancock House, . . . Court Bquare BOSTON.

Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER DE. GEORGE B. EMERSON. PRICHOMETRIC AND MAGNETIC PHYSICIAN,

DEVELOPED TO CURE DISEASES BY DRAWING
the disease upon himself, at any distance; can exam
ine persons; tell how they feel, where and what their disease
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giving your name and address. Address No. 48 Bedford
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ACKNOW LEDGMENT.

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

PHEBE GREENLEAF, Lexington, Mass.

Boston, May 2d, 1867.

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. 13we—April 6.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM
199 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumatism, diseases of the
Lungs, Kidineys, and all Bilious Complaints. 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. 3me—April 6.

H. CURRIER, Medical Clairvoyant and I lealing Medium. Gince, 199 Cambridge atrect, Boston. Patients visited, as usual, at their residences, when desired. Office honrs from 10 A. M. to 5 F. M. 3mc—Mar. 30. MRS. H. A. CASWELL, CLAIRVOYANT

And Test Medium, examines and prescribes for dis No. 115 Harrison avenue, corner of Oak street, Boston. MRS. L. A. SARGENT heals the sick by lay-ing on of hands. 88 Bedford street, Boston, Mass. June 8.-3w

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

MRS. EWELL, Medical and Spiritual Communications, 11 Dix Place. Terms \$1.00. 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 Hours, D A. M. until 5 P. M., every day

Office Hours, D A. M. initil 5 P. M., every day except Saturday.

D. R. NEWTON'S practice is mostly discases given up as incurable. His treatment is peculiar to himself, although there have been men in all ages who have had the same magnetic power over diseases of the body and mind (the "Gift of Healing,") yet few have seemed to possess it to such an extent over nearly all diseases and persons. It is life and vitality passed from a strong, healthy body to a weak one, that restores the lost or unequal circulation of the vital or nervous fluid. So powerful is this influence, that persons who have many years suffered from diseases which have been pronounced incurable, and to whom medicine has been administered with no good effect, have been reatured 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 nower, but receive the treatment for themselves and families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no MEDICINE, AND CAUSES NO FAIN. By this treatment, it takes but a few minutes for inveterate cases of almost any curable chronic disease—and so sure late cases of almost any curable chronic disease—and so sure late cases of almost any curable chronic disease—and so sure late especially and any malady.

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Patients of any markey.

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 Cabe will a cure be cuaranteed. Those persons who cannot well afford to pay are cordially invited, "without money and without price." Identify the season of the sea hey cannot be answered.

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

SOUL READING, Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character, MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of 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 inharmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling

what faculties should be restrained and what cultivated what taculties should be restrained and what cultivated.

Beven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Bkeptics are particularly invited to investigate. Everything of a private character Kept athout As such. 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.

erone or the other.
Address, MR. AND MRS. A. B. SEVERANCE,
Milwaukee, Wisconsin.

HYCENIAN INSTITUTE,

Washington street, Quincy, Mass.
FEW first-class Boarders can be accommodated with
board, if desired; also, can receive the benefit of Homeothic and Clairvoyant Treatment, Medicated, Vapor and Vashington street, a few rods from the Horse and Steam Cars, to G. W. KENISON.

VALUABLE USES OF MAGNETISM! DR. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located 178 and 3:0 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 in a super scribed envelope, and fifteen cents. Ilw June 1.

THE CLAIR VOYANT AND MAGNETIC PHYSICIAN,
Will be at the Hisbard House, Jackson, Mich., Mondays and Tuesdays, Fridays and Saturdays of each week, from 10 A. M. to 5 F. M.

3m—May 18.

MRS. ABBY M. LAFLIN FERREE,

(IVES PSYCHOMETRICAL READINGS for \$1: Directions for Development, \$2; Business Directions, \$5;

Address (enclosing two red stamps), P. O. Box 455. WASHINGTON, D. C.

3w°-June S. MISS M. K. CASSIEN, Medium, will answer Sealed Letters. Terms, 82,00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J. 4n°-June 8.

DR. S. ROE, JR., CLAIRVOYANT, will examine and prescribe from lock of hair or picture. Ad dress, DR. S. ROE, Ja., Manchester, N. H., enclosing \$1,00.

June 1.-13w

WANTED-AGENTS-\$75 to \$200 per month. VV male and female, to sell the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. Address, June 8.—4w SECOMB & CO., Cleveland, Ohio.

SPIRITUAL PUBLICATIONS. TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT

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These Publications will be furnished to patrons in Chlcago at Boston prices, at No. 167 South Clark street.

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DEALES IN PIANO FORTES, ORGAN HARMONIONS

OFTHE BEST QUALITY, and WARRANTED in every par ticular to be the best made instruments in the country. They are fully endorsed by the Blusical Profession. Our Plano vary in price from \$2.50 to \$800, according to style of finish. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE: 158 WASHINGTON STREET, ROOM NO. 2.

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

April 7.

DRUNKARD, STOP I

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

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

157 N. B.-It can be given, without the knowledge of the patient. Address, O. CLINTON BEERS, M. D., No. 670
Washington street. Housands.

THE EARLY PHYSICAL DEGENERAUE

A GREAT BOOK FOR YOUTH. Send two red stamps and A. obtain it. Address, DR. ANDERW SIONE STILL

No. 41 Pine street, How York.

A GREAT BOOK FOR YOUTH. Send two red stamps and A. obtain it. Address, DR. ANDERW SIONE STILL

New York. Her rooms are new open for company and pastreet, Troy N. I.

Hew Nork Advertisements.

THE GREAT

SPIRITUAL REMEDY! MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

Washington City, D. O., October 19th, 1866. PROF. PAYTON SPENCE, M. D.: Sir—I received a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the **Dyspepsia** very bad, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great sufferer from the **Dyspepsia** for three years. My wife had sent for a box of your Fostive Fow-ders and received it three or four months ago. would not take them until I received that letter 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 contractor for the baluster work. I would further inform you that Six Powders cured a boy 14 years old of the worst kind of Chilis. He 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 report:

Willington of a pain in his stomach of 8 years' Mrs. E. F. Claffin was cured by the Powders of

Numbriess, or Palsy of 12 years' duration.
The Powders cured Mrs. H. Claffin of Neu-

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 hear the loudest pent of thunders 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 other, I had become alarmed anout 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 saw, in the BANNER OF LIGHT, the reports of the wonderful cures effected by your Positive and Negative Powders; and as my wife had taken one box for Numb-ness and was helped by them, she persuaded up to the try, them. So I sant last spring for five me to try them. So I sent last spring, for five dollars worth of the Nogatives. I took and kept taking them until now I can hear as well with both cars as I ever could.

Very respectfully,
WARREN WHEATON.

Wilton, N. Hampshire, Feb. 18, 1867. 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 Complaint of long standing. They proved all they were recommended to be, and more, too, doing they were recommended to be, and more, too, using 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 diangreeable feeling. I took the Powders for my Kidney Complaint, with out a thought of any other benefit. But since taking them my Heart Discase has also vanished, I don't know where, and I have not felt it since. Yours truly, DANIEL DUTTON.

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

Truly yours, DR. JANE CRANE writes from Attica, Fountain

Co., Ind., Aug. 27th, 1866: "I cannot do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for Ac-concliment (Confinement). I have had one very severe case of Threatened Abortion (Miscarriage), which three Positive Powders arrested. The woman had been flooding about ten hours, with severe pains like labor pain

it was strange to see how quick they yielded to the magic influence of your valuable Powders.

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

generally used by Druggists and Doctors."

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

THE POSITIVE POWDERS CURE Neuralism, Good, Cole, Panus of all kinds; Cholera, Blarthea, Bow el Complaint, Dysentery, Nausca and Yomiting, Dysepsin, Indigestion, Flatulence, Worms is Suppressed Benstruation, Painful Menstruation, Failing of the Womb, all Female Weaknesses and berangements; Cramps Fits, liydrophobia, Lockjaw, St. Vitus' Dunce; Intermittent Fever, Billous Fever, Yellow Fover, the Fever of Small Pox, Mensies, Rearlatina, Eryslpelas, Pinenmonia, Pleurisy; all inflammations, acute or chronic, such as inflammation of the Lungs. Kidneys, Womb, Bladder, Stomach, Prostate Gland; Ontarrh, Consumption, Broncluits, Coughs, Colds; Serofula, Nervousness, Secondary, Columba, Colley, Manuscas, College, Stomach, Consumption, Broncluits, Coughs, Colds; Serofula, Nervousness, Secondary, Columba, College, Colds; Serofula, Nervousness, Secondary, Columba, Col

tion, Bronclittis, Cottgas, Colds; Scrofula, Nervousness, Bleeplessness, & T. V. E. POWDERS CURE Paralysis, or Palsy; Amurosis 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 Typhold and the Typhus; extreme Nervous or Minscular Prostration or Relaxation.

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

and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purglug, no massea, no vomiting, no nareotizing; yet, in the language of 8.

W. Richmond, of Chenoa, ill., "They are a most wonderful medicine, so silent and yet so gineacous."

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

THE GREATEST FAMILY MEDI-OINE OF THE AGE!

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

To AGENTS, male and remale, 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, confidently, to the entire Medical Profession, "Try the Powders."

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

free.

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

Mailed, postpaid, on receipt of price.

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

Money mailed to us is alour risk.

OFFICE, 37 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5617, NEW YORK CITY.

For sale also at the Bauner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally.

Rew Hork Advertisements.

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

'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, St. Vitus' Dance, White Swelling, to a laysing Local and General Debility, Patronary Consumption, &c., and in a word, all Um bid Conditions affecting the Vital or Functional

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

EP Clairvoyant Examinations, and Magnetle Healing Treatment will be given when desired. Patienta also attended to, and prescribed for, by Mail, on enclosing

thefee of Five Dollars.

137 Office Hours, for Examination, Consultation and Treatment, from 8 to 11 o'clock A. N., and from 4 to 6 o'clock P. M. l'atients 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 spittle, 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 preucing 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, it 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 aniritua 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 henomena of Spiritualism interpret the miracles of Christianity and Judaism. Spiritualism is rapidly developing a phi-losophy and a science which shall embrace all forms of "healing," past as well as present, and reduce to a simple, intelligible and practical formula the art by which Christ, or a spiritual intelligence through him, imparted a healing virtue to even as dead and non-medicinal an element as a piece of clay. Ever since the first dawn of modern Spiritualism, strange facts have occurred, here and there, spontaneously as it were, through the instrumentality of a great variety of mediums

impart, not only magnetic, but also spiritual healing power to luanimate substances, whether liquid or solid. This depart-ment of spirite: | licaling 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 earrier of a spiritual healing power. I refer now to the Positive and Negative Powders about which I have already said much, and about which I expect to say still more, until the skepticism of the world, through their instrumentality, as well as through the combined instrumentality of all spiritual phenomena, shall acknowledge the great fact of spiritual intercourse, to which they all point, and which it is their first object to demonstrate. I have been slow in making a public explanation of th's de-partment of m subject, because of its very magnitude and importance, take nothing for granted, and I have not ac-cepted the in preciation of the singular, and, I can truly say,

wonderful over of the Positive and Negative Powders, simply because that interpretation came through the mediumwer of the Positive and Negative Powders, ship of Mirs. 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. Buch has been the prudent and I may say skeptical and cautious way in which I have assumed the ro sponsibility of the external management and public advocacy of the Positive and Negative Powders. Over two years and a halfago, 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 I was intrusted with a valuable scientific formula for imparting Positive and Negative nower to a medicinal aubitance. As 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, preparation of the Positive and Negative Powders, was given to me, through the mediumship of Mrs. Spence, the interpreta-tion above refered to was also given me, namely, that the Positive and Negative Powders become relicles or carriers of a spiritual healing power, as well as of Positive and Negative magnetic forces; yet it is only now, after the lapse of more than two years and a half spent in the patient and careful observation and collection of facts bearing upon the subject, that I take the responsibility of making a full and earnest 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, discases acute and chronic are healed as permanently and as effectually as was the blind man by the mixture of clay and spittle with which Christ anointed his eyes. As part of the evidence upon which this conviction is based, I refer the render to the case of the "deaf man," as well as other cases, cured by the Positive and Negative Powders, which will h column of the BARNER. PAYTON SPENCE.

MRS. COTTON, MAGNETIC PHYSICIAN, IVA No. 451 3d avenue, near East 33d street—late of 235 East 8th street, New York—cures without medicine, by laying on of hands.

Patients attended at their own houses if desired.

May 25.—8w*

C STILES, Clairvoyant and Magnetic Physician, No. 345 West 35th street, New York, treats all diseases by apirit power; gives private sittings for spirit communion. Can be consulted on business—past, present and future events. Hours from 2 to 7 r.m. Circles every Wednesday, at 8 r.m. MRS. JENNIE WATERMAN DANFORTH, Clairvoyant Physician, No. 9 East 11th atrect, New York, magnetizes and prescribes for diseases underspirit influence and dictation.

MRS. MYERS, CLAIRVOYANT and TEST
medium-very reliable-566 Third Avenue, New York,
Ladie 61, Gents 82.

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

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, Sait Rheum, and all Cutaneous Diseases.

ous Diseases. The RUSSIA SALVE, is a purely regetable ointment, made from the very best materials, and combines in itself greater healing powers than any other preparation before the public. Its timely application has been the means of saving thousands of valuable lives and of relieving a vast amount of suffering. Pity years' general use of the Russia Salve is a noble guarantee of its incomparable virtues as a healing ointment. For sale by all Bruggists and Apothecaries. May 25.—8w

NEURAPATHIC BALSAM; NATURE'S GREAT HARMONIZER,

(Discovered and put up by direction of spirit physicians,) AN INFALLIBLE REMEDY FOR ALL HUMORS AND SKIN DISEASES; Piles, Catarrh, Rheumatism, Worms, Burns, Sores, and all Diseases of the Thront and Bronchial Tubes.

Price, 50 cents and \$1,00 per Bottle. For sale by all Druggists, and at the Offices of the Banner or Light in New York and Boston; also, A Janse, No. 53 Reynolds Block, Chicago; T. D. Miller, No. 4 Kennett Building, Mt. Louis, Mo. E. HAYNES & CO., Provideors, April 6.

7 Doans STEERY. BOSTON. PROGRESSIVE LYCEUM EQUIPMENTS.

E. WATERS & BONS, 303 Biver street, Troy, N. Y., A RE now manufacturing and ready to deliver at a short nor A tice the entire equipments of the Unitdren's Progressive Lyceums. We will send circulars giving particulars in regard to price and mode of etarting the Lyceum, &c., to those wise write on the subject, enclosing a stamp.

Jm—May 11.

Banner of Night.

WESTERN DEPARTMENT:

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

Giving is Living.

To give is to have—to hoard is to lose. This is true in the spiritual, and equally true, also, in the material, when reduced by the rigid mathematical law of compensation to the last analysis. The thief "steals from himself," says Emerson. He that would "lose his life for my sake shall find it," taught the wandering Nazarene. He came not to be ministered unto, but to minister. He gave himself without reserve to the interests of humanity. With human passions and beset with temptations, the self-mastery that he attained through struggle is full of tragic grandeur. Not self-defence, but self-sacrifice, is the first law of

Every breeze sings this grand psalm of life-I move to fan others. Every bird trills its lay for others. All suns shine to illumine remoter realms, and all great souls live to love, and love to live for others' good.

Ask the rose in summertime why it hangs upon its frail stem in the garden? Listen: I hang to sweeten the air mortals breathe; to kindle diviner emotions of beauty in the eye; to show the wisdom of the Infinite in the leaves that rest in rows upon my bosom, and to increase the bright and the beautiful. And whether you see me in June, glittering in the dewy baptism of morning, or fading in declining eve, my aim is the same, budding, blooming for others. So man, the crowning glory of God, should not live for self. His heart's tendrils, his soul's efforts, should go out like the sun's early rays, impregnating, invigorating and beautifying all things.

Thanks, thanks to Alcinda Wilhelm, M. D.

Why, why thank this sister lecturer so heartily? What her meritorious words or deeds? Listen! In writing from Louisville, Ky., after speaking of the success of her predecessors, the close of the lecture season, the excellencies of the BANNER OF LIGHT, the Children's Progressive Lyceum, and the purpose to continue it through the hot summer season, she says:

"BRO. PEEBLES-I had the pleasure last week of meeting our dear Emma Hardinge, while she was lecturing in New Albany, Ind. I cannot prevent the glow of enthusiasm that thrills my being while writing of her. Listening to her earnest tones, recognizing her soul's fidelity to truth and honor, and catching the key-note of her insufrations. I falt not only grander in my inwest inspirations, I felt not only grander in my inmost nature, but for the time being glorified. With such noble women or men in our ranks, can we

Most cordially do we indorse every word of the above concerning Mrs. Hardinge. Her deportment, her culture, her eloquence, and her consecration to that heaven-descended truth-the ministry of spirits, with its relations to the highest interests of humanity-are worthy of all commendation. American Spiritualists owe her a deep debt of gratitude. We sorrow that she so soon sails to make her future home in another land than this. Our loss is England's gain.

It is exceedingly pleasant to hear speakers talk -to have lecturers and mediums write of each other, as Mrs. Wilhelm writes us of Emma Hardlage.

Capt. G. P. Audrews, a Healer.

This kind-hearted and estimable man, residing in Somerset, Mass., has recently, by the aid of spirits, wrought cures absolutely miraculous to those not acquainted with the Christ method of healing by the laying on of hands. He charges nothing; has, in fact, positively refused remuneration for his services, delighting to do good for the sake of the good done.

Mr. Darius Chase, a neighbor, was cured of ter rible rheumatism in fifteen minutes. He could not walk a step, and was suffering severe pain when healed.

Hon. J. S. Borland, (State Senator,) cured of rheumatism of long standing in two minutes. We heard this gentleman relate the remarkable cure. expressing surprise at the magnetic currents that thrilled his entire being.

Mr. Briggs's child; sprained arm; cured instautly.

Many, very many, of Mr. Andrews's neighbors and friends in all the regions round about, are availing themselves of his gifts. Blessings be upon our brother.

Keep up your Circles-Jennie S. Rudd. Spiritualists' circles are to us much what prayer

meetings are to sectarists. Besides cultivating the social, keeping the altar-fires burning, inciting thought and inspiring to further, deeper investigations, they afford us opportunities for communion-a conscious communion with the loved in heaven.

We were deeply interested in Jennie S. Rudd's circle the other evening, held at the residence of Bro. D. Hill, in Charlestown-a most excellent family, by the way, where it is our good fortune to find a home (ay, magical word to lecturer and medium,) during this month. Mrs. Rudd's tests are very fine, and her controlling spirit influences candid, beautiful, and really heart inspiring.

Spiritualists, keep up your circles. See that they are orderly and high-purposed. Be yourselves harmonious and spiritually-minded, and the blessed baptisms of the heavens will be and abide in your midst.

Dr. E. C. Dunn.

A recent letter from this excellent brother, through whose mediumship we have received so much satisfaction, informs us of the rapid progress of Spiritualism in the West. In Galesburg he lectured to large audiences, and healed the sick during the week. He spends the month of June in Shabona, Ill., speaking and ministering, as directed by his spirit-circle, to the afflicted. We furthermore learn that he purposes a tour into the New England States this fall, lecturing and healing as he goes through Michigan, Ohio and New York. This will be good news to the Spiritualists of the East; they warmly welcome all earnest workers to their hearts, homes and lecture-halls. Our soul presence, our prayers and our blessings, will ever accompany this good brother during all his life-labors. Address Rock-

Rev. J. O. Barrett's Resignation. We are requested to state that Bro. J. O. Barrett resigned his relations with the Spiritual Republic, Chicago, as one of its editors, and also with the Central Publishing House as Secretary, the

first of last month. Bro. Barrett is noted not only as a man of fine culture and a high sense of justice, mingled with broad and noble impulses, but as a Spiritualist glifted with visions, conscious spirit-communion, and faithfully living in daily practical life the gospel he preaches.

L. K. Joslin in the Field.

It is pleasant to announce the fact that a worker faithful and able has stepped from the more private walks of life upon the public rostrum in defence of truth. Such is the case with Bro. L. K. Joslin, long a prominent manager (in connection with I. Searls and others) of the meetings and Lyceum in Providence 22. It has been been and Lyceum in Providence 22. It has been and Lyceum in Providence 23. It has been and life. Regular meetings at 8. It has been and Lyceum in Providence 23. It has been and life. Regular meetings are life and life. By the Calletter of the more private walks of life upon the public rostrum in defence of truth. Such is the case with Bro. L. K. Joslin, long a prominent manager (in connection with I. Searls and others) of the meetings and Lyceum in Providence 23. It has been and life. Regular meetings are life and life. Regular morning and evening meetings are life and life. Regular morning and evening meetings are life. with I. Searls and others) of the meetings and Lyceum in Providence, R. I. He is lecturing at present upon Spiritualism, radical peace and practical reforms in the vicinity of Boston on Sundays, at Crosby's Opera House Hall, entrance on State Street. Hours of meeting 10\(\frac{1}{2}\) A. M. and T\(\frac{1}{2}\) P. M. Spiritualism in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State Street. Hours of meeting 10\(\frac{1}{2}\) A. M. and T\(\frac{1}{2}\) P. M. Spiritual Meripos, for intellectual, scientific and spiritual improvement, are held every Sunday at 10\(\frac{1}{2}\) A. M., and to most excellent acceptance. We wish our brother abundant success, for we know his whole their abundant success, for we know his whole heart and soul are in the subjects he so fearlessly presents to the public.

Springip. I.L.—Regular morning and evening meetings are Clinado, ILL.—Regular morning and evening are Clinado, ILL.—Regular morning and evening meetings are Clinado, ILL.—Regular morning and evening are Lindado, ILL.—Regular morning and evening and evening and clinado, ILL.—Regular morning and evening and clinado, ILL.—Regular morning and evening are regular spiritualists in Chicago, ILL.—Regular morning and evening are regular spiritualists in Chicago, ILL.—Regular morning and evening are regular spiritualists in Chicago, ILL.—Regular morning and evening presents to the public.

Death and Sleep.

was evening. They encamped on a hill not far from the dwellings of men. A melancholy stillness reigned all around; even the Ave Maria, that solemn evening bell, which melts the poet's heart, was gradually dying away in the distant village. Still and silent as it is their custom, sat the two benevolent geniuses of humanity in a friendly clasp, while night slowly set in. Then the Angel of Sleep arose from his mossy couch, and strewed with his light spirit-hand the invisible slumberseeds. The evening winds wafted them to the lowly huts of the weary husbandmen. Now sweet refreshing sleep enveloped them all, from the aged with his staff to the nursling in his cradle; the sick forgetting his pain, the sorrowful his grief, the poor his cares. All eyes were closed. Having fulfilled his blessed mission, the kind and soothing Angel of Sleep laid down again near his stern brother.

"When the morning rays gild the eastern sky with the glory of our transcendental home," said he in blissful innocence, "then shall men bless me as their friend and benefactor! Oh, what joy, to do good invisibly and in secret! How happy are we faithful messengers of the good spirit! How beautiful is our silent calling." Thus spoke the friendly Angel of Rest. The Angel of Death cast a sorrowful glance toward him, and tears, as only immortals can weep, glistened in his large dark eyes. "Alas!" said he, "why am I not permitted, like you, to enjoy the happy thanks of earthly children? The earth calls me her enemy, the disturber of her pleasures!" "Oh, my brother, replied the Angel of Sleep, "will not the redeemed soul at her awakening, when the glories of the higher life dawn upon her, recognize thee as her friend and benefactor, and bless thee most gratefully? Are we not brothers, children of one father?" Thus spake he; then the sad orbs of the Death Angel glistened again, but this time with hope and faith, and the brotherly spirits embraced more tenderly. Detroit, Mich.

SPIRITUALIST MEETINGS.

Noston.—Spiritual meetings are held every Sunday at 54; W tahington street, at 3 and 1M 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. Bunday services, 10

A. M., 3 and 7 P. M.

East Boston — Meetings are held in Temperance Hall, No. 5 Mayerick square, every sunday, at 3 and 7 P. M. Speakers engaged:—Mrs. C. Fannie Allyn, June 16; Miss Julia J. Hubhard June 23; Cephas B. Lynn, June 30; Mrs. Sarah A. Byrnes, July 7 and 14. L. P. Freeman, Cor. Sec.

Byrnes, July 7 and 14. L. P. Freeman, Cor. Sec.
CHARLESTOWN.—The Children's Lycoum connected with
the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday forencon. A. H.
Richartson, Conductor; Mrs. M. J. Mayo, Guardian. Speakor engaged:—I. M. Peebles during June.
Lectures on Spiritualism in City Hall every Sunday at 3
and 74 p. M. The Children's Lycoum meets every Sunday at 10V a. M. Dr. C. C. York, Conductor; Mrs. Lucy A. York,
Guardian.

CHELSEA. - The Associated Spiritualists of Chelsea hold CHRISEA.—The Associated Spirituanists of Choisea hold regular meetings at Library Hall every Sunday atternion and evening, commencing at 3 and 7 % p. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10% 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 16; Mrs. C. Fannie Allyn, June 23 and 30.

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't. Lowell, Spiritualists hold meetings in Leestreet Church afternoon and ovening The Children's Progressive Lyceum meets in the forenoon, E. B. Carter, Conductor; Mrs. J. F. Wright, Guaidian, Speaker ongaged: — Mrs. S. A. Byrnes

during June.

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

HAVERHILL, MASS.—The Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 23 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 "Plymonth Spiritualists' Frater nity" noid meetings in Leyden Hall, three-fourths the time Children's Progressive Lyccum meets every Sunday forenon at 11 o clock.

noon at 11 o'clock.

Woncesten, Mass.—Meetings are held in Horticultural Hall svery Sunday afternoon and evening. Children's Progressive Lyceum meets at 11 M 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.

Cor. Sec.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyccum meets at 164 a.m.; Conductor, II. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 r.m. Speaker engaged:—A. T. Foss during June.

Firchburg, Mass.—The Spiritualists hold meetings ever Sunday afternoon and evening in Belling & Dickinson's Hall

Sunday afternoon and evening in Belling & Dickinson's Half.
FOXBORO', MASS.—Meetings in Town Hall. Progressive
Lyceum meets every Sunday at 11 A. M.
PROVIDENCE, R. I. — Meetings are held in Pratt's Hall, Wey
bosset street, Sundays, afternoons at 3 and avenings at 7M
o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum
Conductor, L. K. Joslyn; Guanlian, Mrs. Abble H. Potter.
Speaker engaged:—Miss Nettle Colburn during June.
PUTNAM, CONN.—Meetings are held at Central Hall every
dunday afternoon at 1M o'clock. Progressive Lyceum at 10M
in the forenoon.

PORTLAND, Mr.—Meetings are held every Sunday in Temperance Itali, at 10} and 3 o'clock. Speaker engaged:—J Madison Allyn during June.

Madison Ally in during June.

Bandow, Mr.—Spiritualists hold meetings in Pioneer Chape every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 p. M. Adolphus G. Chapman, Conductor: Miss M. S. Curtiss, Guardian. Speaker en gaged:—Miss Lizzle Doten during July. NEW YORK CITY.—The First Society of Spiritualists held meetings every Sunday in Dodworth's Hall, 806 Broadway.

NEW YORK CITY.—The First Society of Spiritualists held meetings every Sunday in Dodworth's Hall, 806 Broadway. Seats free.

The Society of Progresdve Spiritualists, having leased Masonic Hall, 806. It has been some list, 80. It East 13th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 a. M. and 7½ P. M. Dr. H. B. Storer, 73 Bowery, Seuretary. The Children's Progressive Lyceum will meet in the same place at 9½ a. M. P. E. Farnsworth, Conductor; Mrs. H. W. Farnsworth, Guardian. Speaker engaged:—Dr. George Dutton during June.

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

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

WILLIAMSBURG, N. Y.—Fles Spiritualist Society hold meetings every Wednerday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

Mogrisamia, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, course Washington avenue and Fifth

MORRISANIA, N. Y.—First Society of Progressive Spiritual-ists—Assembly Booms, corner Washington avenue and Fifth street. Services at 3% r. M.

Burrato, N. T.—Meetings are held in hall corner of Main and Eagle streets.

TROT, N.Y.—Progressive Spiritualists bold meetings in Har mony Hall, corner of Third and River streets, at 10 A. m. and 7½ P. m. Children's Lycsum at 2½ P. m. Monroe J. Keith, Con-ductor; Brs. Louisa Keith, Guardian.

JERRY CITY, N J.—Spiritanal meetings are holden at the Church of the Holy Spirit, 244. York atreet. Lecture in the morning at 103 a. M., upon Material Science and Philosophy as basis to a gauine Theology, with scientific experiments and Holstrations with philosophical apparatus Lyceum in the afternoon. Lectur in the evening, at 75 o'clock, by volunteer speakers, upon the Science of Spiritani Philosophy.

speakers, upon the Science of Spiritual Philosophy.

KEWARK, N. J.—Spiritualists and Friends of Progress hold
meetings in Music Hall, No. 4 Bank stract, at 24 and 17 F. M.

The afternoon is davoted wholly to the Uhlidren's Progressive
Lyceum. O T. Leach, Conductors Mrs. Harriet Parsons,
Guardian of Groups.

VIERLAND, N. J.—Friends of Progress westings are held in
the new hall every founds at 10 A. M. Uhlidren's Progressive
Lyceum holds Sanday seedon at 1 o clock F. M. Mr. Hossa
Alles, Conductors Mrs. Deborah Batter, Ghardian,

SPRINGFIELD, I.L.—Regular Spiritualists' meetings every Sund by in the hall. Children's Progressive Lyccum every Sund by forenoon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

From the German of Krummacher—Translated by Mrs. Geo.

Sam Francisco. Cas.—Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanica' Institute, Post street, between Montgomery and Kearney. Admission free.

Sacramento. Cas.—The Spiritualists hold regular Bunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lecture at 14 p. M. Children's Lyceum meets at 2 p. M. il. 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 noves Bogleties and Lecturers to promptly notify us of an pointments, 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 isintended for Lecturers only.1

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

C. FANNIE ALLYH Will spesk in East Boston, Mass., Junt le; in Chelsea, June 23 and 30; in Londonderry, Vt., during July: in Dover, Aug. 4 and II: in Worester, Mass., during November. Address as per appointments, or North Middlebory, Mass. J. G. Allbe will receive calls to lecture and organize Chil-dren's Lyccums. Address, Chicopee, Mass. Mrs. N. K. Andross, trance speaker, Delton, Wis.

DR. J. T. ANOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.
CHABLES A. ANDRUS, Flushing, Mich., will attend funerals

MES. SAEAH A. BYENES will speak in Lowell. Mass., during June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass. Mrs. A. P. Brown will lecture in W. odstock, Vt., June 16 and 23: in Eden Mills, June 30 and July 7. Address, St. Johnsbury Centre, Vt.

MRB. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic. MRS. ENNA F. JAY BULLEKE, 151 West 12th st., New York. MBs. E. A. BLISS, 250 North Second street, Troy, N. Y. WM. BETAN will answer calls to lecture in Michigan and orthwestern Ohlo until further notice. Address, box 53, amden P. O., Mich.

MRS. ABBT N. BURNHAM, inspirational speaker, will answer calls to lecture. Address, Auburndale, Mass. MRS. M. A. C. BROWN, Ware, Mass. J. II. BICKFORD, inspirational speaker, Charlestown, Mass

REV. ADIN BALLOU, Hopedale, Mass. A. P. Bownan, inspirational speaker, Richmond, Iowa. DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. WARREN CHASE, 544 Broadway, New York

DEAN CLARE, inspirational speaker. Address, Camden Mc., till further notice. MRS. LAURA CUPPY is lecturing in San Francisco, Cal. MRS. SOPHIA L. CHAPPELL, inspirational and trance speak r, will answer calls to lecture. Address, 11 South street

MRS. AUGUSTA A. CURRIER will answercalls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass. DR. J. H. CURRIER will answer calls to lecture. Address 99 Cambridge street, Boston, Mass.

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

ALBERT E. CARPENTER will answer calls to lecture. Also pays particular attention to establishing new Lyceums, and laboring in those that are already established. Address, Putnam, Conn. MRS. JEHNETT J. CLARK, trance speaker, will answer calls

to locture on Sundays in any of the towns in Connecticut. Will also attend tunerals. Address, Fair Haven, Conn. Mas. Herrir 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

DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light. MRS. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, liampstead, N. H., care of N. P. Cross.

IRA H. Curris speaks upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIZA C. CLARK, inspirational speaker. Address Sagle Harbor, Orleans Co., N. Y.

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CHOCKER.inspirationalspeaker, Fredonia, N. Y. THOS. COOK, Berlin Heights, O., lecturer on organization. MRS. AMELIA H. COLBY, trance speaker, Milford, Ill. Miss Litzie Doten will lecture in Bangor, Me., during July. Will make no surther engagements. Address, Pavil-ion, 57 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

A. T. Foss will speak in Springfield, Mass., during June; in Willimantis, Conn., during August. Permanent address, Manchester, N. H. Mrs. Mary L. French, inspirational and trance medium will answer calls to recture, attend circles or functals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

DB. WM. Fitzgibbon will answer calls to lecture on the iclence of lluman Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Phila-talphis Pa.

REV. J. FRANCIS may be addressed by those wishing his services in Southern lowa and Missouri, at Nevada, lowa, till further notice. DR. H. P. FAIRFIELD will answer calls to lecture. Address, Quincy, 1:1-, drawer 2179.

Jamey, III., Grawer 213.

S. J. Finney, Troy, N. Y.

J. G. Fish, Hammonton, N. J.

Mrs. Fannie B. Felton, South Malden, Mass.
ISAAC P. GREENLEAF, Kenduskeag, Mc.

MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter. Joun P. Guild will answer calls to lecture. Address, Law-ence, Mass.

Mas. C. L. Gabe, (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York. N. S. GREENLEAF, Lowell, Mass.

Dn. L. P. Grigos, inspirational speaker, will answer calls o lecture Sundays during May and June. Address, Fort

Mrs. Emma Hardings lectures in Worcester, Mass., during June-address care of Mrs. Martin Jacobs, Worcester, or 406 East 51st. street, New York City, care of Mrs. J. M. Jackson. Mrs. Hardings can make no more Sabbath engagements. Dr. M. Henry Houghton will speak in Hudson Mass., during June. Will lecture before religious, political and tem-perance assemblies. Address as above, or West Paris, Me. W. A. D. Hunz will speak in Liberty Hill, Conn., June 16.

LIMAN C. Hows, inspirational speaker, New Albion, N. Y. MES. SUSIE A. HUTCHIMSON will speak in Stafford, Conn. une 16, 23 and 30; in Buffalo, N. Y., during July and August n Cleveland, O., during September, October and November. S. C. HAYFORD will answer calls to lecture, and organize Children's Lyccums, if desired. Address, Bangor, Me.

CHARLES A. HATDEN, 82 Monroe street, Chicago, Ill., will receive calls to locture in the West. Sundays engaged for the present.

D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. Ds. J N. Hopons, trance speaker, will answer calls to lec ture. Address, 101 Haverick street, East Boston, Mass. MRS. S. A. HORTON, Brandon, Vt.

MINS JULIA J. HUBBARD, box 2, Greenwood, Mass. Mas. F. O. Hyzza, 60 South Green street, Baltimore, Md. Dr. E. B. HOLDER, Inspirational speaker, will lecture in forish, R. Y., June 16; in Schroon, June 23; in Potsdam unction, June 30; in Norfolk, July 7; in West Stockholm, uly 14 and 23; in Fort Jackson, July 21 and Aug. 4. Address, to Clarendon, Vt.

Mosas Hull, Hobart, Lake Co., Ind. MISS SUSIE M. JOHNSON will speak in Havans, Ill., during Dr. P. T. Johnson, lecturer, Tpailanti, Mich.

W. F. JAMIESOE, inspirational speaker, care of the Spiritual Republic, P. O. drawer 6325, Chicago, Ill. B. S. JONES, Esq., s address is 13 Methodist Church Block, South Clark street, Chicago, Ill. HARVEY A. JONES, ESQ., can occasionally speak on Bundays or the friends in the vicinity of Sycamore, 111., on the Spirit-tal Philosophy and reform movements of the day.

WM. H. JOHESTON, COTTY, Pa. W. H. JOHESTON, COTTY, F.S.,
O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O.
will speak in Monroe Cantre the first Sunday of every month.
GEORGE F. KITTEIDEE, Huffelo, N. Y.,
CEPHAD B. LYEN, semi-conscious trance speaker, will lecture in Hingham, Mass., June 18t; in East Roston, June 30; in
Lynn, July 14. Address, 567 Main street, Charlestown, Mass.
J.S. Lovelland, Chicago, Ill., care Spiritual Republic.

MRS. E. K. LADD, trance lecturer, 179 Court street, Boston Mas. E. K. Ladd, trance lecturer, 17 Court street, Boston.

Mas. F. A. Looan will answer calls to awaken an interest in, and to sid in establishing Children's Progressive Lycsums.

Address, Station D. New Yerk, care of Walter Hyde.

B. M. Lawrence, M. D., will shawer calls to lecture. Address, Hammonian, H. J.

John A. Lewe will answer calls to lecture wherever the friends may feetre. Address, pixell, Sation, Mass.

Ms. H. T. Leonars, Strance speaker, New Ipswich, K. H.

Miss Mary M. Lyons, inspirational speaker—present address, 98 East Jefferson street, Syracuse, N. Y.—will answercalls to iccitive;

DR. Luo Miller is permanently located in Chicago, Ill., and will answercalls to speak Sundays within a reasonable distance of that city. Address P. O. box 278, Chicago, Ill. MRS. ANNA M. MIDDLEDROOK, DOX 378, Bridgeport, Conn MRS. SARAH HELEH MATTHEWS, East Westmoreland, N. H. Dr. G. W. Monnill, Jr., trance and inspirational speaker vill lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass.

B. T. MUNE WIll lecture on Spiritualism within a reason able distance. Address, Skaneateles, N. Y.

MRS. MARY A. Mirchell, inspirational speaker, will an swer calls to lecture upon Spiritualism, Sundays and week day evenings, in Illinois, Wisconsin and Missouri. Will at tend Conventions when desired. Address, care of box 221 Chicago, Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill. MB. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch Prof. R. M. M'CORD, Centralia, 111.

ENMAM. MARTIN, inspirational speaker, Birmingham. Mich CHARLES 8 MARSH, semi-trance speaker. Address, Wone-foc, Juneau Co., Wis.

DR. JOHN MAYHEW'S present address is 50 Montgomer street, Jersey City, N. J. He will answer calls to lecture i the East until September. MISS SARAH A. NUTT Will speak in Lawrence, Kansas, one third, Topeka one-third, and Wy and otte one-third of the tim for the present. Address as above.

C. NORWOOD, Ottawa, Ill., impressional and inspirations apeaker. A. L. E. NASH, lecturer, Rochester, N. Y.

J. WM. VAN NAMER, Monroe, Mich. GEORGE A. PRIRGE, INSPIRATIONAL and trance speaker, inde-pendent clairvoyant and healing physician, box \$1, Auburn, \$100, contemplates visiting East, in the valley of the Penob-sect and Piscataquis, after the middle of June or July, to preach the gospel of Christ and Spiritualism, hold circles, heal the infirm, and give tests of spirit presence. Will the friends of the Spiritual Philosophy employ his services? Please ad-dress him as above immediately, stating particulars, pecunlary encouragement, etc., etc.

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

DR. W. K. Ripley, 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 an iwer calls to lecture. AUSTER B. SIMMORS 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. SIDPET, trance speaker, will answer calls to ecture. Address, Fitchburg, Mass.

MRS. FARNIE DAVIS SMITH, Milford, Mass.

MRS. M. E. B. SAWYER, Baldwinsville, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. ABRAN SMITH. Esq., inspirational speaker and musical melium, Sturgis, Mich.

MISS MARTHA S. STURTEYANT, trancespeaker, Boston, Me H. B. STORER, inspirational lecturer, 75 Fultonstreet, New York. Mus. H. T. STEARNS may be addressed at Geneva, O., till further notice. She speaks in Geneva June 9.

E. SPHAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. SELAH VAN SICKLE, Greenbush, Mich. DR. WM. H. SALISBURY, box 1313, Portsmouth, N. H.

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

MISS LOTTIE SMALL, trance speaker, will answer calls to ecture. Address, Mechanic Falls, Me.

MRS.C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. MRS. M. S. TOWNSEND, Bridgewater, Vt.

MES. CHARLOTTE F. TABER, trance speaker. New Bedford fass., P. O. box 393. Will speak in Portsmouth, N. H., June 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 of MES. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland. O.

MRS. MARY E. WITHEE, trance speaker, 71 Williams street Newark, N. J.

N. FRAME WHITE will speak in Orwego, N. Y., during June. Calls for week evenings will be attended to. Address as above; during July, Seymour, Conn.

MRS. M. MACOMER WOOD will speak in Leominster, Mass., June 16 and 30; in Flichburg, June 23. Address, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., 29 West Fourth street, New York.

MES. S. E. WARER will lecture in Rockford, Ill., June 9, 23 and 30; in Richlaud Centre-during July; in Rochester Minn., during August. Will answer calls to lecture week evenings in vicinity of Sunday appointments. Address at above, or box 14, Berlin, Wis.

E. V. Wilson will speak in Rock Island. Ill., during June n Galesburg during July. Permanent address, Babcock's frove, Du Page Co., Ill. ALCINDA WILHELM, M. D., inspirational speaker, can be addressed during June care of II, Starg, St. Louis, Mo.; during September and October, care of A. W. Pugh, P. O. box 2185, Clacinnati, 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 473. Lois WAISBROOTER can be addressed till further notice at Forestville, Filmore Co., Minn., care of A. B. Register,
MRS.N.J. WILLIS, trancespeaker, doston, Mass.

F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill.
HENRY C. WRIGHT will answer calls to lecture. Address care of Bela Marsh. Boston.

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

MRS. E. M. WOLCOTT is engaged to speak every Sabbath L Danby, Vt. Address, Danby, Vt. MRS, MARY J. WILCOXSON will lecture in Brooklyn, N. Y. till June. Address, care of Dr. Larkin, 244 Fulton street. A. C. WOODRUFF, Buffalo, N. Y.

Miss H. Maria Worthing, trancespearer, owego, in-will answer calls to lecture and attend unerals. 8. II. Wortman, Conductor of the Buffalo Lyceum, will ac-cept calls to lecture in the trance state, also to organize Chil-dren's Lyceums. Address, Buffalo, N. Y., box 1654. JONATHAN WHIPPLE, Jr., inspirational and trance speaker.

A. A. WHEELOCK, St. Johns, Mich. MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis WARREN WOOLSON, trance speaker, Hastings, N. Y. A. B. WHITING, Albion, Mich.

Mrs. JULISTE YEAW will speak in Lynn, Mass., June 16 and 23. Address, Northboro', Mass.

Mrs. Chr., Ch

MES. FANNIE T. YOUNG will lecture in Hampshire and Marengo, Mich., the three first Sundays in June. She leaves for Boston the 28th.

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

Gold Feet, Defective Circulation, Rhoumatism Neuralgia, Nervous Headache, Paralysis, St. Vitus Dance, Fits, Cramps, Wenk 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 Im

ing principle by your drugs." THE PHILOSOPHY OF CURE is simply to restore the coullibrium of electric action in the system. This Dr. Hali's Voltaio Armor will positively accomplish, without the least possibility structed that they are perfectly flexible, and can be worn under the feet, or on any part of the body, without the least in-

convenience. The **MACNETIC INNER SOLES**

Can be depended on as a positive remedy for COLD FEET. AND

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