VOL. XXI.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, JUNE 22, 1867.

NO. 14.

[Original.]

WHAT OUR WOMEN CAN DO. MOONLIGHT BEADINGS OF "THE MAN IN THE MOON."

BY EMMA HARDINGE.

of any one (regarding only the surface of society and questioning only a superficial observer of life) were to inquire what are the occupations and habits of the great majority of our young city women, at least that portion of them who constitute what is termed the women of the middle dasses, I think the answer would serve to classify that same majority under two very distinct and unuistakable heads, namely: those who go out into the streets to spend money, or exhibit its worth when spent, on their own highly decorated forms, and those who stay at home to save money, by performing the almost incredible drudgery of an American housewife's daily routine of labor. "Such is the life of our American women in cities-under the sun," I once heard an ironbrowed reformer remark, who had evidently only studied the habits, and made himself acquainted with the natural history of the animal, "woman," as she appeared to him "under the sun," where in the broad and blinding gaze of his dazzling beams. he evidently delights to shine upon the pretty many-colored blossoms who trip so daintily up and down the streets of his luminous empire, or to neer into the home where the busy matron plies her round of daily duties, with such varied skill and natient industry that the said sun, being of the masculine gentler, and for aught we know a bachelor, and perhaps in search of a partner to superintend his own domestic concerns, may well be excused for furnishing a very detailed account of the goings on his blazing eye is the daily wit-

Leaving the gaudy sidewalk, and the still gaudier butterflies who flutter up and down it, or hover round the emporium of fashion, where the eyes if not the hearts of too many of our idle women foully love to linger, we watch you, gay, gallant old luminary, as you stealthily strive to insinuate your beams between the chinks of the housewife's well closed shutters, and mark how you follow her about, as she waves her feather brush above the cilded pictures that adorn her walls, or flirts her duster round her polished mahogany household gods. We know you watch her busy feet, lightly tripping up the stairs, and laugh at her efforts to exclude you from the next well ordered chamber, with shady blinds of linen and filmy lace.

No wonder that you love to make long shadows of her glancing form as it flits about from attic roof to cellar, a very incarnate fairy sprite of neatness, cleanliness and order. No holes and corners are there for filth to linger in and your beams to cry out shame on; and when you are at last shut out from the gaily furnished parlor which your smile would fade, or the cool, lone chamber, which your rays would heat, why you slide along the floor till you capture your chase again in the very temple where woman is the presiding genius, and the kitchen stove the altar. Arriving here, your light is a ministering genius too much needed to be shut out by blinds or screens forsectle, and so you pursue your investigations unmolested. Recording their result, you come to the conclusion that woman is something of a greater genius than the lords of the creation. who have no kitchen work to do, would dream of, unless, like you, they could number up the various branches of useful art and science your eye detects in unostentatious practice in a good housewife's laboratory.

First, you perceive that woman is an artist, and displays all the painter's skill in coloring and grnamenting sweets and luscious candies: then she is a sculptor, carving pastry pyramids, and shaping jelly architecture, with all the aptitude and skill of a Michael Angelo. Her chemistry is proved in her soups and piquant sauces; her knowledge of natural history shines forth in good melections of dishes made up of beast and bird and fish; her mechanical education conducts her through stoves and ranges, while coal and wood and water, pots and pans and dishes, glass and finest china, complete her list of varied useful lessons, which instruct her in life's appliances. When, added to all this, you illuminate the mysteries of the laundry, with its sweet refinements of starching, quilling, stretching, ironing, crimping and pressing, and then flit off to watch the magic of the work room, gleam on the wondrous scissors, that transmute strait strips to garments, the marvelous stilletto, that punches out flowers from linen, and above all the flying needle, that clothes all the human family, you may well exclaim in breathless admiration, "Come, ye ironbrowed reformers, and see what our women can do under the beams of the sun! Suppose there are vain flocks of idle girls who consume one half their day in arraying themselves in finery, and the other half in displaying it; these are not the only specimens of woman the bright sun shines ou! Come to the quiet home, and learn there that woman is an artist, sculptor, chemist, natural historian, and mechanic in her kitchen; that the deep, emboweled treasure, where money she is, moreover, a tailor, milliner, dress maker leads the way and Mammon is the inspiring and outfitter in her work room; a washer, ironer, starcher in her laundry; ofttimes a housemaid, cliambermaid and cook, a teacher, nurse and ministering angel all, by the side of her baby's cradle."

Truly, then, the sun has made out a fair case for woman; and yet this is not all. Follow me from the garish light of day, to the great world of cities lighted up by the tranquil beams of a solemn midnight moon, and I will teach you how to read the heart's page that is open there, until you will discover ten thousand experiences of the working bees of life, which its histories fall to note, and ten thousand busy ways in which our women la-

annalate og er gre bles og er da er da er da er

the lessons of that mountit page may perhaps inspire the idle lady to go to work, the humble sneer with which they are apt to criticise a woman's work, or coldly praise it as " all very well, considering it is a woman's," and all to learn a something of " what our women can do."

The city now is hushed; the once gay streets deserted; the finery of the empty girl of fashion is put off; the housewife's tired form is quiet new, and if the baby sleeps, or waking with a low, soft wail, is gently hushed by the mother's murmuring lullaby to peaceful sleep once more; her tired head sinks down upon the pillow; the aching hands relax; the hum of the day of labor has subsided; a mist steals over her brain, and rest and sweet forgetfulness fall upon her. Sleep's lace curtains close around the weary mind, shading the piercing sun of aching memory from the eyes of slumber.

Then pass with me from the drowsy realm of quiet, sleeping homes, to the moonlit chambers of those working masses that the sunbeams do not tell of. Thousands and thousands there are who. in the feverish unrest of vast fields of labor unknown to the busy housewife, and undreamed of by the idle daughters of fashion, cannot sink to rest when the day is done, in peaceful slumber, until they 've told over and over again to the solemn moon and shining stars, the events of the day of toil they've passed through. Sometimes they count how much they have gained, and sometimes, and still oftener, alas! how little. Sometimes these unknown workers of life's busy hives look onward, far beyond their field of the past day's labor, onward in aspiration as high and noble as ever stirred the soul of earth's Cosars or Alexanders. Sometimes their busy brains gather up the meshes of thought the past has woven, and tie them into knots of new inventions, new ideas and new fields of untried effort. Sometimes those moonlight dreamings are very bitter, full of crushed hopes, crushed efforts, vain repinings, bitter indignation, and silent heart-break; but yet again, they are a strange, wild vision of hope and progress. Some think that as themselves have ione strange work, performed unusual toil, stepped out from the city sidewalks or quiet home, to work as the home and sidewalk do not dream of, woman CAN DO to day, and SHALL DO in the future, whatever her Creator shall endow her with the gift and power to do, unhindered by society and unrebuked by man.

Children of the Suu! the Man in the Moon sees everything that blazes in day's bright light, and a world of life and thought and midnight action that the sunlight never shines upon at all. I know ALL OF LIFE that is upon this planet; and though I am "the man in the moon," my fair white dwelling house, the mystery of whose being no mortal knows, is so pure and gently bright that poets love to deem of it as feminine, and call it "the bride of the mighty sun." No matter what it is, it loves and pities woman, and hears her sigh in the quiet hours of night, and numbers up her tears when the busy world is sleeping, and counts the heart-throbs of bitter memory and useless aspirations which go up in that tranquil hour when I

And so from such heart leaves as these do I read the histories of women who work beneath the sun and tell over their beads of thought beneath the moon, which I, the man that dwells in it, will number up for you fair women, that you may read what has been done, and stretch the wings of mind to the wildest shores of possibility, and still find no horizon but the will of God to bound your scope of broader future labor.

PAGE I.—THE INDEX.

Woman has been a good and successful sovereign; vide the lives of Christina of Sweden, Maria Theresa of Austria, Elizabeth and Victoria of England, and many other ancient and modern female rulers, to be hereafter treated of. Woman has been a brave and faithful general, private soldier and sailor; vide historical records to be here-

after quoted. As sybil, prophetess and priestess, her work has been immemorial. In the realm of discovery her name is rarely seen, but by the side of the discoverer her gentle, patient form is very seldom absent. A female foot was the second, if not the first, to press the Plymouth Pilgrim's rock; a female form was the second, if not the first, to gaze upon the mystery which for six thousand years the ages had hid away in the heart of desert Africa, the source of the mighty Nile. Is the good missionary to the untaught savage always alone? Is the bold geologist and naturalist ever unsolated by the faithful wife or noble, enduring woman? The page of history proclaims the great discoverer's name, and saintly memories shrine the missionary's head with a halo of grateful reverence; but who is struck with sympathetic wonder to read how his wife or sister shared his perilous life with him? And yet such histories I know of, and, knowing, mean to tell, if you will pause to listen. Foremost in the mighty race for wealth to the distant mine, the yellow gold-field, guide and counselor, man has walked alone, and, walking thus, has sunk to the lowest depths of a barbarous life, whose rude speech, profane jest, coarse style and manner could only be redeemed when faithful woman followed in his track, and planted in his wilderness the rose of love and gentleness.

Has man walked the starry heavens alone? Not so; woman has kept pace with him, and the astronomer's glass has disclosed to her piercing eye secrets in space which she whispers to her brother, that he may, trumpet-tongued, proclaim them to the world.

I can tell you, my sunny friends, who with the bor, that put to shame the useless lives, of fash, daylight, surface view of life peruse some book of ion's butterfiles, and bring hope to the tolling science, edited by men, of female naturalists I simplicity and unity of her works.

drudges of the household. Ay, follow me, and | geologists and botanists who won't disgrace their | THE RADICAL WING OF THE UNITAcallings. I have got a little moonlit list to render un of some discoveries in chemistry; a few, too, housewife to respect herself in learning the true in mechanics, atruck out in sparks of geptus from dignity of labor, creation's lords to restrain the the flint and steel of mind by female hands. Did you ever hear of female merchants? I have, my friends, and pretty rich ones, too; and as to traders, I know them by the score, and find them but too apt for business in some countries, so that the gay Babylon of Paris abandons to its female traders the greater number of counting-houses, counters, deaks and ledgers. Can she engrave? Angelica Kauffman, answer. Can she engrave on wood? I'll show you a thousand busy, alender fingers busy this very day in dingy upper chainbers, cutting on blocks of wood the very sketches you call by the names of well approved male artists, but cut in wood by women. "But can they originate?" you say; "it surely takes a man to think out the design; woman may be a patient copyist, and but a copyist." Stop! my learned friend. I'm only on my index yet; another time I'm coming to names and histories; amongst them a few thousand pale girls I'll find, who carry sketches to and fro-to callco printers, wall paper makers, papier mache designers, jewelers, toy makers, etchers and stamp cutters, engravers and die sinkers, medalists and modelers, Porcelian and China workers, of whom, in Great Britain alone, seven thousand draughts women find employment.

Can they paint and draw? Ask of England's Royal Society of Female Artists, and I will echo the answer of these ladies, with female voices from the Western shores, the lands of China and Japan, the countries of the East-from India, Turkey and Arabia, where fans, medalions, muslins, carpets, shawls and finest fabrics, patterned with every delicate design, mostly drawn by women, speak of the realms of unrecorded art in which our women labor.

But I am filling up my page with comments, when I've promised to be to-night but a milestone on the road of woman's history, at which you may pause and read that she has done some work which another page shall tell you of, with all the hows and whens; and so I'll complete the first installment of my list, and close, lest your eyes should precede me in the waning beams of this first pale " moonlight reading."

Imprimis, women in Europe and America are distinguished writers of novels, histories, school books and magazines, editresses of papers, reporters, printers, proof-readers, reviewers, itemizers, compositors, wood engravers, wood designers, book binders, folders, and paper stainers generally. We have seen one female lawyer, many female doctors, armies of female nurses, and later some female dentists. Painters there are in overy class of art, sculptors, and some architects, from whom I can make selections in proof of female

My beams have shone on the patient mistress of the home school, and gilded the calm, high brow of teachers up from her through the ranks of every language, mathematics and geometry. horsemanship and swimming, calisthenics, elocution, art and work, and music in all its branches. Navigation and astronomy have both been taught by women, and medicine, chemistry, and various abstruse sciences, of which I may make mention in other forms of detail. Daguerreans and photographists, map makers and lapidaries, chasers of gold and silver, and neat-handed toy makers; firmers, vineyard dressers, porters, carriers, baggage-women, traders, net makers, roofers of houses, and coal mine workers; spinners, weavers, cotton planters, growers, pickers, workers in every form, and makers of all garments.

Every class of food has been prepared by women, and still employs their labor. Every form of art has engaged poor woman's genius, although its highest schools have been rudely closed against her. Every machine that's made owes in part its perfected form to the aid of female labor, employed in some way upon it. Every manufacture engages her neat and skillful hand, and the rudest, coarsest work, in some land or time she has practiced. Every menial office her industry has filled. Every public post has been thrust by chance or fortune's accidents upon her, and by her has been well filled, from the clerk up to the throne. Every professional rank has woman fairly tried, and in all she has borne her part with some skill and meed of fame. All trades, all occupation, all labor, and all thought, woman's untiring hand and brain have worked in untilsee what our women can do, by what our women have done! See what our women may do, if but our women will do, is my inscription on the brow of those working women who come out of the shrink beneath the pale moon's ray, walk like the stars of night, unnumbered and unnoticed, comnared to the flaunting light of day, but the pure and sparkling index fingers of a firmament of mind, where woman's labor may exalt her to the skies of good and use, and bring heaven to earth in her mild and star-like influence. . . .

MASSACHUSETTS is characteristically radical in the better sense of the word. Not radical as being disposed to dig up everything by the roots, but of being determined to go to the root of every subject, and to come at the right and the truth in matters pertaining to human interest. Radical not in measures, but in ideas. This is a necessity of her position and character. Her universal education gives her a great number of profound thinkers .- Exchange.

Nature is found to progress, from refining to refinement, until the mind approaches an essence which for the want of a more intelligent term is called spirit.

When after the shower, nature spreads her bow, perfect in colors upon the arch of heaven, she proRIANS, AND THEIR CONVENTION.

BY R. T. HALLOCK, M. D.

Certain well known come-outers from popular, Unitarianism, having called a Convention inviting the friends of "Free Religion," irrespective of sect, to participate in its deliberations, I felt myself invited, and therefore made one among the multitude which crowded the Boston Horticultural Hall on the morning of May 30th just passed.

The Committee in charge had sent special invitations to such speakers as they deemed most competent to represent the peculiar phases of religious thought with which they were known to sympathize, which brought upon the stand Mr. Bianchard, of Brooklyn, New York, as a representative of "Free" Universalism, Mrs. Lucretia Mott, of Philadelphia, a member of the Hicksite branch of the Society of Friends, but who modestly declined to represent anybody but herself, Mr. Robert Dale Owen, an exponent of Spiritualism, and a letter from Cincinnati to represent the Jews. Mr. Oliver Johnson, of New York, as a representative at large, read a paper detailing the rise and stand still of the " Progressive Friends," wherein was set forth with great clearness, that, after years of struggle, they had finally attained that high position in the scale of religious truth and freedom which enabled them to change their name. Mr. Barnes, from-somewhere " along shore," took his seat as a delegate commissioned by the "Kingdom of Heaven"; but as his harangue savored of Choctaw, he was held to have mistaken his constituency, and his mission was cut short. The cream of the cream of the ingathering-the Unitarian advanced guard-was represented by itself. Mr. Frothingham, (Chairman,) Messrs, Weiss, Wasson, Emerson, Alcott, Towne, with numerous unfledged aids in this last grand effort at come-outerism, were there in person to tell the world just how far they had traveled since parting with their maternal parent.

It was a goodly sight-these men of polished logic; and as I looked upon their faces, when their efforts were concluded, I made the mental exclamation: What a power of thought is in these men for the incarnation of absolute freedom, if they only had the necessary facts to think upon. I had arrived, some years past, to the conclusion that here, in America, we had certain political axioms which would be good for all mankind to understand and accept; and, of late, I have felt the necessity to be rather pressing for a like substantial basis for our religion-just to keep the former in company, for at present our Church and State are as wide apart in their aims as in their origin. The one grounds all virtue and all authority in the judividual; the other denies to the individual the natural possession of either; and there is no warrant, in Scripture or out of it, for the permanence of a house divided against itself, which causes my present abxiety. however, that we have discovered one half the truth essential to perfect freedom, I was curious to know how well this assembly of notables had succeeded in finding the other half.

I was narrowed in my research to two of the speakers-Mr. Weiss and Mr. Wasson. There was much speech upon many things from others, but these two fairly stated the ground occupied. Mr. Weiss, alluding, as I presume, to the claims of Spiritualism, presented by Mr. Owen, declared, in substance, that he held in sublime contempt all that is above the earth and all that is below it. His stand was upon the surface thereof. What accredited science disclosed of matters existing for the time being around him, ended his interest in the universe. How the audience accepted this ultimatum I do not know; but I thought that humanity at large might hesitate to receive it as the veritable philosopher's stone so long as the word Bereavement holds a legitimate place in the dictionary.

But while Mr. Weiss admitted so much of interest in this "Terrestrial Ball," as it afforded an opportunity to look about him, Mr. Wasson did n't need it even to stand upon. According to him, deductions drawn from things seen are faliacious. The universe fails to reveal God. The old metaphysicians were in a muddle, by reason of the impossibility of reaching spiritual truth by the inductive method. To illustrate: he was not indebted for the origin of a house to the stone-quarry, the forest or a clay-bank. There was nothing in them to suggest a house. The house was a spiritual idea, and in arriving at it as a couclusion, the mind receives no aid from externals.

But how our friends are to establish "scientific theology" on the foregoing premises, I cannot broad sunlight of folly, fashion and finery, to imagine. If man's relation to the univerve is limited to the hour, as intimated by Mr. Weiss, theology is a fiction, and with it science has no relation. It is with things above the earth and before it and beyond our present relation to it, that theology has to do, if anything. The very "resolve" to place theology upon a basis of science, is a virtual admission that man's interest in the universe extends at least as far as his hones or his fears, and it is the province of theology to show that the universe has a perfect answer to these, and it will show it when once it becomes

really scientific. But while theology from the position of Mr. Weiss is a nullity, "scientific theology," on the basis of Mr. Wasson, is an impossibility. If Mr. Wasson is as well acquainted with the genesis of science as he is with the genesis of things to which science applies, he should know that it is not. In the order of scientific genesis, facts precede conclusions. When the logic of these is exhausted, she has perfected her growth. What we name an idea, or intuition, has only the force of a notion, a suspicion or anticipation.

Affirmation is not confirmation. Mr. Wasson's house did not originate in the stone quarry, I grant; but it was confirmed by virtue of it, and it keeps claims to all who will understand, the accord, him dry to-day, not because of his conviction of its possibility, but by the proof which things external

alone could give him. In the sublime liberality of the Divine economy, the rejected stone-quarry has performed a double service for him. It not only sheds rain, but gives scientific proof that his spiritual idea was a truth. It keeps him comfortable, and, at the same time, proves him wise.

'Science, whether theological or other, is only possible through the aid of the senses. Intuition affirms: reason, by authority of evidence always external to itself, demonstrates: When these are agreed, truth is established. Now, theology is limited—means, in fact, the explanation of certain spiritual intuitions as universal as man. The terms, "Free Religion," "Scientific Theology," mean nothing unless they mean this. True, the world has had effort upon effort at a solution, but the effect has been not only void in the right direction, it has created a wide-spread doubt as to there being any real question in the premises to be answered. In other words, the result has been as though one were not only to deny the existence of Mr. Wasson's house, but also that he ever had a genuine suspicion of the possibility of a house. A result not wholly satisfactory.

Now the facts upon which to rest a "Scientific Theology" must be facts in kind; that is to say, they must be spiritual facts-facts presented by spirits from the world of spirits. I know there are many white-handed gentlemen who cannot bear with any patience so much as the mention of them; and I know, too, that our most Christian Church and our most refined society came, a few years back, to such an exalted pitch of plety and efinement, that the repetition, by the Abolitionists of the preamble to the Declaration of Independence was received with utter loathing; but they have been compelled to return to it, and use it as the only basis upon which to construct the nation; and it seems to me equally true that our friends of the Radical Convention, if they really hope to establish a "scientific theology," will have to bear patiently, not only with the history, but with the actual presence and careful analysis of the facts, upon the nature of which alone a scientific theology can rest.

Upon purely benevolent grounds, I might wish these necessary preliminaries of theological science were better adapted to the taste of our best society, and more congenial with the habits of scholarship; but, at the same time, I remember with resignation that to know of a thing it must be studied when, where, and in the way it presents itself. Nature's facts are all naked; the robes in which we dress them are of our own creation; God furnishes the stars, man the astronomy; and I am comforted by the faith that the apostles of radicalism will discover, after a few more failures, that not until man shall learn to construct astronomy without the stars, will be be able to create a pure Spiritual Philosophy independently of the manifestations of spiritual life.

New York, June 2, 1867.

THE PHILOSOPHY OF THINKING.

BY N. SAWYER.

As inquiring minds are ever ready to listen to facts and philosophy in regard to Spiritualism, the following narration may not be uninteresting to that portion of your readers who have not had similar experiences. About twelve years ago I became a medium

for mental communication with spirits, of the outer spheres, and while engaged upon a subject of some historical importance, I was often unable to distinguish between my own thoughts and the impressions of my spiritual instructor, and had frequently been compelled to correct my manuscript and expunge my own erroneous conclusions. When led astray by my own mind, which was often the case, I would be hurried on from one error to another until I was carried entirely away from the subject, and after taking a few turns about the room, I could resume the matter again more to the satisfaction of my instructor,

Upon one occasion I was much at a loss to determine whether the sentence I was inclined to write was what was intended by my instructor or not. I hesitated, holding my pen over the paper ready to proceed, when the merest scintillation of the thought, "I will try him with it, anyhow," crossed my mind. But as soon as the thought escaped me the reply came, "You will try bim with it, will you?" This was more surprising than any of my former experiences, and I replied, "Am I in the presence of a being who can thus read my minutest thought?" and throwing down my pen I added, "I will not indite another word until I know more about the philosophy of thinking." My instructor then informed me that the subject was not entirely beyond my comprehension, and proceeded to illustrate as follows:

"If infection be taken from the arm of one who has been innoculated for the small pox and placed in the arm of another, the infection will produce exactly the same result in the last case that it had already done in the first, provided the systems of the two persons were exactly alike." To this I readily assented, and he continued: "IS you enter the sick room of one afflicted with an infectious disease, and your lungs do not expelthe infection at each respiration, your systemwill immediately become saturated with it, and it will produce in you results exactly similar towhat it had already produced in that of the sickperson." Both of these illustrations being fully comprehended, he proceeded: "Thought is also produced by a fluid. There are innumerable cells in the human brain, which together may be termed the matrix of thought. If you could remain entirely passive as to thought, I could pass the fluid from my brain into each corresponding: cell in your brain, and my thoughts would then. become your thoughts. But," he continued, " you are to me like one who talks all the time, while-I, by the exercise of my will, can exclude the fluid from my brain and attract the fluid from yours; thus I make myself acquainted, with your most secret thoughts."

CRITICISM UPON A LEFTER FROM JUDGE EDMONDS.

BY DEAN CLARK.

In the BANNER of June 1st is an interesting letter from Judge Edmonds, in which he gives his reasons for estimating the number of Spiritnalists in this country at eleven millions, and also the reasons why their numerical strength is not generally known and recognized, and furthermore gives his rule of action in regard to believers making a public avowal of their convictions, coming out of sectarian organizations, and associating for the purpose of propagating the truths of Spiritualism, &c.

With proper deference for the large experience, honesty and sagacity of this eminent jurist and Spiritualist, though it may be an unwarrantable presumption in one of far less experience, of more limited knowledge, and of obscure position, to question the soundness of his opinions, and the propriety of his course, of his precepts and example, nevertheless, I feel it my duty to express an opinion upon the contents of his letter.

In regard to the number of Spiritualists, it seems to me the estimate is too high; but be this as it may, the real strength of our cause-as of all others-does not consist in the number of its votaries, but in the spirit which characterizes and actuates them, and more than all, in the stability and soundness of the fundamental principles of our philosophy. "If God be for us," what matters it "who," or how many, "may be against us"?

It is a palpable fact to even a casual observer, that the progress of Spiritualism is unparalleled in the religious history of the world, and the spontaneity of its evolution in all parts of the world, without concert of action or any preurrangement on the part of human agency, clearly demonstrates the superhuman origin of the movement; and strength is added to this conclusion from the fact that it has forced its way against the combined efforts of materialism and skepticism on the part of non-religionists, aided by the determined opposition of the Church universally! Therefore we have abundant reason to take courage, and move on "from conquering to conquer" the prejudices and ignorance of opponents, be our numbers less or more than estimated.

But it was not to this portion of the Judge's communication that I wished to call particular attention; rather to the latter part, wherein he sets forth the policy adopted by himself, and which, by implication at least, he advises believers generally to adopt, viz: to discourage all associative effort, to defeat and not encourage attompts at forming societies, getting up Conventions, &c., to advise priests and laity who have become convinced of the truths of Spiritualism, that are diametrically opposed to many of their Church dogmas and idolatrous forms, to stay where they are-thereby remaining "in bonds," encouraging the continuance of soulless and corrupt organizations, sustaining by money, personal influence and example, those institutions that fetter the spirit of religious liberty, and trammel freedom of thought and expression-it is to his "cardinal rule of action, to build up no party, make no parade of your faith, withdraw not from an intimate connection with your fellowmen. into whatever condition they may choose to place themselves, be it Catholic or Protestant, Established Church or Dissenters," but rather, if you are an Orthodox priest, "continue as you are, so long as your congregations object not, only let there be no concealment of your belief," &c., or if you are a layman, and have subscribed to a Church creed, which you have outgrown so far that you now believe in the Spiritual Philosophy, whose genius is opposed to all creeds, make no public avowal of your change of faith, and your larger growth; for "why should you? Each man's belief is a matter between God and himself, and it matters not to the world what he believes!" It is to his "principle of action" in staying away from public meetings, and thus by example as well as precept, discountenancing the nublic exposition of our philosophy whereby we obey the injunction from above to let our light shine, that I refer, and which I propose to examine.

I assent heartily to his primary postulate, that "for centuries past the great curse upon Chrisfianity has been sectarianism," &c., and avow my ntter detestation of its cramping and dwarfing spirit, and approve the wisdom of the prime movers of this New Dispensation, the angels of deliverance, who, in the outset, counseled us "to avoid this rock on which modern Christianity had become shipwrecked," and I would by all means profit by the experiences of mankind, and heed the monitions of those who have gained wisdom through mistakes and the suffering incident thereto; but I cannot yet see that sectarianism is the legitimate and unavoidable result of associative labor in the promulgation of truth; but rather it seems to me that bigotry and sectarianism are the fruits of perversion and the abuse of organizations. A creed is not necessary for concert of action, and I believe we can unite our efforts by business organizations for mutual improvement and the promulgation of truth, without imposing any restrictions upon individual liberty of opinion, and without necessarily engendering "party spirit," the bane of social harmony every where.

Our philosophy teaches us in the outset the necessky of diversity, and enjoins the duty of "agreeing to disagree," the propriety of which all assent to, and every true Spiritualist practices the unlimited toleration of opinion in others that he demands for himself; and therefore I believe we can and should combine means and efforts to present the truths that have made us free to those who are still waiting deliverance from the bonds of sectarian slavery, which duty we can perform in our present condition of soul-growth, it seems to me, without blundering upon the Scylla and Charybdis of sectarianism that have wrecked the institutions of the past.

At all events, I cannot see the compatibility of the Judge's: "rule or action" to oppose all attempts of Spiritualists at association, on the ground of a tendency of organizations to sectorianism, with his advice to those who are in the churclies-and therefore in bonds-to stay where they are! I am indeed surprised that so thoroughbred a Spiritualist as the Judge is, should counsel believers, who are still associated with sectarian organizations, whose creeds prescribe their rule of fuith and practice, to still remain where freedom of speech is not tolerated, and where a hierarchy. which he professes to oppose, has always existed and a control has been established by a few over the opinions of the many!

. We should rather say to them, sail no longer under false colors; leave the old craft (priest-craft) that has been so long used in robbing mankind of their freedom of opinion, and come out openly and fearlessly, as becomes a free-born soul, and shake off the fetters that have confined you; hide not your light, but let it shine to dispel the darkness in which those with whom you have been associated are involved; deceive the world no lunger as

pecuniary support to systems' that you do not believe, and whose teachings you know to be false and pernicious!

Consistent advice, that! " Continue as you are," indeed! Wouldn't it have been good advice to Martin Luther, to the Puritans, and to their descendants who broke the honds of British oppression? When God "puts new wine into old bottles," we, too, will advise souls that have been filled with new life and light from the spirit-world to stay in the old, decaying systems of ecclesiastic bondage! Such advice may, forsooth, be an unction to moral cowards who are too weak to brave the storm of persecution, and will be approved by those who patronize the churches for the sake of their favor; but every free-born, noble and independent soul cannot but regard it as rep-

Again, the Judge says, "Each man's duty is to give to others the truth as freely as it has been given to him, but to proselyte is none of his business"! Weat kind of advice and logic is this? Why present a truth you believe to one who does not believe, if not to convince or convert him to your faith, and thereby make a "proselyte" of him? For what has the Judge written so many hooks and tracts, and given so many public lectures, if not to "proselyte" mankind to the truths of Spiritualism? And yet he says: "Our cardinal rule of action has been to cultivate no spirit of proselytism, make no parade of your faith," &c. Seems to me he has not adhered to the rule laid down for himself and Spiritualists generally, very closely! Is not the injunction given by Jesus to the apostles, "Go ye into all the world and preach the gospel to every creature" as legitimate now as then, and as binding upon us?

If it is wrong to seek "to convert" mankind from error to truth, from ignorance to wisdom, from ecclesiastical bondage to spiritual liberty, then ought not Judge Edmonds to put an injunction upon the spirit-world, and forever hold his peace?

Another point I will refer to, relating to the formation of societies for disseminating the Spiritual Philosophy, maintaining Progressive Lyceums, and cultivating our intellectual, social and devotional faculties, which the Judge discourages by both precept and example in absenting himself, justifying his non-participancy by such specious pleading as this: " As long as we would seek to build up no party nor sect, and crave no power over others, or among men, why should believers attend public meetings? What is there to require a public demonstration of faith?" &c. It would be a superfluous effort for me to use time and space to demonstrate to intelligent readers the necessity for and the utility of public meetings, that are always best and most conveniently sustained by associated effort and means. We might as well question the propriety of organizing school districts to promote the interests of education, or of municipal or business corporations of all kinds - the necessity for them is argument enough for justifying their use. What would the Judge say were all to follow his example and keep aloof from his public lectures?

I am as much opposed to building up partition walls, drawing party lines, to abridge liberty of thought, and inculcating narrow sectarian feelings as any man, and shall ever vehemently protest against all attempts at enforcing creeds upon Spiritualists, and all others; but I believe it is our duty to establish business organizations for facilitating mental and spiritual growth, and for sustaining the public exposition of the liberalizing and fraternizing principles of Spiritualism; and until I am convinced that sectarian bigotry is the legitimate and unavoidable consequence of all organizations, I shall continue to favor them, despite the advice and example of so worthy a man as Judge Edmonds.

ARE THERE EVIL SPIRITS?

MISREPRESENTATIONS CORRECTED - THE TRUE QUESTION STATED.

In the BANNER of June 1st is a short article by Dr. H. T. Child, with accompanying comments by the Western editor, who still persists in his misrepresentations of my positions; but like all the rest who have written on the subject, he takes special care not to quote a single argument of mine, or attempt an answer. Now, if Bro. Peebles, or any one else, thinks to decide this question by a cavalier style of misrepresentation and pleasant ridicule, they will ere long awake to their mistake. There is much involved in this question, much more than many dream-it involves the very foundations of our philosophy. We must go before the world on our philosophy, not our facts, for all the ages have had the facts It is the province of this age and dispensation to furnish an intelligible explanation of those phe-

How do our brothers, Child and Peobles, interpret them? Dr. Child essays to philosophize; and what is the grand conclusion reached as a result? Why, "that the spirit-world, spirits and God himself, are material." That is, in fact, there is no matter. And what is called spirit, is only matter sublimated by a process of distillation.

Thus we are thrown back upon the barren sonhisms of materialism, and obliged to imagine spirit as the result of certain formations, distillations and sublimations, when there was no power to cause them. This kind of philosophy will answer for the Boston Investigator, but not for struggle of the spirit to control matter," when, by his own statement, spirit is matter sublimated? Matter restrains and controls matter, that is all there is of it. And what is to hinder this sublimating process from going on forever, and hence, the eternal struggle, or eternal evil? Or, why may we not suppose, by-and-by, a reverse action, and this subtle sublimation he condensed back to gross earth again? According to this logic and philosophy, the human soul is just as likely to be a notato, or a cabbage, hereafter, as anything else. Change is the law and fact of matter, and it condenses and crystallizes as surely as it, at times, nursues the opposite method. Moreover, as nothing but matter can ever move matter." all the manifestations at once cease to be evidence of a spiritual existence - they prove, according to our sapient brothers, that matter has taken a freak to move itself, or its neighboring particle. But if matter can move matter, of course it progresses, per se, the power of motion. Again: as spirit is matter, it possesses also intelligence, and, therefore, it is a fair and legitimate inference that the tables, etc., move themselves, and possess the intelligence requisite to make the communications. This is the philosophy that comes to us from "the plane of clairvoyance." Such the positions men are driven to in defending the demonology of ancient superstition.

But our good brothers leave the field of phisustain such a philosophy. Well, the facts must literation no one can fall to see my position; and follow the philosophy, and that being the boldest it is, I think, a common sense and a logical one and grossest form of materialism; the facts, if And it is an outrageous perversion of my state-

to your true status of faith, by giving moral and they support it, can be no better. But no facts a e given except the tose digit of Dr. Child, endorsed by Bro. Peebles, that he knows there are evil spirits. How? Why, by virtue of clairvoyant and clairandient mediumship. Now, it is astonishing that in this age of science and philosophy a sound minded and erudite man, like H. T. Child, M. D., should attempt to settle such a question in such a manner. "I know," has been the assertion of Adventist, Mormon, Catholic, Protestant and all other forms of religion and superstition. And their "I know" has precisely the same foundation as that of Dr. Child. Wherein is his clairvoyance of any higher authority than that of A. J. Davis, Swedenborg, or St. John?

> The man who attempts to settle the grave question of the status of human souls in the immortal future with an "I know," based on his own clairvoyance, is n't far from the pinnacle of assumptive egotism; but it is assumed that the uniform testimony of the spirit confirms this view. I deny it. Whoever has carefully observed this matter must know that the testimony is not strictly uniform. In a work written by Rev. Charles Hammond. professedly given by Thomas Paine, William Penn, and other spirits of that class, we are explicitly told that no deception exists in the spiritworld. And it is claimed also that they had made this a subject of special investigation. The testimony is, therefore, not uniform, but contradictory, and must be settled by an appeal to principles. It is, as I have shown heretofere, not the facts which prove the theory of demonology, but the mode of interpreting them, and that mode is the same one which supernaturalism has used for ages-it is the surface method, and proves supernaturalism just as perfectly as it it does demonism -they belong to each other, and should not be separated.

But, bidding adjeu to the argumentative portion of the article, as written by Dr. C., I must say something of the extreme misrepresentations of Bro. Peebles. If he deems it in taste to settle grave questions by that style of logic, aided by a liberal dilution of glittering satire, he shall have the whole field to himself. If an earnest argument is, in his estimation, worthy of no more attention than pointless criticisms, or an attempt to run a parallel between some notions of Universalists and mine, which I utterly disavow, I shall in the future cease the controversy with him.. He says my article in the BANNER called for no "direct reply," because it was substantially what I had published in the REPUBLIC. Suppose it was? It had not been replied to, either in the REPUBLIC or in the BANNER, and it still remains unanswered. The only attempt to meet it is, as in this article, by assuming that I teach what I positively deny, both in my original article and everywhere else. And yet Bro. P. attempts to make out that I am not "misrepresented," nor "misunderstood." and then goes on to repeat the misrepresentation in a grosser and more offensive form than before. Now, then, let us to the argument, and see what are the facts in the case. And first, what is the precise point made in my articles? It is this: that in the spiritual world, man is not evil, in the sense of being a malignant, or intentionally a decentive or lying being - these belonged to the earthly, or animal portion, taken on temporarily in the transitional existence of earth.

Secondly, what is the point at which my critics aim, and assume as being mine? It is this: "The vicious, the vindictive, the deceptive, lying, thieving, robbing, the piratical and the murderous, by passing through a 'cataclysmic' operation, can come out in the twinkling of an eye on the 'other side of Jordan' all dripping in blessedness and glittering in glory!" And yet, the author of the above extract assumes to understand, and not misrepresent me! Why, he is only excelled in misrepresentation by F. T. L., in a a recent squib in the BANNER, who quotes a sentence, which I carefully qualified and explained, and uses it as though no such qualifications were made.

Bro. Peebles goes on to carry out his assumption that the core of my position is that all the consequences of sin and evil are to be disposed of coucludes, if this is not "a rehash of old-fashioned Universalism" he never understood it. I am not disposed to dispute this, for if he was as obtuse in that respect as he is in comprehending my position, he could very easily make such a blunder. His mistake consists in not perceiving the difference between a cause and its consequences. He is still obfuscated with the notion that when evil in intention ceases all the results of a life of wrong doing cease also, and attempts, despite repeated denials and explanations, in charging the monstrosities of his own sophistry on me. I repudiate the whole category of such lame attempts at logic; and to make the whole question so plain that a child even cannot mistake, let us use a simple illustration. Suppose a man, one of the most imbruted and vicious to be found, passes into the spirit-world. What is his condition according to the Spiritual Philosophy? He is freed from his animal body with its lusts and passions. He is clothed upon with a spiritual body, homogeneous with the sphere of being he has entered. Has he any materials of happiness? Not unless such substance, or entity, as spirit-nothing but | they are within himself. Death has invested him with no soul culture, and that alone constitutes the condition and possibility of bliss. The loss of his evil tendencies, together with the opportunities for their gratification, is quite a different thing from positive possessions. He has memory, but it is filled with the dark record of his evil life. He has intellect, but it is but little cultured and has never been joined in accord with the spiritual Spiritualism. What does Dr. Child mean by "the nature. That is all uncultured, and as feeble as an infant's almost. He is in a world with no more preparation than a man thrown into this world with no knowledge of its nature and laws. He finds an instant adaptation between the air and his lungs, as well as in many other respects, But he would be poorly adapted to enjoy himself, or seize hold of the means within reach. The vicious man is in an analogous condition of unadaptedness. He has never exercised himself in those spiritual attributes which alone can furnish joy to the soul; consequently the bad man, in the strongest and fullest sense of the word, begins his retribution when he ceases his sin. He ceases from compulsion, because he has lost the nature in which evil originates, but all the pleasure he ever knew originated in that which he has lost, therefore he suffers in a double way. He has lost what was pleasurable, and has nothing to supply the soul's craving but the sad memory of a life spent in the riot of animal pleasure. This is the condition which Bro. Peebles terms "dripping in blessedness and glittering in glory." This he calls "oldfashioned Universalism." The fact is, Bro. P. has n't yet got out of Whittemoreanism, for he still assumes that to be free from an ovil inclination is tantamount to "dripping in blessedness." Does he think the infant all at once takes the topmost seat in glory? It is innocent, but is it grown? Will it be necessary for it to become lying and deceptive and maliguant, in order to losophizing, and appeal to what they call facts, to comprehend the labor of progress? With this il-

ments and meaning, to force an inference not logically deducible from my premises and which I have repudiated from the first and always. It is an attempt to involve me and the truth in a false dilemms. I am not "just out of the theologic slime-pool of Methodism, on to the rocky hillside of the most fogy phase of Universalism," but on the contrary have been out a long time, and I am a Universalist in the fullest and strongest sense of the term, but not in the Whittemorean or supernaturalistic sense; and while I have abandoned in toto the devil and his angels, and all other forms of old theology, Bro. Peebles has gone backwards, from no devil to a multitude, and to all the flagrant superstitions growing out of demonology; also to the doctrine of depravity, and the self-righteous, egotistic partialism of Orthodoxy; for very complacently he and others assume to call their brothers and sisters who have left the form, "evil spirits," "undeveloped," "devils," and similar opprobious names. But I will pursue the matter in this strain no longer, as I have an utter distaste of this style of controversy, and will never inaugurate it, nor would I notice it, if I was not so mixed into the subject by those who write as to render it inevitable. One other explanation, however, is needed.

Says Bro. Peebles, "his theory of 'no evil spirits' fell as dead as that put forth a few years since to establish the non-immortality of infants." Does Bro. Peebles intend to say that I put forth such a theory as that? Any one not knowing the facts could think nothing else from the sentence. I protest against being thus misrepresented. I never put forth that theory, but on the contrary controverted it. As to my theory falling dead, the piles of articles rushed into the office of the REPUBLIC is a sufficient commentary. And the fact that an increasing number of intelligent Spiritualists are becoming sick of demonology, and the fearful superstitions growing therefrom, satisfles me as to the manner in which it is falling -it is into the convictions of the people. Bro Peebles reveals one most important fact. The great objection to Spiritualism, in many minds, is the widespread admission of demonology. Now, brothers, if you are disposed to search for truth for truth's sake in this matter, seeking for all facts, and weighing all arguments, leaving all the contemptible arts of the mere disputant to the old world, discarding entirely the personal flings, misrepresentations and insinuations, which are the politician's stock in trade, I am desirous of going on with this discussion; but if not, I have done. I can use those weapons if compelled to, but do n't choose them. All discussion of principles should be impersonal, and then we can calmly and lovingly search for the good and the true. The theory of "no evil spirits," as it is termed, is not mine; it is the profound conviction of not a few of the best minds in the ranks of Spiritualism, who are desirous of giving expression thereto in an earnest, fair and logical manner, and without the necessity of running the gauntlet of sneers and misrepresentation.

Chicago, May 31, 1867. J. S. LOVELAND.

SPIRITUAL AFFINITY.

BY VALERIE.

If there be one divine law above another bear ng the impress of heaven and the heavenly, it is the law of spiritual affinity, by which souls in harmony with one another and the limitless world of spirits are bound together in the strongest bonds of mutual sympathy. The gross, the worldly, the narrow mind cannot comprehend it. There is not enough of materialism about it for such to be particularly impressed with its beauty, or to ever so slightly appreciate its sublimity. We do not, however, wish to convey the idea that we believe this law of affinity to be applicable only to a few of a peculiarly etherealized nature. It is, to some extent, like other great laws of the Inflnite - universal. The most common, the most earth-bound soul feels a sort of drawing toward other souls of its like; this is a fixed law of by "a single cataclysmic death-plunge." And he | Nature, which cannot be broken or done away with. All hearts are to a greater or less extent subjected to its influence, and ever will be through the countless ages of eternity. But not withstand. ing this truth, it is only in beings of the most elevated and refined natures that this glorious law of spiritual affinity meets with its highest fulfillment.

There are, even in the form, those whose spirit ual perceptions are so clear, and souls so pure and exalted, that they daily commune with the angels, and bring around them an atmosphere in which only the good and holy can exist. There must naturally ever be a spirit of inharmony between such beings and those of a dissimilar nature. They can have no sympathetic feelings in common. For while the one listens to the music of the angels, and holds sweet communion with the glorified inhabitants of the celestial world, the other finds his highest happiness in those objects which his grosser senses reveal to him, and loves | nut the little one it. the most intensely those things which are material and earthly. Thus it is that the groveling and low-minded of earth ever choose the companionship of those in whom they recognize qualities in harmomy with their own; while the pure and the spiritual draw to themselves only the pure and the spiritual, whether they be in or out of the body.

The tie that binds these sensitive, refined, spotless souls together, is the closest, the most sacred that can exist. Their spirit kinship is perfect, The master chord in the heart of each vibrates at the touch of the other, and sends forth strains of sweet, responsive music. Such have no need of an interpretation through the medium of the flesh, since the soul of each is to others as an open book. written in characters of the brightest gold.

This perfect congeniality of thought and feeling constitutes the highest happiness of the great future life. There is no inharmony among the pure spirits of those dwelling in a perfected state of existence; no discordant note ever echoes from the harp of one of those angelic beings that make music in the infinite choirs of heaven; no cloud of misunderstanding ever arises there, where every soul is to the other as a crystal well where in it sees its own perfect reflection.

Thus it is that the sublime law of spiritual at finity works in the celestial world; and it is by this same law that in this earth-sphere mortals are making progression toward the holiness and the happiness that shall be theirs when they have attained to the life of the angels. Blessed thought! that those joys which are the purest and the best on earth, shall be perfected in heavon! No spirit there ever suffers from being misunderstood and misappreciated, but the golden chain of perfect sympathy binds all angelic souls together, and harmony reigns complete throughout the ambrosial bowers of Paradise.

An Irishman with a heavy bundle on his shoulder, riding on the front of one of the Neck cars, was asked why he did not set his burden on the platform. He replied, "Be jabbers, the houses have spough to do to drag me D'Il barry the bundle."

Children's Department,

BY MRS. LOVE M. WILLIS. Address care of Dr. F. L. H. Willis, Post-office box 38 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 HUET.

[Original.]

BOUQUETS OF FLOWERS.

Apple Blossoms.

The wonderful apple trees that bring up from the soil and down from the sunlight and air their two crops, one of bloom and beauty, the other of luscious fruit, cluster around our homes like so many protecting penates. What sweet rest seems brooding over an old orchard! In no other place does the sunshine make such tempting shadows, that quiver and glimmer, and in which the grass thrives and tosses itself in waves like those on a tiny lake. Nowhere else do the dandelions and buttercups look so golden and bright; and we all know that the robins choose the orchard as their special place of home comfort.

Who can help loving the apple blossoms? not only for their beauty, but for all that they tell us? They seem to hold within their pretty pink and white cups so many sweet memories, that no wonder they are not content with their one gift of sweetness, but lengthen out their lives into telicious fruitage.

They belong to a large family, the members of which resemble each other in many branches. To the same class belong all the roses; and how much like the single rose is an apple blossom. Also the pears, peaches, cherries, quinces, myrtle. syringa, blackberry, strawberry, all are in the same class, and a rich and thrifty family they are, not content with giving us one gift, but bringing us richness and plenty through the whole year.

There are some people that are just like this family of flowers. Their whole lives bring sweetness and blessing. If you knew Aunt Margery, I am sure you would be thinking of her now, for just such a life was hers. She always managed to get the richness of everything into herself. She could find beauty and gladness, sweetness and love, where many would find only hopeless despair; and from all that she found and gave, there was always left the richest and best within her own spirit, so that when her youth with its bloom passed away, there was left the golden fruit. One little event in her life I will give to you to testify of all this.

A cold, easterly storm was raging, and the winds rocked the branches of the trees till they moaned and sighed in a most dismal way, and the rain that fell seemed as cold as snow, and those exposed to it turned away their heads, as if to find something warmer and more welcome. Through this storm Aunt Margery peered from the low windows of her cottage, and saw a poor, forsaken-looking creature cringing from the storm, a wee bit of a child without comfortable clothes, and with no shelter from the rain. In a moment she was at the door.

- "Come, come," called out her pleasant voice.
- "What do you want?" was the rude response.
- "Come, see what I have for you." "'Spose I know; a good licking."
- "No, no, a nice cake. Come and see." The little steps drew nearer, half timidly.
- "Say, won't you thrash me? Show your cake." "Here it is, sweet and nice! Come; I have a warm fire; you may warm you while you eat the

Un came the little one, and her appearance was as forbidding within the house as in the street. Her hair hung in great uncombed masses, her hands were unwashed, a sort of inground smut covered her face. All her ways were like her looks, rough and unseemly. "Where is your home?"

- "I stays 'round. My mother's got fits, and lives at the poor house, but I runs away.
- "Do you wish you had a home?" "I'd like the fire and the cake, but I don't want the licking, when I gets that I runs away.
- That's what I runs from now." "And where are you going?"
- "Oh most anywhere." "Will you stay here?"
- "If I can have another cake and you don't thrash nie."

Aunt Margery laughed, and put on her tea-kettle and busied herself about her supper. She prepared a bath, and soon had the little one in it. and wrapping her in her own dressing-gown, and encasing her little feet in her own stockings, she gave her the promised cake and a plenty of bread and milk. The little face looked wan and pale, and the eyes heavy and dull, so Aunt Margery soon fitted up a little bed beside her own, and

Aunt Margery's face fairly shone with the fun of the thing. To think that she had this wee bit of a child, almost a baby, wrapped up in her nightgown, and with her little pale face peeping out from her ruffled night cap! As she sat in the room close by, and listened to the heavy breathing of the child, and to the driving storm, her lips quivered in gratitude and in grief. Thinking of all that little one's life, so desolate and forlorn, she could not keep back her tears. Thinking of all the gladness of her simple life, she could but lift up her heart in thanksgiving.

The girl's name was Molly, she said. Through the night she was very restless, and by the dimly burning lamp Aunt Margery could see that her, face was burning with fever. In the morning she moaned pitifully and would take no food, so Aunt Margery called in her good friend, the doctor, as he passed. He looked at the child, turned half away, rubbed his head, and then looked

straight into Aunt Margery's face. "What did you do it for? She has the small pox."

That dreaded word paled Aunt Margery's face a little, but she sald calmly;

"Our place is retired; no one need be exposed. I will take good care of her, and you need not come in to see her, only speak to me from the road what I must do."

"But you will send her to the authorities and have her taken care of?"

"No indeed," said Aunt Margery, calmly and firmly. "It was no mistake her coming here; is was meant that I should take care of her."

"But you will perhaps take the disease." "If I do I shall not die. I feel that, and to suffer a little is not much."

"But who will take care of you?"

"That remains to be told."

In vain the good doctor urged; Aunt Margery was firm, and he left her with a stronger faith in the good of the human heart than he had had for many a day,

And little Molly's fever raged, and in her delirium she fancied all the carrors of her short but pluful life were doming. She dreamed she was to be whipped, to be tied up, to go without her

the barn, to be shut down cellar, and the fearful then made them repeat some words and sentishadows that haunt a loveless childhood were all ments to him, which he wrote down and then before her.

But Aunt Margery watched her tenderly, oh so tenderly, rocking her in her loving arms, coaxing her with gentle words, and singing to her with her sweetest voice. The holy, softening influence of all this, showed itself one day as the delirium left her partially, and little Molly lay very quiet and still in Aunt Margery's lap; she whispered:

"I saw them out there, and they said 'come.' and I guess I'll go, for they had lots of flowers, and I can get them for you." · " Who did you see?"

"Little girls and boys, and somebody that looked like you, and she said I might come."

"Those were angels, Molly. Do you wish to go with them? Would you not like to stay with

"Perhaps you would send me away some day, and they won't, and then we will all come here

That night little Molly died, and the next morning, with the doctor's help, a little grave was made under the oak tree in the back yard, and she was placed tenderly in it.

Aunt Margery really mourned. The little life had grown about her life, with the same clinging love that the little morning-glory gives to the stronger plant it climbs upon. She felt she had opened a better way into the spirit-life for this little one, than it could have found elsewhere. Her beloved friends in heaven would take good care of little Molly she was sure.

In a few days the fever and delirium came to Aunt Margery. The good doctor fastened up her house as if she were away, and got a trusty old woman to come and care for her. There were days of great suffering for her, but she recovered in time and took up the thread of her life again.

There was one thing Aunt Margery had never lost. It was her fresh, fair complexion, and her smooth, soft hair. If she had a vanity, it was to look so fair and lovely that she could the easier win other hearts to hers. When she first looked in the glass after this illness she had to turn away; she frightened herself. Her face was disfigured most fearfully, and her hair had grown almost white.

But her shock was only momentary. She look

ed again, and this time she laughed outright. "It is all right! More than all this would I give for the thought of having helped that poor child to a happy departure from her sad life here."

When the doctor came he was ready to condole with her, and had been meditating what to say to comfort her.

"Now I shall know," she said, "how to get at the hearts of people. The one that loves me now must love something besides the outside appear-

ance." The doctor's face glowed with enthusiasm, but

he said: "But if you had sent her away-

"Then I should have taken from my life one of its sweetest memories. I had rather remember how those little arms clung to me than to remember what I used to see in my glass."

And so Margery became the strong, trusty, reliable friend to all the sorrowful, and her heart was so cheerful, so full of glad life, that every one esteemed her the happiest of mortals, without a regret or a want.

And yet in her lonely life in the little cottage she missed many things that to others seem necessities; but from all she missed she seemed to have power to bring up sweet memories, and out of her old age sprung so much goodness, so much love, so much beauty, that her days seemed ripe with them. And over her face settled a serene peace that shone out through what had seemed deformity, until it was a delight to look at her. She was beautiful in a life of trusting love, and gathered into her heart so many rich experiences, so many pleasant memories, that with her heaven had come to earth, and the kingdom of God reigned in her heart. For all through her life were there just such sweet memories as of poor little and just such triumphs over disappoint ment and loss as she gained when she missed her fair face and her soft brown hair.

[Original.]

Intelligence of the Indian.

See-quah-yah.

We hear much said, in this day, of the savage, barbarous condition of the Indians, and of the impossibility of elevating them to any condition of intelligence. The following account of the invention of the Cherokee alphabet proves how false is the assertion that the Indian is fit for nothing but extermination.

See-quah-yah was in his early life gay and talkative, loving story-telling, and he was for this reason often the life of a convivial party. It was when he was quite young that a letter was found on one of the prisoners that they had taken, which was wrongly read by him to the Indians-whether in sport or for the sake of seeming wise we are not told. But the matter of the talking leaf was discussed in their councils. Some said that it was a special gift of the Great Spirit; others declared that it was a discovery of the white man himself.

See-quali-yah discussed the matter more thoroughly in his own mind. He became attentive to the sounds of Nature, and listened to the many sounds in the conversation of his friends and family. But very likely he would have let the matter drop, after a time, if he had been able to indulge in his love of hunting and fishing.

He became very lame, and was confined to his cabin, and, in his serlusion, he reflected more and more on the subject of making characters represent these sounds. He bade his children bring him some birch bark, and on this he began to represent sounds by some character that he conceived to be like the sound, as images of birds and insects; but he soon gave up this method, and represented a sound simply by some character that he could remember.

He had a daughter, a bright, active girl, with an ear keen to catch every sound. He called on her to assist him, and made her repeat the different sounds, and also to listen attentively to the words she heard. At first he had two hundred characters in his alphabet, but he knew that so many would puzzle those who attempted to learn it, and, by the aid of his daughter, he succeeded in reducing the signs or letters to eighty-six. He then undertook to make as good representations of these letters as he could.

He had never possessed a pen, and he sent to the Indian agent for one, which he was able to imitate, and he made ink from the bark of a tree. Having thus solved the great mystery of speaking by letters, he wished to teach it to others. This ha found a difficult matter, because he had become an object of auspicion to his tribe. They imagined that he was practicing spells, and that they must have nothing to do with him. But he begged he sought to convince them of what he had ac-

supper, to have no place to sleep, to be sent to complished. He bade her go out of hearing, and called his daughter to read them.

The sachems were filled with surprise, but still doubtful, for they thought that he and his daughter were combined in their spells and magic power. He at last got their consent to teach several youth. The tribe watched them for several months, being all the time very suspicious. At last, when the trial came, they were able to prove that these signs were no magical trick, but a certain and reliable method of conveying ideas.

The Indians were now as full of joy as they had been of suspicion, and ordered a great feast to be made, and they made See-quah-yah a chief and created him teacher. They were very proud of him, and conceived that he had been especially favored by the Great Spirit. He had at last his reward for his patience and industry.

The Government of the United States ordered a font of type cast from this alphabet; and after a time a paper was printed partly in Cherokee and partly in English, and many of the Indians learned to read with fluency.

How different is this from the ignorance and superstition which are declared to be all that the Indians are fit for. If we were to send as many missionaries and teachers as we have treops, and in the place of the troops, what a bursting out of ideas, what a blossoming of intelligence should we find in our Western country.

PRETTY IS THAT PRETTY DOES.

BY ALICE CARY.

The spider wears a plain brown dress, And she is a steady spinner; To see her, quiet as a mouse, Going about her silver house, On would never, never, never guess
The way she gots her dinner!

She looks as if no thought of ill In all her life had stirred her, But while she moves with careful tread, And while she spins her silken thread She is planning, planning, planning still The way to do some murder!

My child, who reads this simple lay, With eyes down dropt and tender, Remember the old proverb says
That pretty is which pretty does,
And that worth does not go nor stay For poverty nor splendor.

T is not the house, and not the dress, To see the spider sit and spin, Shut with her webs of silver in, You would never, never, never guess The way she gets her dinner.

Progressive Lyceums.

There is no movement at the present time that I watch with so much interest as the Progressive Lyceum. Although now only a Sunday school, I hone the time not far distant when our week-day schools may be organized on the same principle. Under the present system of education we cannot expect children to possess either healthy minds or bodies. Crowded together as they are for six hours of each day, in a room badly ventilated, stooping over desks and allowed only a short time for physical exercise, can any one wonder that there are so many little graves in our cemeteries, and so few healthy men and wo-

I watch with pleasure the progress of the " missionary work" being performed by A. J. and Mary F. Davis. - I hope the friends of the Lyceum movement are ready for the work, and that every Lyceum, as a body, as well as every individual interested, will render that assistance to these worthy leaders which is so necessary for the success of any great enterprise.

During my stay in this city I have several times visited the Progressive Lyceums. Its sessions are held in Music Hall, the finest hall in the city. When entering the hall, on my first visit, I observed a fine plano on the stand. In answer to my question, Does this piano belong to the Lyceum? I was informed that it had been bought by the Lyceum and nearly paid for within a year. The greater part of the money for the piano has been contributed by the "Literary Circle," whose members are chiefly young persons from "Liberty" and "Excelsior" Groups.

The Literary Circle was organized about a year ago. It holds its regular meetings once in two weeks at private houses, at which the members go through various literary exercises, such as speaking, reading essays and selections, and occasionally introduce a good play. After the literary exercises are concluded a dance or a good game is sometimes proposed and entered into with considerable spirit.

The "Literary Circle" has held weekly sociables during the winter and spring, for the benefit of the "Lyceum," the proceeds of which have been applied on the payment of the piano. I was a tonished, when visiting the "Lyceum" for the first time, to see the amount of work that is performed by the officers and leaders, and how perfect the system is by which the work is divided so equally that no one appears weary or exhaust-

I was more than ever impressed with the idea that the persons interested in this movement are in earnest, and intend to make it a practical work, when I heard notices given of "Leaders' Meeting," " Singing School for children," " Literary Circle" and "Sociable," each to occupy one evening of the week, and the Conductor call for a collection to aid in clothing the members not otherwise provided for. I was told that a collection is taken once in two weeks for this purpose, and placed in the hands of a committee of ladies, whose business it is to expend the money thus received for such articles of clothing that may be needed, to see that they are properly made and that the children appear in the Lyceum clean and

Now one word to the Chicago Lyceum, in closing. Prosecute the good work already begun with vigor. Do not let it stop with begging old clothes or making new for poor children, but work on steadily till you can build up a week-day school with that for Sunday, where both rich and poor may find a home and enjoy the blessing of a good education. A. A. BARRETT.

Chicago, Ill., May, 1867.

Rock Island, Ill.

Miss Elvira Wheelock, of Janesville, Wis., having just finished a course of eight lectures in Rock Island, Ill., the Spiritualist society, in testimony of their high appreciation of her ability as a lecturer and lady of culture, passed the following resolution at their first anniversary, held on Tuesdam May 28 1867. day, May 28, 1867:

day, May 28, 1807:

Resolved, That we recognize in Miss Elvira Wheelock, of Janesville, Wis., one of the most fearless, logical and eloquent speakers that we have over had the pleasure of listening to, in this or any other section of our country. On the various subjects of reform that are comprised in our Spiritual Philosophy, sile exhibits throughout her lectures logical, analytical and rhetorical powers seldom found in any speaker, either male or female, and we, the members of the First Spiritualist Society of Rock Island, unanimously, adopt the foregoing statement: We therefore recommend her to the friends of progress wherever she may go, as having no superior in the field of speakers in the United States.

1 15 July 10 It was further

Correspondence.

Matters in Brooklyn, N. Y.

We are progressing finely, both Lyceum and Society increasing in attendance, and now every seat in the hall is taken in favorable weather and at the Nicodemus hour. But it is no mean con-gregation that assembles in the daylight, when spring flowers, green groves, rippling waves and the orchestra of Nature invite the care and fashon-laden of six days to breathe a purer atmos-phere. And I am thankful, too, that so many who do not come to our feast may find a seat in the people's carriage, where I often find the methe people's carriage, where I often find the mechanic and needlewoman with the multitude who go out to enjoy the worship of Nature. These city railways, believe me, are among the great blessings of the age. These cheap lines of travel, closed to the wearied, labor-laden, choked inmates of the subterranean circle, would throw back upon society a deadly cancer wee of immorality and crime whose untold horrors in this dense population period would poison the very air in their recitals. Now the Sunday cars give Sunday sermons to all, or nearly all.

"Buda and dowers are the teachers.

"Buds and flowers are the teachers,
Woods and waters are the preachers,
Nature's carpet is for all:
All may own her perks and fountains,
All may climb her royal mountains,
And her glory is for all."

I must relate to you a delicate and valuable I must relate to you a delicate and valuable token of approval on the part of the Brooklyn Society, which has touched a deep vein in my soul. Two weeks since I was invited to spend the day with one of our hest families—best, because eminently practical in hospitality and benevolence, and strong, ardent, consistent workers in the army of reformers. About 9 o'clock P. M., as the day was becoming robed in night, sup-pressed conversations were heard about the premises, which seemed to border upon the mysterious (especially as your humble correspondent had no printed bill to refer to,) and then a pattering of nuffled footsteps, when some fifty or more glad-some spirits poured their presence in, till the cheerful parlors were filled. Well, it was "a sur-prise party"—literally so to the humble apostle they came to greet and present with a fine album containing the names of fifty of the Conductors, Leaders and members of the Society and Lyceum, the presentation being made in the name of the Lyceum organized by our Bro, Davis and his Mary in March, just previous to my entrance here. It might seem an approach to egotism were I to send you the kind and hearty words of good-will which, in behalf of the company, fell upon my ear from the lips of Conductor Bartlett, and they none of them knew of the sweet anointing balm they were pouring into a heart that day wounded by the cold and cruel steel sent in a letter—a poisoned dart " which envious soul has frequent hurled

to stay me from my work."

Few indeed know how the Pauls and Stephens of to-day walk the heated furnace of unworthy hate, that their armor and their lives may be tested, or how the holy baptism of approval at last crowns with sweet and sacred unction the soul uncovered to God and heaven, in its strength of purpose and purity of motive. Only such as have thus been tried can realize the omnipotence

of right and the final victory of the true apostle.

After a fine collation which the friends had furnislied, the usual respect was paid to the nymph of the dance till the rules of temperance rang the hour of departure from the festive scene and the hospitable mansion of our host and his amiable

lady, whose names and unosientatious welcome will long live in our hearts.

This same gentleman has furnished to the Lyceum library a fine collection of books, while his lady and her two sisters are active leaders and singers, often drawing nearer to our uplifted souls the melodious atmospheres of harmony, as in the melodious atmospheres of nathony, as in triune band their voices hush into rapt silence, and weeping joy the bowed souls of the listeners. Oh how beautiful is Spiritualism, that name for all that is true and good, when we rightly com-prehend it, and live in its sacred light. To me, anything short of this is a counterfeit, a sorcery, a

in reference to settled speakers. I freely admit that my sympathies are in favor of settled speakers, but my judgment and influences are against the principle. Settled speakers cannot preach the gospel of Christ to all the world. Christ the spirit said, through Jesus the man, "Go preach the gospel to all the world." That command was a prohibition against speakers and mediums taking congregations in charge, uttered full eighteen hundered and difference of the command was a prohibition. The springtime means opportunity—ever new and young revelence means opportunity—ever new and young revelence—that all lore a lover—that whatever is loven must be loved; The time when beautiful songs and pictures of memories of young love's dreams, and the roses and illies that sweetened and beautiful them; Obabbling beautiful them; Obabbling beautiful them in the spring time means opportunity—ever new and young revelence—that all love a lover, and worship in and by the work:

The springtime means opportunity—ever new and young revelence—that all love a lover, and mustic—that all love a lover, and mustic beautiful songs and pictures of memories of young love's dreams, and the roses and illies that sweetened and beautifued them;

Obabbling beautiful songs and pictures of memories of young love's dreams, and the roses and illies that sweetened and beautifued them;

Obabbling beautiful songs and pictures of memories of young love's dreams, and the roses and illies that sweetened and beautifued them;

Obabbling beautiful songs and pictures of memories hibition against speakers and mediums taking congregations in charge, uttered full eighteen hundred years ago. That command is a spiritual one to-day. The Christ of our knowledge bids us to-day, "Go preach the gospel to all the world." My call-list lies open before me. On it are twenty calls for from one day to four mouths each—the old Macedonian cry, "Come up to our help." How can I help those souls if I accept a permanent charge? I can help them in the course of nent charge? I can help them in the course of

twenty months by the itinerating system. In the same number of the BANNER it is stated that in Boston there is church accommodation for one hundred thousand souls, but that not over onethird of that number avail themselves of such ac-The same is true of Chicago. commodation. Crosby's Opera House was rented, Rev. Mr. Hepworth, of Boston, imported, and the magnetism of the new speaker fills the house to overflowing. Let the Boston people import Dr. Tiffany, of Chicago, and he will fill Music Hall for a month. Charlie Hayden, when itinerating as a spiritual lecturer, had overflowing houses. Charlie Hayden, as the independent settled speaker, is lecturing to audiences not exceeding an average of one hundred persons.

Another argument against settling our best speakers is this: Secieties in our large towns and cities could afford it, and they would not have poor speakers: and when these societies were supploid, there would be no workers in the outside field to keep up the interest. Hence it is not right for such lecturers as Willis, Peebles, Loveland, Whiting, Doten, Warner and others to take a permanent situation. To settle our best speakers is manent situation. To settle our loss spengers is to ring the death-knell of Spiritualism. "Go preach the gospel to all the world," is the watch-word of our glorious cause, and whenever and wherever our good and faithful workers have sought the joys and comforts of a home, surrounded by those they loved dayoting themselves to sought the joys and comforts of a nome, surrounded by those they loved, devoting themselves to the charge of a single society, it has in the end proved a failure, leaving our cause at a standstill. No, no, dear Bro. Willis; it will not do. Advise not the true, noble and faithful ones to leave the timesting field. leave the itinerating field.

Look at the success of Sisters Stowe and Cuppy in California. Would there have been thousands of Spiritualists in the Golden State had these noble and true apostles been settled in the Atlantic States? What a void was created in the field when such speakers as Hulet, Scougal, Wilt-sie, left it, and who can fill Bro. Willis's place in the affections of the thousands who love him all over the New England States. When he retires let our cry be, "Go preach the gospel to all the

Thine, dear Banner, for the right, E. V. Wilson. Monmouth, Ill., May 25th, 1867.

Comments on a Spirit Message.

In looking over the contents of a recent BAN-NER OF LIGHT, I observed, under the caption, MER OF LIGHT, I observed, under the caption, "Daniel O. Evans," what purported to be a communication from the spirit of that individual. Now as I happen to be a native of Ireland, and am deeply interested in everything bearing upon the possibility of its ultimate freedom from the grasp of English misrule, I make bold to inquire of you whether the assassination of a person bearing the name which lead of the management. non bearing the name which headed the message in your issue of May 25th is true in fact, and whether it took place at the hour and locality named, as stated at the Free Circle of Mrs. J. H. manuel, as stated at the Free Circle of Mrs. J. H.
Conant. As I am not a believer in Spiritualism,
but am open to receive the light which the BANmen, or any other journal, may throw upon the
more described to the light which the BANmen any other journal, may throw upon the

life bereafter and the future of Ireland, it would go far, if not the whole distance, to confirm me in an unchangeable belief in the truth of spiritualiatic doctrines if you can prove to me that Daniel O. Evans was really assassinated in Dublin on the evening of the tenth of May, at the hour of seven o'clock, as stated by him in spirit form through

Mrs. Couant on the 14th.

As the freedom of Ireland is an all-absorbing tople with hundreds of thousands of young men of Irish birth and lineage in this country, it would, I think, serve a good purpose were the veracity of such spiritual revelations as that of Mr. E. fully corroborated and made known to them. It would have the effect of freeing many from the thrall-dom of priestly bondage, and inculcate in them a spirit of independence which no pulpit fulmina-tions could damp or terrify, and forever annul the influence of the anathemas which have poured forth in terrents from the Episcopal pulpits of the Catholic hiercrets by both in Iruland and eleawhere Catholic hierarchy both in Ireland and elsewhere during the past two years, to the disgust and loathing of many who have been taught from their infancy to believe not only in their dogmas, but in their undaying patriotism for poor old Catholic Ireland. In fact, it would bedim the halo of immaculacy which until recently has surrounded so many mitred heads and course on immense. so many mitred heads, and cause an immense number of well-meaning, rational men to throw overboard the "wait, watch and pray" doctrine, and lead to the adoption of the Napoleonic be-lief of "heaviest guns and strongest battalions" usually being in greatest favor with the Lord. W. T. MULLINS.

Memphis, Tenn., May 24, 1867.

Written for the Banner of Light. SPRING.

THE INTRODUCTION.

BY DR. PARKER.

Come out of the city with me, where the air is pure, and life is in harmony with nature!
Where docks swim in the rivers, and winged songs float cheerfully from the peaceful woodlands.
(There are many voices waiting there for more developed souls to listen to and understand them.)
Let us get out of hearing of this geer-running, this deafening clatter of hammers and machinery!
Go and learn how God's covenants with his own laws ultimate them in Love and Justice!
How men grow to gods when viewed from sultable standpoints and under sultable conditions;
Where we can talk face to face with the imminent Divinity, and leave the soul shall come uppermost, while the "kingdom of the Lord Jesus Christ" waits in the temples: (There souls are witted and feeble—have drooping wings—need shading, nursing and propping up.)
Where the soul whipers of its own truth to him who has an ear to hear, and deafer to learn of its uses:
We will listen to the music of the woodtrush and boholink, sweeter than any Hebraic harps, timbrels or songbirds. There are many relatives of the absolute yet waiting in the wilderness of scansitive and developed souls to discover.
The ley winter has departed, and the budding and flowering Come out of the city with me, where the air is pure, and life

The lev winter has departed, and the budding and flowering

The ley winter has departed, and the budding and flowering spring has come again!

Its freezing blasts have gone northwarf to whistle to the walrus on the wild waves and leebergs of the arctic sea; The freezing their farewell chorus, while the birds welcome the south winds to their summer retreats;

The billisides and warm mooks and corners begin to grow green flowery and delightful;

The feathered warblers sing merrily out of their gladness for the birth of the young spring;

They robe themselves in their mupital garments, prepare their bridal beds, and enjoy themselves generally.

Morning and evening suns look over the new landscapes with rosier checks and brighter eyes;

Gleesome angels come now and whisper love and poetry into the cars and souls of young lovers;

Maidens cull the rill-born flowers, singing praises to the Divinity of the brooks and spring sunshine;

These accord with the angel voices, in sweet melodies, sounding softly from the Summer-Land.

Thought rides upon the sunbeams, and all phases of life bud.

Thought rides upon the sunbeams, and all phases of life bud, blossom and bear fruit; Winter-folden mysteries are unwrapped and wonderful rev-

Winter-folden mysteries are unwrapped and wonderful revelations are produced:

The young sing and bring flowers, the old feel the life-giving warmth and are limbered and rejuvenated.

The rich life-oder of grass and flowers blends with theirs, and their once young life is lived over again;
The sun showers his warm kisses on the bosom of mother earth, and she becomes prolific and luxuriant;
The mendows translate his beams into grass and flowers, and the hills into strubs and trees;
The waters translate them into fish, and so higher and higher up and on developing to bird and mammal life to man.

"All flesh is grass," and so man becomes a live, thinking and walking modification of a sunbeam.

anything short of this is a counterfeit, a sorcery, a terrible mistake. I cannot understand how any can wear its transparent livery and be a slave to crime, or how one can speak in its name, so sacred and holy, and hunt the reputation and life of a fellow-being.

M. J. WILCOXSON.

"Go Preach the Gospel to all the World."

I have just finished reading Dr. Willis's article in the BANNER of May 25th, and was so well pleased that I said in my soul, "God bleas Bro. Willis with more flowers and greater spiritual fifts than any he has had heretofore."

But there is one point he touched I cannot pass by without calling our dear brother's attention, as well as yours, to—what I deem a mistaken view in reference to settled speakers. I freely admit that my sympathies are in favor of settled speaker.

Waiking modification of a sunheam.

Walking modification of a sunheam.

Hope revives in the warm sun haptisms, and rejoices in the fair promise of the summer season; the habbanian poeth forth cherfully to his labors, hopeful for leaking need to generous harvest. Let us halt neem shift he promise of the summer season; the habbanian poeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth forth cherfully to his labors, hopeful for leaking neeth for lea

the runs where the blue-cyced violets invited us to lounge meditative;

Of the warm breezes rippling the river, swelling the buds and quivering off the withered calyxes and leaves:

Of the dark-haired and dark-eyed loved one who is the life of the dreams drifting in the soul's labythitis;

Of the old homestead and play-grounds, of youthful companions, where the loved one was angel and heaven enough;

Of the plighted yow with the rose in hand, unmindful of losses, crosses, crowns or thorns:

Of the price to river-banks, when golden links bound soul to soul, and there was idol worship;

Of the lowery wreaths, woven 'heath clambering vines for the pure whith brow of the filtest fair one;

Of the ring--the dimpled hand and rosy lips, where each willing kiss was a consuming fire;

Of broken links—of broken bands—f what's below, and what the time and record is;

Of whence we come, and whither we go—whether or no it is further from us to God than from him to us.

further from us to God than from him to us.

There's gricf, may be, in the sones of the gladsome spring, when she calls up the memories of departed days.

A loneliness in the soul comes of thinking over the changes, the arrivals and departures since the youthful memories. No springtime of warmest suns and softest breezes, no festive throng or sweetest music can har it out.

The sights, the sounds, the loves, the hopes we've seen and felt are daguerreotyped upon the soul, and must be headed. The music of the springtime of life will echo through its summer, autumn and winter.

Tremulous it moves along with us, and the soul never forgets its youthful experiences.

Years may distance the soul from its young life, but its melodies must still ring in our cars.

The lullabys of infancy, the pastimes of boyhood, the loves of riper age, may be lived over and over forever.

So but while we seek new and immediate Holy Land for to-day, and find our ideal keynote not afar off; While we take notice of and read lifts divine revelations, and find our God upon our path to and from our own house.

Barrister's Hall, Lovell, Mass., April, 1867.

BARRISTER'S HALL, Lowell, Muss., April, 1867.

Minutes of the Executive Committee Meeting of the Massachusetts Spiritualist Association.

In response to a regular call, the Executive Committee of the Massachusetts Spiritualist Association met in the Circle Room of the BANNER OF LIGHT, Friday, May 31st. The meeting was called to order at 21 P. M. by the Chairman. Present, Messrs. Richards, Toohey, Wetherbee, Ray, Puffer, Wheeler and Bacon, Mrs. Horton, Willis and Wilson. Owing to the absence of the record book, the reading of the minutes of the previous meeting was dispensed with.

Business being called for, Mr. I. C. Ray, of New Bedford, moved that the next (semi-annual) Convention be held in Boston, during the month of July, the particular day to be decided upon hereafter. After a full expression of opinion from all present as to the practicability of holding the next Convention in Boston or Springfield, on motion of Mr. Wetherbee, it was voted that the matter of deciding where the next Convention shall be held be left to the members residing out of Boston.

By way of parenthesis, the Secretary would remark that of the Executive Committee non-resident of Boston, five have reported in favor of holding the next Convention in Boston, to two against it. In this connection, it is but justice to Prof. Tooliey to say that he strongly urged the claims of Springfield as preferable to Boston.

Bro. Wheeler offered the following resolutions, which were unanimously adopted:

tempt to express our sentiments and emotions in view of that fact, and that such expression take the form of resolutions for publication and record.

Resolved, That although filled with sorrow that we may as longer enjoy the mortal presence or be benefited by the life and labor in the body of our dear slater. Sarah A. Sauttworth, we recognize in her physical dissolution and spiritual progress the manifestation of perfectly natural laws working in harmony with limite Wisdom and Eternal Love in the unending course of human life.

Resolved, That we give our sincere, heartfelt and tender spiritual sympathy to the relatives and personal friends of our beloved spirit slater; that their loss is ours, and we join in sentiment the deep regret of every member of the Association; that the great body of Spiritualists throughout the world should love the advantages of the noble example and beautiful works of this woman and writer, whose labors and indusence were a benefaction to all humanify.

Resolved, That recognizing the moral worth and harmonious development of our friend, we manifest our profound admiration for her character by emulating her example, seeking te nicarnate in our lives the sublime principles which were the rule of her action; with the gentle graces which, making beautiful her whole life, endeared her to the hearts of all whose good fortune it was to come within her inducence.

Resolved, To that end we invoke her presence, that the magnetism of her spirit may fall from the heavens in blessing upon our souls; that, as when in the body, she may continue to lead us a through the paths of beauty to the foundains of purity and the temple of truth.

Resolved, That these resolutions be placed on record in the books of the Association, he published in the spiritual papers of America, and that coples thereof be forwarded to the erganizations of Spiritualists existing in Europe.

Voted, that the President and Corresponding Secretary be authorized to select a proper person

Voted, that the President and Corresponding Secretary be authorized to select a proper person for Recording Secretary.

Voted, that the President and Corresponding

Secretary be authorized to decide when to call the next Convention.

Owing to the general desire of the Committee to attend the meeting in the Meionaon, business of importance was postponed. Voted to adjourn.

GEORGE A. BACON, Cor. Sec.

Below is appended the names and the amounts contributed since the publication of last report:

5,00 Massachusetts Spiritualist Association.

For the information of those who are interested in the successful work of the Massachusetts Spiritualist Association, and who desire to see it extend its important labors throughout the entire State, the following suggestively significant record for the past mouth is respectfully submitted.

It remains for the Spiritualists of Massachusetts to realize that this Association is not only of the highest importance to them as a recognized class and power in the State, is not only doing a work which, while absolutely necessary, could not be done so well without such systematic instrumentally, but that it is the most practical and compre-hensice movement of the kind ever inaugurated in Massachusetts for the diffusion of spiritual light and truth. We say it remains for the Spiritualists of our noble and progressive State but to realize the necessity of continuing and multiplying its working powers, by every available means at their command—by their heartiest sympathy, their active cooperation and their material aid combined—when, instead of ten or twenty dollars as now, hundreds, ay, thousands of dollars will be voluntarily furnished to more effectually carry forward this great and growing missionary work. Friends, this subject is very carnestly commended to your most thoughtful consideration.

GEORGE A. BACON, Cor. Scc. Boston, June 5, 1867.

AGENT'S REPORT FOR MAY.

To George A. Bucon, Cor. Sec. M. S. A. :

RESPECTED FRIEND—The close of another month makes a report of my action a duty, in fulfillment of which I submit the following commu-

During the month of May I have held meetings During the month of May I have held meetings in eleven places, giving seventeen lectures, answering questions, improvising poems, &c., in every place. I have spoken as follows: In South Easton, Sunday, May 5th; Newburyport, Thursday and Friday, May 9th and 10th; Bedford, Sunday, May 12th; North Easton, Tuesday, May 14th; Raynham, Wednesday, May 15th; Dighton, Friday, May 17th; Swansey, Sunday, May 19th; Somerset, Monday, May 20th; Fall River, Tuesday, May 21st; New Bedford, Sunday, May 26th; Agawam, Monday, May 27th. Agawam, Monday, May 27th.

Early notice was given of my readiness and in-tention to lecture during the month, and had it been possible, arrangements would have been made for lectures each evening; but from a variety of causes no meetings were held in Berkley, Rehoboth, Fairhaven, Mattapoisett, Middle-, Sandwich, Falmouth and Marshpee, as had been intended. Information received too late for present use will serve the purpose of the future in those localities.

Most of the places spoken in, a large audience and close attention awaited your agent, while in all great encouragement has been found. The course of labor has not been free from anxiety and difficulty, but as time passes, a conception of the uses of the associative plan of effort becomes apparent, and difficulties are removed which formerly hindered progress. The natural impatience of our American people

manifests itself in some of our friends, who seem to wonder that the action of the speakers of the Association has not at once been felt all over the State, forgetting the inevitable mathematics of time, space and quantity. The work performed for the past four months has been distributed over five different counties, and arrangements have been made to meet every call made upon the Associa-tion, except one from Shelburne Falls, in the western part of the State. I am continually speaking in new places, thus pushing forward as fast as possible a thorough canvass of the entire State. In my humble opinion, other speakers and mediums should at once be set at work, and our meetings in every place be followed up once a month, thus keeping alive the interest created, until in due time not a town in the State shall be omitted from the monthly meetings (unless better supplied). I am aware that this requires men, women and money, courage, faith and persistence. But I believe it can be done, and IT WILL BE. The labor is immense, but is required; it is the evolu-

tion of the age. Can we forget our tremendous-responsibility in this matter?

For a time headway must be made amid obsta-cles and over difficulties; but with the spread of information, the course will become easier. Individuals may become weary, and turn aside to rest, the faint-hearted droop in discouragement, but through sunshine and through storm the ban-ners of free thought will advance. Association on the basis of freedom and for the purpose of on the basis of freedom and for the purpose of truth, will concentrate the power and quicken the sympathy of all carnest, progressive spiritual souls, until the work begun in such difficulties and continued in such doubts by such poor agencies, shall fill every corner of the Commonwealth with

its giorious results.
I have to acknowledge the following receipts: At South Easton, Sunday, May 5th, from Lorenzo Smith, North Easton, \$1,00; Waldo Fleld, North Smith, North Easton, \$1,00; Waldo Field, North Bridgewater, \$1,00; Rebecca Tower, South Easton, \$1,00; H. T. Marshall, North Bridgewater, \$1,00; Lodis G. Howard, West Bridgewater, \$1,00; H. C. Macomber, South Easton, \$1,00; N. W. Perry, South Easton, \$1,00; J. D. Mitchell, South Easton, \$1,00. At Newburyport, May 10th: W. W. Currier, Haverhill, \$1,00. At Bedford, May 12th: Eliza Webber, \$1,00. At Somerset, May 19th: Capt. G. P. Andrews, \$2,00. At New Bedford, May 27th: Beni, Dexter, \$5,00. Total, \$17,00.

May 27th: Benj. Dexter, \$5,00. Total, \$17,00.
Mrs. E. L. Currier, of Haverbill, having paid one dollar at the Convention as a membership fee, her name should be placed upon the books, from

which by some oversight it has been omitted.

I attended the Convention in Boston the last days of the month, and found occasion to speak a few words for the work we are interested in; also attended the Executive Committee meeting.

The plan of route for June from Hyannis to Boston has been announced in the BANNER OF LIGHT, and need not be repeated here. LIGHT, and need not be repeated here.
In regard to funds, I have not begged of the people; their offerings are spontaneous; and I have faith that means will be thus provided to carry out the designs we cherish.

Bincerely yours, E. S. WHEELER, Agent M. S. A.

Banner of Light.

BOSTON, BATURDAY, JUNE 22, 1867.

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

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL.

LUTHER COLBY......EDITOR. LEWIS B. WILSON......Assistant Editor.

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

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

Spiritualism at the Anniversaries. The late Anniversaries furnished excellent opportunities for bringing forward into influential prominence the salient doctrines and beliefs of Spiritualists, and it gave us most sincere joy that the occasion did not go by unimproved. When men of the stamp and calibre of Robert Dale Owen, Andrew Jackson Davis and others present the claims of our heaven-descended philosophy to the assembled people who are waiting to listen, It may be taken for granted that an abiding impression will be made on all who listen with eandor and a desire to simply know the truth, Thousands testified with a new and deep satisfaction to the new birth of the soul which was experienced by them on hearing the faith propounded from the platform, during Anniversary Week. It was a Godsend to us all that we were not compelled, for the hundredth and thousandth time, to lament that, while all the creeds and denominations, all the organizations and societies, met and revived feelings that are a vital part of their faith, we Spiritualists were obliged to feel as if we had no cause and no philosophy, and were like men and women without a purpose in the world.

We happen to know that the influence of our meetings during that particular week was excellent. The same purist journals that once derided the cause of auti-slavery, but are now among its noisiest champions, did not forget their natural instincts in this case so far as to name the meetings of Spiritualists even with respect; and in that we see the certain sign of the increase which is yet to give to Spiritualism the supremacy. The same symptoms unerringly point the way to the same results. We take the present occasion, then, after the lapse of two weeks from the meetings themselves, to urge upon the Spiritualists of the United States to appear in strong force at the return of these Anniversaries, that our noble cause may present itself side by side with those which it is bound in good time to supersede.

The End in Mexico.

The fact is well established now, after so long waiting, that Maximilian has been captured with his entire army of fcreign levies, and been compelled to give up his sword to Escobedo, his conqueror. He did it with genuine military pride, as if, too, he could not forget that he had imperial blood flowing in his veins. He said in brave and manly words to his conqueror, "If any are to be shot, I ask for myself that I shall be the first one led out to execution." His defence of Querotaro was obstinate, and the seige ended at last only by the betrayal of his army through the avarice and treachery of one of his own generals. In his parting proclamation to his troops, he takes occasion to remind them that they owe their unfortunate condition to treachery, and not to lack of courage on their own part. He speaks plainly and straight to the point.

The faithlessness of Napoleon, Emperor of the French, he does not hesitate to denounce in terms of most haughty contempt. Indeed, we have met with rare instances, in modern history, of such round and unqualified denunciations of one imperial ruler by another. His blood he trusts will be avenged by some other descendant of the great Charlemagne, in which category he of course classes himself. And he prays that no future attempts to resurrect Mexico from her present condition may be undertaken, unless the people show unmistakably that they are prepared for the saviour who shall offer to approach them. At last he gives up his sword to Escobedo, whom he reminds that he would have deprived of his own but for the treachery which betrayed him into Liberal hands. Thus does Mexico become relieved of foreign interference, and her restless population now have an opportunity to go forward and establish order and tranquility without delay or fear of interference.

Emma Hardinge.

This noble-souled worker in the cause of Spiritualism and the elevation of the human family, made us a call last week while on a brief visit to this city, in company with her mother. She has just returned from a lecturing tour west, as far as St. Louis, and assures us that the spread of Spiritualism among all classes of society-the high and the low, the rich and the poor-is unprecedented. With her good mother she will sail for England the latter part of July, having already engaged passage. While there, she will prepare her contemplated work on Spiritualism-a work that is destined to be very popular, coming from one so peculiarly fitted for the task.

Mrs. Hardinge is lecturing in Worcester during this month, much to the gratification of the people, as appears from the following paragraph in the Daily Spy. It says: "She had spoken only a few minutes when her auditors sat spellbound by the witchery of her eloquence, affluent with beauties of thought and expression, and forgot her appearance and all things present as she led them into that spirit-world which she described so eloquently."

Physical Mauifestations. Laura V. Ellis, "the wonderful child medium," will hold public scances for Physical Manifestations at Fraternity Hall, in this city, every evening during the week, commencing on Monday, June 17th. We consider her a perfectly reliable medium, and cordially invite the public, and all seekers after truth, to witness the remarkable manifestations given in her presence, as we believe, through spirit agency.

Meetings in Charlestows.

.The City Hall was secured on Sunday, June 9th. for J. M. Peebles to speak in, Washington Hall not being large enough to contain the numbers who wished to hear him. There was a very full attendance, and the eloquent speaker gave general satisfaction. He will speak in the same hall pext Sunday.

A Kind Providence.

We like to speak of such magnificent crops as are now promised to the country. The harvest has already begun in the South, where the sickle has been put in; and such a yield of wheat is to be garnered from the broad fields of that section as will gladden the heart of man. The crop of winter wheat at the West is expected to be beyoud precedent. The lateness of the spring has in a very great degree prevented the sowing of winter grain, but machinery and a prolonged autumn may yet compensate for all that, and furnish the usual complement to the supply of that which is gathered in July. Corn is backward, and it has been got in late; the untoward weather has materially retarded the planting of that; but there is time yet for corn to do itself ample justice, and to turn out its yield of a thousand million bushels, for nork and beef,

For fruits, the story this year is altogether in our favor. Peaches are bending down ten thousand trees in the immense orchards of Delaware and New Jersey. Strawberries are reddening fields and hillsides from Illinois to the Atlantic. There is promised a superabundance of this delicious fruit, and it will very soon now be at the door, and at reasonable prices. Let all who can, then, take their fill this year of peaches and strawberries-these two fruits over all others. It will be the best mode of providing for the sanitary needs as well as the palate; and the effects will be felt long afterwards. As a people, we consume far too little fruit. It should be of common use where too often it is regarded as a luxury. If the crops come in, then, according to promise, business of all kinds must inevitably receive a stimulus from the short demand which will set in; and the country can, if it will, enter upon a larger and grander career than anything which is on record of it, or of any other nation, in the days of the past.

St. Lonis Book and News Company.

It gives us much pleasure to learn that this company is in a very prosperous condition. Many important changes have been made in the establishment since it passed into the hands of the present proprietors. It has been enlarged, renovated, and improved in various ways. The old stock has been disposed of, and its place supplied by new works, periodicals, etc. Mr. W. J. Gilbert, President of the company, is a gentleman who has had thorough experience in the publishing business. Mr. P. Farrell represents the interests of the American News Company, and Mr. J. R. Walsh, of the Western News Company, is associated with the firm. Both gentlemen have full knowledge of the business, while the subordinates associated with them are young men of energetic business liabits. All the publications of the Eastern houses may be found there. All the leading daily papers of the East and West are kept on the counters, as well as the most prominent of the weeklies, the BANNER OF LIGHT included, of course.

The Daily Despatch informs us that it is the intention of the company to establish a large number of news agencies throughout the western country similar to those that may be found in every village and railroad station in New England. We hope the enterprising spirit they have displayed will be liberally rewarded, and we advise all who are interested in books, newspapers and periodicals, to call and examine their immense stock and see the improvements they have inaugurated in their establishment.

Spiritualist Social Party.

The Buffalo Express of May 28, gives an account of a spiritual social gathering in that place. The library room of the Mechanics' Institute was the scene of a very pleasant and enjoyable affair Monday evening on the occasion of the social party of the Children's Lyceum, under the direction of the Spiritualists of that city. The hall was tastefully decorated with innumerable flags bearing inscriptions, and was occupied by a large audience, including about one hundred and twentyfive children, who entered into the evening's consisted of singing, declamation, recitations, readings, and an address. Following the exercises came a bountiful feast which had been provided by the friends of the school, and which was partaken of by the children with the utmost gusto. Mouths, hands and pockets alike were crammed full of cakes, candles and fruits, and the elders themselves were not backward in demolishing cussed from the view, 1st, of "Death or Dishonor," the numerous fragments of the feast. The evening closed with an exhibition of the magic lantern by Major Candee, and a song by the children.

Mrs. Gordon in Colorado.

The Central City Daily Times, of May 24th contains nearly a column and a half on the subject of Spiritualism, brought out by listening to a lecture by Mrs. Laura De Force Gordon. It says:

Lawrence Hall was filled last evening with a great deal of apparent intelligence, respectability and a sprinkling of beauty, to hear Mrs. Laura De Force Gordon on Spiritualism and kindred subjects. The audience seemed to be interested all through, both in the speaker and the subject, so much so that were she to lecture again, we would n't wonder to see even Washington Hall crowded on the occasion."

Though the editor is no believer in Spiritualism, he does not appear to be badly creed-bound. He says: "To us this whole thing is about as clear as | brilliant with the quotations and references, the mud, and as nonsensical as some of the other isms' of the day, including part of the sacred as well as secular philosophy of the schools and churches." He pays the lecturer a high compliment, closing with this Western style of eloquence: She understands her business, and the genus home, to a charm." As soon as the Indian troubles are settled, Mrs. Gordon will start for California overland.

Children's Lyeeum Exhibition.

The Children's Progressive Lyceum No. 1, of Charlestown, will give a grand exhibition at City Hall on Thursday evening, June 27th.

We have witnessed the exercises of this Lyceum for several Sundays with no common degree of pleasure. It is truly in a flourishing condition, well conducted and officered. Dr. A. H. Richardson, the conductor, says that among the chief causes of their success is the promptness and faithfulness of the leaders. Their forthcoming exhibition will be a splendid affair. Count on our presence that evening.

Somerset, Ky.

A correspondent informs us that there are quite a number of Spiritualists in Somerset, Ky., and many others who are anxious to know something about the Spiritual Philosophy. He wants some lecturer to pay them a visit. The Morning Herald published there is discussing the subject of Spiritualism, pro and con, and much interest is manifest

The reader's attention is called to the important message on our sixth page purporting to have been given by the spirit of Bir John Franklin through the instrumentality of a reliable medium.

New Publications.

WEBSTER'S ILLUSTRATED UNABRIDGED DIC-TIONARY is conceded to be the great publication feat of the century. The very task of conceiving the plan of so stupendous a work, in all its countless and nameless details, is one which may not be measured by any ordinary pluase. As for the supervision of its execution, which must have demanded an amount of painstaking and care not easily impressed into the service of any work of art or usefulness, the most patient and attentive reader will fall short of a just estimate of its immense laboriousness and conscientious persistency, and stand almost appalled at the sight of a literary movement, erected at such a cost of genius, perseverance, and devotion. So much at least for the mechanical portion of the work; and yet, even that part could not be touched without a full and ready command of the resources which education and training alone are competent to

The illustrations of this new edition of Webster appear to be almost without end; and what is more, they are of a character to compare, in point of accuracy and faithfulness, with those of any work at all akin in its scope and character. They are, in fact, perfect wonders, both for their artistic heauty and their faithful representations. Few know, but those who have tried it, how much wider and more familiar is their acquaintance with a definition, after its real, tangible meaning and limitations have been set forth to them in pictorial attractiveness. What goes in at the eye by this way, makes a clear, distinct and enduring impression. Seeing what pictures have done for definitions, we are ready to admit that a dictionary without them would be as imperfect, if not as practically worthless, as a treatise on geography without the supplementary aid of maps.

It gives us, as to a certain degree the guides and directors of the popular mind, unqualified satisfaction to add our own voluntary testimony to the educating power of Webster's Quarto. It is of itself an academy of learning. It is a treasury of information, a thesaurus of facts, an arsenal of apt quotations, a constant reminder of wide and various reading and patient and profound studies. Each of its departments is a sort of college for the learner to resort to; and if he makes the most of his opportunities, he is reasonably certain of very large and permanent results. Former attempts at dictionary-making were based on a comparatively narrow theory; they had but few objects in view, and those few the more direct and familiar. Webster embraces a wide range of knowledge, and delves in every known mine of learning; it is limited by no conditions save those which are placed on knowledge itself; in comparison with its predecessors, it is as the University to the College and High School. No more masterly tribute has been paid to the genius of man, to his increasing knowledge, his developing faculties, and his genuine intellectual and social progress, than is to be found in this great workthis opus magnum of the immortal Noah Webster, Careful editing and constant revising will keep it always abreast with the age, so that there will be no need of another's undertaking the life-long task which will stand a perpetual monument to his fame and memory. It would take a college of encyclopedists hereafter to accomplish what Webster did alone.

THE COLLEGE, THE MARKET, AND THE COURT; or, Woman's Relation to Education, Labor and Law. By Caroline H. Dall, author of "Histori-cal Studies," "Sunshine," &c., &c. Boston: Lee & Shepard.

The title of this sumptuously handsome volume pretty definitely conveys to the mind of the reader the aim and character of the book. It enters upon a broad and thorough discussion of woman's relation to each of the fields above specifled. Each department embraces an amount and variety of information, quotations, reminiscences and allusions, all illustrative of her argument, that make the reading as attractive as a romance, while likewise provoking thought and suggesting elevated sentiments. A wide range of literary reading is impressed into the service of the gifted amusement with the greatest zest. The exercises author, who employs such valuable resources to the utmost advantage.

The contents of the book are divided after this manner: the "College" is discussed from the view, 1st, of "The Christian Demand and the Public Opinion," 2d, "How Public Opinion is Made," 3d, "The Meaning of the Lives that have Modified Public Opinion." The "Market" is dis-2d," Verify your Credentials"-that is, show your merit by your work-and 3d, "The Opening of the Gates." The "Court" discusses the "Oriental Estimate and the French' Law," the " English Common Law," and the "United States Law"to which are added "some thoughts on human rights." At the close, or forming a sort of Appendix to the whole argument and its discussion. is a sketch of what has been accomplished for and by woman during the past ten years; a chapter whose racy record condenses an amount of information of the first value to such as are taking the interest which they ought in this important subject.

Mrs. Dall makes her statements with clearness and force, reasons calmly and comprehensively, cherishes the best possible sentiments toward those who still hold out against the truth which she presents so eloquently, makes her page fairly reminiscences and allusions, the anecdotes and suggestions which run so readily from her pen point. While we concede to her effort the merit which every true reformer would be glad to have acknowledged, we are ready to enhance its value. if possible, by adding that her spirit is so broad and catholic, so elevated and sympathetic, as to make her arguments tenfold more effective than they otherwise could be, and to attract the attention which many others would only repel. We cannot but believe that this most thoughtful work, so timely and eloquent, will wield an increasing influence among tens of thousands of interested readers, and bring home with it at last the full sheaves of its ripe and rich reward.

WOMAN'S SECRET. By Mrs. Caroline Fair-field Corbin. Chicago: Central Publishing House. For sale in Boston by Lee & Shepard.

This work of fiction is written in the interest of woman, and comes from the hand of one who feels deeply, and knows how to express herself strongly, for the cause to which she has devoted her talents. She seeks, in fact, to set forth in a new manner the ideas of the relative positions of the sexes, of the status and work of woman, and the nature and office of love; believing that it is required for the benefit of the present generation. She remarks, with much pithiness, in her preface, that "the old method of expressing these things, and the old faith concerning them, were wise and good in the olden time; but now, as in the days of Christ, new bottles must be fashioned for the new wine of advancing civilization."

The scope of her work does not embrace the statistical department of this great subject, although that is as eloquent in itself as any; non has she dipped into authorities or arguments very. I tests were given.

deeply; she only touches, but with eloquence and point, many themes of engressing interest, which thus give a greater zest and force to her flowing parrative. She naively confesses that she has merely sought to "get at a few underlying principles as old as the hills, and place them in, possibly, a new light before the reader." We commend both the conception, the purpose, and the facile execution of this impressive story to readers everywhere, convinced that it will work with a powerful influence on every human heart. The story was originally published in the co'umns of the Spiritual Republic, of Chicago, and attracted large numbers of admiring readers.

SENSE AND NONSENSE is the title of a stout book, coming from the author in Philadelphia, Simon M. Landis, M. D., D. D., (or, "Doctor of Body and Soul.") It purports to be published by the First Progressive Christian Church of Philadelphia. We could not undertake to enumerate or estimate its contents. It seems to us to be full of rams' horns and chain lightning. Good things and indifferent are mixed up like trouts and cels. It would give one a three days' headache to read the book straight through from cover to cover. The author says a good many things that ought to be said, and does not hesitate to say more which it will benefit nobody, not even himself, to say. It is an omnium gatherum-an ollapodridaa mince-meat-a rag bag-a heap of sand with gold flakes shining through-a crooked stick-a queer thing. It may be read with perfect safety, however, by inch installments.

THE AMERICAN ODD FELLOW for June, which is the official organ of the extended Order throughout the country, opens with unusual Summer freshness, and holds out to view a list of happily chosen articles in prose and verse. This number contains a paper on "Our Pacific Regions." one on Odd Fellows' Cemeteries, a sketch of Agassiz's famous lecture on "Man and the Monkey," extensive correspondence from the different States of the Union, together with excellent editorials on current topics. The management of this popular and prosperous Magazine could not well be in better or more skillful hands.

NEIGHBORS' WIVES. By J. T. Trowbridge, Boston: Lee & Shepard. This author has many admirers, and his books sell well. The story of "Neighbors' Wives" was written for the Northern Lights, and was one of the principal attractions of that magazine. It gives a lively sketch of New England life; and the author exhibits skill in handling his characters-especially the Yankee. The plot is mainly based on the disagreements of two families-Dane and Apjohn-The book will be read with great interest.

New Music.

Oliver Ditson & Co., 277 Washington street, Boston, have just issued another fine composition by John P. Ordway, M. D., entitled, "Tell me, darling, that you love me," serenade and chorus, companion to "Twinkling Stars," by the same author, which had an unusual popularity, and a sale of nearly one hundred thousand copies. This new piece will become a like favorite.

The "Fairy Land Polka," for piano, by Laura Hastings Hatch, published by the same firm, is a perfect gem, and so pronounced by all who have had the pleasure of hearing it played. But this is a mere waif, compared to some grander compositions which this remarkably gifted inspirational composer has already in manuscript, which we trust ere long will be given to the public, for they are too good to be kept from the public ear.

The song and chorus, just issued by Ditson & Co., entitled, "With Rosebuds in my Hand; or, Birdie's Spirit Song," is one of the best musical compositions of Dr. Ordway, and, judging from its sale, is fast becoming a favorite. The words were composed in spirit-life by Anna Cora Wilson, and given inspirationally by Lizzie Doten. The music is finely adapted to this singularly beautiful and touching poetic address by a bright and happy spirit to her parents. It is arranged for the choir as well as the single voice, and was sung at the spiritual meetings in Music Hall, in this city, to the admiration of a large audience. The other pieces by Dr. Ordway, adapted to spiritual meetings are being used by a large number of our societies in various parts of the country.

Ditson & Co. have also just issued the following fine pieces: "Flee as a bird," transcribed for the piano by Ch. Grobe; "Beautiful bird, sing on," a song, music by T. H. Howe; "Something telling," a ballad, by Louisa Gray.

Personal.

Dyer D. Lum, of Springfield, Mass., a profound thinker, able writer and speaker, intends to pass the months of July and August in Central New York, and will be happy to address Spiritualist Societies in that region, if desired. Address as

N. Frank White is speaking in Oswego, N. Y. during this month. Thence he comes East, and speaks during July in Seymour, Conn.

Dr. M. Henry Houghton speaks in Hudson,

Mass., during June. The New Orleans Tribune of May 31st, has the following announcement: "We had the pleasure of a visit from Col. N. W. Daniels, formerly commander of the Second Native Guards, raised under Gen. Butler in this city. The numerous gold, in a recent operation. It is stated positively friends of the Colonel in this city will learn of his return among us with the greatest pleasure." We presume Mrs. Cora L. V. Daniels accompanies her husband South, as was her intention the last we heard from her.

Channey Barnes has gone to Maine, where he will speak to all who wish to hear him.

Prof. Morse, the inventor of the telegraph, is now residing with his family in Paris, where he is busily engaged upon a history of his great invention.

Mrs. S. L. Chappell will visit New York State during the next few weeks, and will receive calls to lecture. Address her at Prospect, N. Y.

Milwaukee, Wis.

From a private note written by Dr. H. S. Brown, dated Milwaukee, we learn that the spiritual meetings there are prospering. Three sessions are held each Sunday. The society recently passed resolutions favoring woman's becoming equal in law to man.

The Masonie Dedication.

The 24th will be a gala-day in Boston, on the occasion of the dedication of the new Masonic Temple. The masons will be out in full ranks and full regalia. Numerous bands of music will enliven the scene. The President will be present, and the city flooded with our "country consins."

The Spiritualists of East Auburn, Me., held a meeting on Sunday, June 2d, at the homestead ninety years of age. A large number of friends and neighbors were present. Good speeches and tests were given.

ALL SORTS OF PARAGRAPHS.

The BANNER this week is a superb number. Read every line.

See notice in another column of the first plente of the Children's Progressive Lyceum, of Bridgeport, Conn., to take place on Friday, June 28th, at Pembroke Lake.

We have received an order for books from May & Sell, Erie, but no State is named. Will the above parties, or Prof. Stearns, send us the full direction?

We have on sale the musical compositions of A. B. Whiting. See advertisement for further particulars.

Friend Wilder, the maple sugar arrived safe.

Dr. King's medicated beer flows freely through the arctic fountain, and tastes deliciously this hot weather, Drop in at 654 Washington street and try it.

Theodore Parker aptly compared some who grew suddenly rich to cabbages growing in a bed. They smother the violets, but are after all nothing but cabbage heads.

There are five thousand Americans in Paris.

When a principle is found in the consciousness and external nature to be universally true, then is found one of the keys, which will aid man in unlocking the mysteries that are within and without him. If such principle discloses harmony and delight, it is fair to infer that creation is correspondingly formed.

Old songs I they ring upon the hrain Like whispers from the far off spheres, The garnered love of by-gone years.

The integrity of the heart, when it is strengthened by reason, is the principal source of justice an honest man thinks nearly always justly .- Rosscau.

The Swedenborgians have established a theological school at Waltham.

In Aroostook county hay is plenty at eight dollars a ton; a hundred miles away it brings fortyfive dollars

Accounts from the Sandwich Islands state that on the fourth of April the tide rose and fell at the island of Maul, three feet eight times at intervals of fifteen minutes, and receding left the reef quite bare. The best explanation of these eccentric waves, which are of frequent occurrence along the coasts of the Sandwich Islands and those of Japan, China and California, is that they are caused by submarine earthquakes.

Cincinnati sends \$50,000 in gold to the Pope, by the hand of Archbishop Purcell.

The Milwaukee papers record a sad story about i bloated and drunken vagrant who was placed in the station house the other night, where he was recognized as a once noted divine, who, years before, had, under the guise of religion, seduced the wife of one of his parishioners, and whose downfall from that time had been certain and speedy.

A fourteen year old canary bird has just died in Boston. It sang well until it was thirteen

We were amused with the remark of an old lady who was admiring the beautiful picture called "Saved.". "It's no wonder," said she, "that the poor child fainted, after pulling that great dog out of the water."

ern Massachnsetts, which was commenced about a year ago by the Catholic church of the Holy Name at Chicopee, has been resumed with increased activity since the opening of spring, and will be prosecuted without delay to completion,

The work of building the first convent in west-

P. T. Barnum has sold his fine residence at Bridgeport, Conn., to Hon. John Morrissey, for \$65,000, and purchased one on Fifth Avenue, New York, for \$100,000.

The "miraculous" story in a late number of the

Foreign papers inform us that the Davenport Brothers are still holding scances with great snecess on the Continent of Europe. Many people are becoming converts to Spiritualism through their instrumentality.

By the burning of Idaho city on the 17th of May four hundred and forty-two houses were destroyed. The loss is estimated at \$1,000,000.

The United States Treasury last week contained one hundred and four millions of dollars in gold!

Immigrants to the number of four thousand four hundred and twenty-six arrived in new York from Europe during the twenty-four hours ending at noon, on Sunday week, and nearly as many more a few days later.

A correspondent of a Roman Catholic contemporary gives a very different account of the Prince Imperial's health from that given in the Parisian journals. He says that the little patient's health "is such as to leave no hope of his recovery. The poor child is a victim to scrofula of the most determined character, and part of the bone has already been removed and replaced by plates of as the opinion of M. Nelaton that he cannot survive a second operation, and that his living to succeed to the throne is utterly improbable."

The Hartford Carpet Company's works were entirely destroyed by fire, at Tariffville, Conn., June 10th. Loss, one and a half million dollars; insurance four hundred and twenty thousand. Two thousand persons were thrown out of employment by the calamity.

In Troy, N. Y., there is a cooperative association of forty-eight iron founders, who have a canital of \$25,000 in shares, of \$100 each, and every member a laborer. While other foundries were without profit last winter, these cooperatives

earned \$7000 in wages. A Pennsylvanian has just had to pay a fine of \$20 for putting his arm around a lady's waist. 'A

waste of time and-money. There are five barrels of whiskey in Cincinnati to one barrel of flour.

THE BELOVED.

Too pure for earth, her spirit took its flight To heavenly realms, a land of living light.

The widow of the late President Lincoln is going to make Racine, Wis., her permanent home.

ROBBED.—Mrs. Laura Cuppy, while returning from her trip to Grass Valley by the Sacramento boat last night, when at dinner, had her pocket cut by some graceless scamp, and one hundred dollars extracted therefrom. The Captain stopped the boat and the officers searched several suspicious characters on board, but to no purpose. A fellow that would thus filed the hard earnings of aminer, May 11.

BANNER OF LIGHT BRANCH OFFICE, 544 BROADWAY, (Opposite the American Museum.)

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

FOR NEW TORK ADVERTISEMENTS SEE SEVENTS PAGE.

Our Book Trade.

Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature's living Revelations, 36th edition, just out. A vois. Great Harmonia, each complete—Pussician, Teacher, Seer, Reformer and Thinier, Magic Ataff, an Antobiography of the author. Penetralia; Harbinger of itealth, Answers to Ever Recurring Questions. Morning Lectures (20 discourses,) History and Philosophy of Sevil, Philosophy of Spit, Philosophy of Spit, Philosophy of Spit, Philosophy of Spit, Iteath and Afte. Life, Children's Progressive Lyceum Manual—full set. 21th. Children's Progressive Lyceum Manual—full set. 21th. We cannot enumerate the many valuable books now on our shelves and awaiting orders for me the friends all over the courtry. We are thankful for the many favors already received, and will try to deserve more of the same sort. Lyceum, Libraries and private families can find the best works on splittual literature here, which the express and mail will soon transfer to them, if desired. Our Book Trade.

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 curefice. Etny's Ambrosia for grey hair is also on ourshelves, and Dr. Barden's Family Medicines, which deserve a better share of patronage than they receive.

Advice.

Advice is not always acceptable, not always valuable, nevertheless we are prompted, to offer some at this time, which, from much study, observation and experience, we feel sure, if read and heeded, would save some lives and much sickness

Our spring has been cold and wet, summer has lingered, but come at last. It is an old saying that "winter never rots in the sky," and it is equally true of summer. We may expect a hot, if not a long summer, and our systems, seldom prepared for the changes of the seasons, will be more subject to the diseases of summer from its suddenly bursting upon us at a late date. Cholera, cholera morbus, and the whole brood of summer complaints, are to a great extent avoidable. We are well aware that all diseases cannot be avoided; some cannot be foreseen; some cannot we ought to be wiser, healthler and better than the "scribes and pharisees," or the heedless multitude who eat, drink and riot recklessly, and suffor the consequence, or come to our mediums for

Our habits and fashions of eating, drinking and dressing lie at the bottom of more than half the diseases of life, and one-fourth or more are inherited, and might be prevented mostly. Thus threefourths at least of the sickness, and suffering arising therefrom, might be avoided in this life.

But we did not intend a dissertation on this subject at this time, only to give a few words of advice to the readers of the BANNER, especially unopened. We have known several cases where those living in large cities and dependent on markets and groceries for food.

1st, Do not wait until sickness catches you or your neighbor before you observe the rules of health, but put your house and body in order at

2d. Procure and use no partially decayed vegetables or fruit, but have the hest, or none.

3d, Use as little meat as possible, and always the best-mutton or beef, no pork; dried and smoked meats preferable.

4th, Use but little fish, which ordinarily is healthy food, but in summer is so liable to decay that it is dangerous, and it also increases the demand for drink, which is one of the principal causes of summer diseases in our large cities.

5th. Avoid all the slops, ales and beers, and blers, root or lager, and for drink use pure water, or get the lemons and white sugar and make your own lemonade. Weak tea is much less dangerons than most of the water unboiled of our cities. and far better and safer than the slops peddled at the street corners to the thirsty travelers and hurrying husiness men and women.

6th, Use dried and preserved fruit, and sound, bard and salt butter, jellies, &c.

bread and cheese and water three months, than to have a month of sickness. "An ounce of preventive is better than a pound of cure." 8th, And last, but not least, avoid all excite-

ments of the passions; keep cool and calm; do not get angry, nor swear, nor scold, nor fret, till ship's reckoning could be ascertained by artificial cold weather ensues at least; better never do it, but especially avoid it in summer. Keep good company, good habits, attend to business, and especially to the messages from spirit friends, and let the diseases run after those who will not beed good counsel nor the voice of reason.

"State of Trade."

Synopsis of the "state of trade," from the New York Daily Tribune: Cotton quiet and steadycoffee dull-corn declined-sugar dull and steady -provisions quiet-whiskey dull, [might be duller to advantage.] The above is for Baltimore, and which was all down hill one way and pretty much the same the other way. Cincinnati is dull too, and so on-dull, steady, &c., &c., to the end of the plastic brains of earth, to breathe upon and chapter. Crops reported good, and coming soon; permeate with quickened life minds in human prospects good for eaters and drinkers, and rathbe p orer to general advantage. Middle men rob here below. the producer and consumer both usually, and often enrich themselves and sometimes devour each other. Dull and steady and quiet, are queer listics and naturalness of the purported communiwords for representing the prices and sales of produce, especially whiskey and tobacco, which are never dull nor steady, if they are quiet. Railroad shares and other stocks are also often reported heavy-a term that might be properly applied to coal and iron, but not to shares of stock, except as custom renders anything proper, even the ridiculous habit of chewing tobacco and snuffing it up

The Albany Tragedy.

The city of Albany, State of New York, and to some extent the country at large, is again startled is too late to be deceived. Those of a spiritual by another of those horrible murders which so- faith, working under the inspiring philosophy of ciety has so long justified, as in the case of Sickles | A. J. Davis and bosts of mediums and co-workand Key, on a false hasis, and one that God, conscience, nor the spirit-world can approve.

We know nothing of the parties to this tragedy except the public history and reputation of the two men, in which the victim stood far better than the prisoner, so far as we know of them; but of one thing we are certain, and have long proclaimed it as a result of our defective social laws, viz., so long as man keeps woman in a subservient position, and acts for her as master, guardian and protector, and so long as base, corrupt and wicked men have the ownership of women as wives. whose systems, mental or physical, render them lings of the unseen and loved ones above, and for unfit for companions, and so long as woman is not allowed to vote, to sit on jury, to act as attorney victory is ours. Let us not fritter it away by an and judge, so LONG will the country be often affiliation with seemingly well meaning but weakstartled by such tragedies, and more frequently ening influences. In closing, let me urge again, while the law justifies the parties who take vengennoe, or justice, in their own bands, and exe-

cute it on those whom the law would not reach, however stringent.

The remedy for these violent outbursts of passion does not lie in letting off without punishment, or with light punishment, nor does it lie in making the law of marriage more stringent, but it lies in elevating woman to her true sphere and position, where she can protect herself, and not depend on a hushand, often absent, and oftener corrupt and more addicted to the same vices than the wife, and usually more than the victims of their vengeance.

Ours is a false system of morals, which stains the character of a woman by an act which a man may commit without moral injury, and only be punished for when it is a trespass on another man's property, which is terribly debased and degraded by the act, which under other circumstances would have no such effect, even if the man were ten times more corrupt and wicked.

All these artificial systems, as substitutes for the natural law of equality of the sexes and equal rights before the law, are proving failures and working mischief.

Solution of Tar.

Dr. E. F. Garvin has evidently made a step in medical science, in this new application of an old and highly esteemed remedy for disease under a new form, in the medicinal application of the essence and virtue of the pine tree. For description and effects see notice in another column; bu we wish here to call attention to the fact that under the present inspiration, with medical, surgical and physiological knowledge, new and important discoveries are being made more rapidly than ever before, and of more importance, and we can see no reason why this should not go on to higher and higher perfection, until diseases are nearly exterminated and man made as healthy as the wild beasts. Nature would at least teach this as practicable. But of one fact we feel fully assured, and that is, man never can be a healthy, happy or harmonious being while he poisons his body with tobacco, whiskey, pork, coffee and other narcotic and stimulating unisances which Nature teaches him, equally as well as she does the beast, be guarded against; some cannot be prevented, to avoid. We may tinker up the broken constiand some cannot be cured. But as Spiritualists, tutions and repair the evils inherited, and this solution of tar may do its share, but the true policy is to avoid the causes.

> J. A. Tyler, of Grass Valley, California, writes us most encouragingly of the prospect of Spiritualism in that section of the Western slope. He speaks in the highest terms of the lectures of Mrs. Laura Cuppy and the work she is doing. He also pays Miss Cassien, of Newark, N. J., a very high compliment as a medium for answering sealed letters, and says he has received complete and satisfactory tests from her in the answers to questions sent under seal and returned answered and the spirits declined to answer letters through her, and she promptly returned the letter and money; and we feel no hesitancy in endorsing her honesty and mediumship, but we never endorse any medium as perfect, for we have not found one yet-not even Jesus, who may have been the best.

The frank, plain and candid letter of Judge Edmonds in the BANNER of June 1st, is timely and to the point and purpose; could not be more appropriate. Our friends should secure and save that number of the BANNER as a standing reference, and press it upon the attention of every Christian, especially every preacher.

Mrs. E. D. Murrey, formerly Mrs. E. D. Simons, Clairvoyant, Magnetic and Electric Physician, has removed from 1249 to 1162 Broadway, New York.

A Message Verified.

Seeing to-day the communication in last week's BANNER, hailing from Capt. George Ayling, I feel prompted to say that the captain was a personal friend of mine, and one in whom I once took ripe fruit, dried peas, beans, corn, rice, bread, great interest. Suddenly missing him years ago. I have since often queried whether he had gone 7th. Avoid tobacco in every form, stimulants sloft or not, and, if the former, why he did not and condiments entirely. It is better to live on signalize himself. His communication is the first word received as to where he had been sailing and what port he had made. His conversation, through Mrs. Conant, is every way characteristic of him. He was a good medium, and the inventor of a most wonderful quadrant, by which a light at midnight equally as well as by the sun at midday, and which was exhibited before and tested by the Harvard professors, and practically experimented with on board the Cunard steamers. resulting in the greatest success.

In this connection it is well to remember the grand and important truth affirmed by Capt. Ayling, and confirmed by every day's experience. that poets and painters, inventors, designers, artists and artisans of every kind-all those who seek to embody thought and feeling, the idealisms of their soul in creative art, are indebted to minds in spirit-life for their conception of the practical Chicago is ditto, or like the Scotchman's road, and beautiful, the useful and the true; to those who by virtue of their increased knowledge, which is power, are readily able to manipulate form, that they shall constantly outwork facts er poor for speculating buyers and sellers; might and fancies, truth and beauty, while dwellers

But my pen runs upon other matters. I simply desired to hear testimony to the faithful charactercation from my friend. G. A. B.

June 10.

Cantion to Spiritualists.

I have just noticed by the BANNER and other papers that a Convention of radical religionists has been held in Boston, for the purpose of organizing a free religion in America.

My purpose in writing you at this time is to warn you and all the Spiritualists of America against being deceived by any movement under any other name than that of SPIRITUALISM. It ers who have stood in the brunt of the battle, must not lose the victory that is sure to come.

It requires but little foresight to see the great triumph of Spiritualism in the short distance. Like Aaron's rod, it is destined to swallow un all other religions of the world. In short, we are on the very threshold of a New Era, impregnated with the most marvelous advances in human progress, all of which are to culminate in the triumph of Spiritualism in America. The whole truth cannot be told now. Let us all stand firm to that faith that is based upon the life and teachwhich many of us have so long contended. The be faithful to Spiritualism. All goes well,

Dr. J. Whippie, Jr., as a Healer.

I desire to say a few words in favor of one of the most worthy and efficient laborers in our cause that it has ever been my good fortune to meet, Dr. J. Whipple. He has been stopping in our place for the past ten days, relieving the sick and suffering, who have visited him in large numbers. He employs the same methods of healing as Dr. Newton, and apparently with as good

I was present in his rooms and saw him operate on some patients who were in a very had condition, and was surprised to lear them say, after one treatment, that they were completely free from suffering and felt as well as ever. Dr. Whipple is possessed of a powerful physical organization, and a heart full of human sympathy, which makes him well adapted to impart his strong vital forces to those who need them. In addition to these he is a remarkable medium, and derives much strength from the unseen influences that aid him in his labors for suffering humanity.

He has with him a long list of testimonials of wonderful cures that he has performed in other places, which speak highly of his past success.

He is not only laboring as a healer, but works in every way to promote the cause of spiritual truth, and to bring about reform.

From what I have seen of him it seems to me that he is possessed of healing powers superior to most men, and as a true worker in the spiritual cause there are none more carnest than he.

A. E. CARPENTER. Putnam, Conn., June 11, 1847.

[See the Doctor's card in another column.]

"NED NEVINS, THE NEWSBOY, or Street Life n Boston," by Rev. Henry Morgan, is having a great run. Fifteen thousand copies have already been issued, and the demand for this work, we understand, is unabated. The great success of Ned Nevins" lies in the fact that there is soul in it. In the language of the author, "the great masses of mankind love heart, soul, and life; they care but little for cold, classical, artistic finish. Iceberg skenticism, iceberg criticism, iceberg theories, iceberg divinity, iceberg pulpits, iceberg news, and iceberg formality they care not a straw for. The hearts of the masses are moved by one common sympathy, one grand purpose of reform, one holy aspiration for advancement. Strike the keynote of man's elevation and regeneration, and all the world will listen."

Canvassers flud it the most successful book in the field. We will forward this interesting work by mail to any address on the receipt of \$1,50.

THE PARIS EXPOSITION .- The Mason & Hamlin Cabinet Organs are attracting much attention at the Paris Exposition. The correspondent of the New York Journal of Commerce, after alluding in very complimentary terms to the American planes in the Exposition, continues:

" Nor is less artistic skill and taste displayed in the fine Cabinet Organs of Messrs. Mason & Ham lin, which are acknowledged to excel whatever kas yet been effected in the quality and sweetness of tones produced from reeds. The exhibition of these has been a great success, and has taken Parisian artists and builders quite by surprise. hecause they were in a great measure unprapared to find American mechanical genius developing itself so much upon objects relating to the agre ment and luxury of life, as upon those which have regard only to profit and while. The cases of these magnificent Cabinet Organs have also been extremely admired for their design and execution, in both of which respects they are allowed to rival the best productions of the Faubourg St Antoine."

Grove Meeting.

The First Spiritual Society of New Boston, Ill. will hold a Three Days' Convention, commencing Friday evening, June 28th, 1867. There will be basket dinners Saturday and Sunday. Good speakers and mediums will be present. A general invitation is extended to all, and a good time expected. New Boston is on the Mississippi river, sixty miles below Rock Island, and twenty fly miles above the Oquaka Junction C. B. & Q. R. R. Friends who contemplate meeting with us, partioniarly lecturers and mediums, are requested to correspond with the undersigned. Friends arriving will repair to the Myers House, where the committee will meet and appoint them places. By order of the Committee, R. S. CRAMER, Cor. Sec.

Grove Meetings.

The Spiritualists of Malden, Melrose and vicinity will commence a series of meetings in Pierpont Grove, (Melrose.) on Sunday, the 16th inst. at 21 o'clock P. M. Able speakers are engaged to address the meetings. Carriages will convey passengers to the Grove in the one o'clock horse car from Boston.

G. W. VAUGHN, R. T. BARRETT,	Malden.
HENRY PHELPS, F. FOUNTAIN, ALVIN LYNDE, I. S. HOPKINS, I. T. LERVEY,	Melrose

Picnic Excarsion. The annual excursion and plenic of the Chil-

The annual excursion and pions of the Uni-dren's Progressive Lyceum and Spiritualists of New York and vicinity will take place Wednes-day, June 19, 1867. The grounds are engaged at Bluff Grove, Fort Lee, on the Hudson. The steam-er "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

exentsion will be deferred until the following Friday, June 21st. Children's Progressive Lyceum Union

Picule.

By consultation and correspondence with a ma-jority of all Progressive Lyceum Conductors in the State, we are happy to aunounce that there is a general response to have a grand union picnic at Union Grove, Greenwood, Mass, on or about the 10th of July next. Full particulars next week in BANNER OF LIGHT. E. B. CARTER, Lowell, DR A. H. RICHARDSON, Charlestown,

J. S. Dodge, Chelsea.

SPIRITUALIST MEETINGS.

Boston.—Spiritual meetings are held every Sunday at 54 Washington street, at 2 and 78 p.m. The Children's Progressive Lyceum meets at 10 a.m. D. N. Ford.
The Progressive Societies in care of Miss Phelps meet in No.
12 Howard street, up two flights, in ball. Sunday services, 103

A. M., Janu 7 F. M.

EAST BOSTON.—Meetings are held in Temnorance Hall No.

5 Blaverick square, every Munday, at 3 and 75 F. M. Speakers
engaged:—Miss Julia J. Hubbard June 22; Cephas B. Lynn,
June 30; Mrs. Sazah A. Byrnes, July 7 and 14. L. P. Freeman, Cor. Sec.

man, Cor. Rec.

CHARLESTONN.—The First Spiritual Association of Charlestown hold regular meetings at City Hall overy Sunday at ?§ and ?§ r. Children's Lyceum meets at 10§ a. M. A. H. Richarlson, Conductor: Mrs. M. J. Mayo, Guardian. Speaker engaged: -J. M. Peebles during June.

CHELSEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday atternoon and evening, commencing at 3 and 7M r. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 10M A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Cirandon, Cor. Soc. Speaker-engaged:—Mrs. C. Famile Allyn, June 22 and 36.

PLYMOUTE, MASS.—The "Plymouth Spiritualists' Frater-nity" noid meetings in Leyden Hall, three-fourths the time. Ohildren's Progressive Lyceum meets avery Sunday fore-noon at 11 o'clock.

noon et il o'clock.

Wokozeran, Mass.—Meetings are held in Horticultural Hall
tvery Sunday afternoon and evening. Children's Progressive
Lyceum meets at 114 A. m. every Hunday. Mr. E. R. Fuller,
Conductort Mrs. M. A. Neterns, Guardian. Apeaker-engaged:
Mrs. Emma Hardinge during June. Mrs. Martha P. Jacobs,
Conductor Sunday.

Cor. Nec.

Rerindfield, Mass.—The Fraternal Roclety of Spirituallate hold meetings every Sunday at Pallon's Hall. Progresslive Lyccum meets at 10 a. M.; Conductor, H. M., Williams;
fluarilan, Mrs. Nary A. Lyman. Locures at 2 and 7 r. M.
Speaker engaged:—A. T. Foss during June.

Firensum, Mass.—The Spiritualists hold meetings every
Sunday afternoon and evening in Belding & Dickinson's Hall.

FOXEDRO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. Quincy, Mass.-Meetings at 2% and 7 o'clock F. M. Pro-

NOUTH DANVERS, Mass. - Meetings in Town Hall every Sunday, at 2 and 70 clock P. M. LYRR, Mass.—The Spiritualists of Lynn hold meetings every Sun lay, afternoon and evening, at Essex liail.

ery Sun Iav, afternoun and evening, at Essex Hall.

Balem, Mass.—Meetings are held in Lyceum Hall regularly every Sunday afternoun and evening, free to all.

PROVIDENCE, R. I.—Meetingsare neld in Pratt's Hall, Weybostes street, Sundays, afternoons at 3 and evenings at 78

o'clock. Progressive Lyceum meets at 12% o'clock. Lyceum

Conductor, L. K. Josiyn; Guardian, Mrs. Abbie H. Potter.

Speaker engaged:—Miss Nettle Colburn during June.

PUTNAM, CONN.—Meetings are held at Central Hall every

danday afternoon at 1% o'clock. Progressive Lyceum at 10%

in the forenoon.

In the forenoon.

PORTLAND, MR.—Meetings are held every Sunday in Temperance Hall, at 103 and 3 o'clock. Bpeaker engaged:—J. Madison Allyn during June.

BANGOR, MR.—Spiritualists hold meetings in Pioneer Chapel every Sunday, aftermoon and evening. Children's Progressive Lycenum meets in the same pincant 3r. M. Adolphus G. Chapman, Conductor: Miss M. R. Curtiss, Guardian. Speaker engaged:—Miss Lizzle Doten during July.

DOVER AND FORCAUPT, MS.—The Spiritualists hold regula meetings every Sauday, forenoon and evening, in the Universalist church. A successful Nabbath School is in operation.

NEW YORK CITE.—The First Moclety of Spiritualists hold

NEW YORK CITY.—The First society of spiritualists hold neetings every Sunday in Dodworth's Hall, 806 Broadway.

Renta free.

The Society of Progressive Spiritualists, having leased Masonic Hall, No. 114 East 13th atroct, between 3d and 4th avenues, will hold meetings every Sunday at 11 a. M. and 73 p. M., Dr. H. B. Storer, 370 Bowery, Secretary. The Children's Pro-

Speaker engaget:—Dr. George Dutton during une.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumberland-atreet Lecture Room, near DeKalb avenue, every Sunday, at 3 and 7 p. m. Children's Progressive Lyccum meets at 10 a. m. J. A. Bartlett, Conductor; Mrs. R. A. Bradford, Guardian of Orcups.

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

Morrisania, N. Y.—First Society of Progressive Spiritual-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 P. M.

strect. Services at 34 P. M. Oswago, S. Y.—The Spiritualists hold meetings every Sun day at 24 and 74 P. M., in Lyceum Ball, West Second, near Bridge strect. The Culldren's Progressive Lyceum meets at 124 P. M. J. L. Pool, Conductort Mrs. S. Doulittle, Quandian, JERSEY CITY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street Lecture in the morning at 10½ A. M., upon Natural Science and Philosophy as heads to a g nuine Theology, with scientific experiments and illustrations with philosophical apparatus Lyccum in the aftermoon, Lectur in the evening, at 7½ o'clock, by volunteer sprakers, upon the Science of Spiritual Philosophy.

afternoon. Lectur in the evening at 73 o'clock, by volunteer sprakers, upon the Science of Spiritual Philosophy.

Philodophys. Pa.—Meetings are held in the new hall in Phiosix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn. Conductor.

The moetings formerly held at Sansom street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The moetings formerly held at Sansom street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture communcing at 113 a. M. Evening lecture at 73. The Spiritualists in the southern part of Philadelphia hold regular meetings at 80 o'clock.

Chicago, Ill.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every sunday, at Unsidy's Opera House Hall, entrance on State street Hours of secting 103 a. M. and 73 p. M.

Spiritual MgRitisos, for intellectual, scientific and spiritual improvement, are held every Sunday at 103 a. M., and 74 p. M., at the hall of the Michanics Institute, 155 South Clark street, Room 9, third foor,) Chicago, Ill. Persons interested in this subject out of the city expecting to visit it, had better note this, as they will be continued thi further mothers. The surface of the child of the Children and addresses delivered in Union League Hall, every Sunday, at 11 a. M. and 14 p. M.

Chicking at 2 p. M.—The Spiritualists of Cincinnati have organized the measure of the law of Ohio as a "Belgious Societics."

1M. P. M.

CRICINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Beligious Society of Progressive Spiritualists," and have secured Green wood itall, corner of Sixth and Vine streets, where they hold requiar meetings on "unday mornings and evenings, at 10% and 7% o'clock. The Progressive Liceum meets lumediately before the morning lecture. A. W. Pugh, Conductor.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10½ ... M. and 7½ r. M. Children's Progressive Lyceum regular Sunday seasion at loclock r. M. Mr. J. A. lewett, Conductor; Mrs. D. A. Eddy, Guardian. TOLEBO, O.—Meetings are held every Runday, at 10% A. M. and 73 r. M. All are invited free—no admission fee. The Banker of Light and Spikifual Republic are for sale at the close of each lecture.

the close of each fecture.

Br. Louis, Mo.—The First Society of Spiritualists of St.
Louis hold their meetings in the (new) Polytechnic institute,
corner of Seventh and Chestnut streets. Lectures at 10f A. M.
and 14p. M. Children's Progressive Lyceum at 3 p. M. Myron Coloney, Conductor: Henry Stagg, Cor. Sec.

RICHMOND, IND.—The Friends of Progress hold regular meetings every Sunday morning in Henry Itali, at 103 A. M. The Children's Progressive Lyceum meets in the same half at 2

LOUISVILLE, KT.—The Spiritualists of Louisville commence their meesings the first Sunday in November, at II A. M. and I'V P. M., in Temperanco II all, Market street, between 4th and 5th.

Business Matters.

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

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

Dr. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J.

THE POPULARITY OF DR. TURNER'S TIC-DOUL-OURRUX OF UNIVERSAL NEURALGIA PILL as a remedial agent for Neuralgia, nerve-ache and other painful nervous diseases is fully established. It stimulates the nervous fluid, and removes the cause of those diseases, as well as headache, bysteria affections and general prostration of the nervous system. Apothecaries have it. Principal Depot, 120 Tremont street, Boston, Mass. Price Si per package; by mail two postage stamps extra.

Special Notices.

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

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

Look out for the Children. Many deaths occur from eating unripe fruit. Every family should have Con's Dysphersia Cune at hand in case of emergency. It will speed

ily correct the stomach in cases of Cholera Morbus, if taken

ADVERTISEMENTS.

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

Letter Postagerequired on books sent by mail to the following Perritories: Colorado. Idaho, Montana, Nevada. Utah.

LAURA V. ELLIS, THE WORLD-REXOWNED CHILD-WONDER.

CABINET MANIFESTATIONS! DAVENPORT BROTHERS BY THIS REMARKABLE GIRL Of but Fourteen Years.

CLERGY AND PRESS FREE.

AT FRATERNITY HALL, 544 Washington street, com-A mencing Manday evening. June 18th, and every evening during the week. Admission Twenty-five cents. Doors open at 7%—commence at 8%.

DREAMS. AT THE request of many hours each day. Correspondents will interpret Dreams two hours, sowers, seems, things, actions and omotions. Fee First Centre only. Require pairrns twenty-five cents after the first. F. B. RANIOLPH. CLARVOTAN. 211 Tremont street. P. O. ROS 3353. My system, the mysterious one, is that I learned in Egynt, Turkey and Arabia.

culminate in the serica. The whole is as all stand firm the life and teachness above, and for good series and series of the life and teachness above, and for good series and series of the life and teachness above, and for good series and series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness above, and for good series of the life and teachness and the life and teachness and the life and teachness above, and for life and teachness are series to make a series of the public are in Egynt. Torkey and Arabia.

A NEW SCIENTIFIC WONDER for changing Gray Hair A to a silky brown or black coor. If m, E amendady in Egynts, Torkey and Arabia.

A NEW SCIENTIFIC WONDER for changing Gray Hair A to a silky brown or black coor. If m, E amendady in Egynts, Torkey and Arabia.

A NEW SCIENTIFIC WONDER for changing Gray Hair A to a silky brown or black coor. If m, E amendady in Egynts, Torkey and Arabia.

A NEW SCIENTIFIC WONDER for the public are in Egynt, Torkey and Arabia.

A NEW SCIENTIFIC wonders and the life and the series of the form of the

RIOGRPORY, N. Y., JURE 2D, 1867.

Editors Banner of Light, Roston, Mass.:

U.MTS.:—IB. CUKNELL SMITH, CLAIRVOYANT PHYSICIAN, who was developed in the healing art during the
last few years, is doing wonders in heasting by the laying
on of hands and administering certain vegriable remedirs.

Many have been cured in this place and vicinity by his treatment. The following is from the Berkshire Courier, Great
Barrington, Mass., where Dr. Smith has been stopping for a
few weeks:

Harrington, Mass., where Dr. Smith has been stopping for a few weeks:

"Extension of Time.—Dr. Correct Shift, stopping at the lierkshire House is meeting with such good success professionally, that he has concluded to extend the time of his stay here two weeks longer than first announced, thus remaining until Faturday afternoon, June 8th. Dr. Smith's system of treatment is very different from other physicians, and we hear frequently of his success in treating causes that were considered as aiment incurable. We understand that his mode of treatment is somewhat similar to that of the celebrated Dr. Kowton, whose miraculeus cures have created a great senation wherever he has gone. Certain it is that Dr. Smith has relieved manny peoples, who have testified to the facts to us personally. We publish two testimoulnism another place, and we have heard of several others."—Berkshire Courier.

Courier.

"Medlent.—Mr. and Mrs. Elisha Collins, of Stockbridge, have both been treated by DR. CORRELL MRITH, who is atoping at the Berkshire House, and testify to his skillfulness. Mrs. Collins has been smitcled with partial paralysis for three

Mrs. Collins has been afflicted with partial paralysis for three years, and one arm was an very sore as to be very paintul at the slightest touch, but after two visits to Dr. Smith the pain has been entirely removed.

A nocker.—Jacob Houghtains, of South Egremont, testifies that he had a bad sore on his stomach for a year and a half which resisted all the efforts made to cure it; that he wished Dr. Cornell Smith, at the Berashire House, and the sore is now rapidly healing up. He thinks Dr. Smith is really a "Good Samar.tan," and realizes great benefit from his treatment."—Rerishire Courier.

June 22—1w*

DR. J. WHIPPLE, JR., THE OELEBRATED MAGNETIC HEALER.

CURES BY LAYING ON OF HANDS. Being possessed of a remarkably strong, healthy body, and a vigorous natural constitution. The Doctor is embenity fitted to impart vibial force and healting power to those who are weak and suffering from diseases, which he has proved in hundreds of cases that he has treated with the most complete

The Dorlor not only has a strong physical organization, and a kind, sympathetic nature, but is also reasessed of won-bewell Medium foreign the later of the control of the later of the la

TIRST PICNIC

OF CHILDREN'S PROGRESSIVE LYCEI'M will be held at l'embroke Lakeon Friday, June 28th-if stormy, next

day.

Preparations will be made for a grand sala day, and we hope to see many of our friends from the surrounding country. Mus. Anna M. Middharbanoux has volunterred to speak, and we hope others will do so. Prucession will leave Lafayette Hall at 10 o'clock. Admission to the ground, fittern cents.

H. H. CRANDALL. Conductor.

ANNA M. MIDDLEBROOK, Guardian.

Bridgeport, Copn., June 11th, 1867.

June 22.

INSPIRATIONAL MUSIC,

BY A. B. WHITING. WE HAVE received a supply of the following beautiful hallads, composed by Mr. Whiting: "Sweet be thy Dreams, Allids," "The Wind is in the Cheanut Hough," "Medora," "She was a Rose," "When e'er in Sleep the Eyelida Clo-e," "Oh hear my Parting Sigh," "Spirit of Light, Love and Beauty." For sale at this office. Price 35 cent each.

June 22.

EMPLOYMENT.

LIGHT WORK-600D PAY-See New Book List. Sent post paid on receipt of stamp by a. R. WELLS. June 22 -4w 380 Broadway, New York. STAR SPANGLED BANNER, 5 years estab-Dished-richest and raciest paper published-8 pages. 32 colu ons, illustrated. Valuable Gift to Kvkny subscriber, Ratisfaction guaranteed. Only 50 cts. a year. Specimen 10 cts. Rend 50 cis. and receive gift and paner for a whole year. Address. STAR SPANGLED BANNER, HINDALE, N. H. June 22.—2w

MR. AND MRS. KIMBALL still continue to heal the sick at No. 4 l'ine afret t, Boston, Mass.

MRS. E. L. JEWETT, MEDICAL CLAIR-M RS. E. D. JEW F/1 1, INTERPRETARIES Washington street, where she will describe and cure disease of all forms. Avisos law-June 22. given on business matters.

NATURAL CLAIRVOYANT will answer questions on Business, &c. Address MRS, LIZZIE P. WOOIN, Salem, Mass., No. 143 Federal street. Terms 81. NEW MUSIC.

Songs and Choruses for Spiritual Meetings and

With Rosebuds in my Hand; or, "Birdie's" Spirit Song (with Chorus). Pactry composed in spirit-life by Anna Cora Wilson, (dedicated to Mr. and Mrs. L. B. Wilson,) and rendered by Miss Lizzle Doten. Music by John P. Ordway, M. D.

m. Music by John P. Ordway, M. J.

"With reschude in my hand,
Presh from the Nummer-Land,
Father, I come and stand
Close by your wide.
You cannot see me here,
Or feel my presence near,
And yet your 'lliville' dear
Kever has died."

Price 35 cents; postage free. For sale at this office. Come, Darling, come to the Spirit-Land. long and chorus. Poetry and music by John P. Ordway, M. D

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

Something Sweet to Think of

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

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

AMERICAN DERMATOLOGICAL INSTITUTE.

FOR THE SOIENTIFIC TREATMENT Of all Diseases of the HAIR AND SCALP

Arcado Building, 28 Winter Street, (ROOM 8, LOWER FLOOR,) Boston, Mass. PERSONS at a distance can lisve suitable remedies prepared and forworded to them, by sending a correct ocacrip-tion of their complaint—stating age, sex, color of hair, and whether of robust or delicate constitution; also if any heredi-

SPECIAL NOTICE TO PARENTS. Occasional treatment and advice at this institution will insure to your children a healthy and luxuriant growth of hair during life. CONSULTATIONS FIRE. 3m—June 8.

TO ALL WHO WRITE.

COMERVILLE GOLD-POINTED PENS commend them-bacives for their REMARKABLE PLEXIBILITY, UNIFORM PMODIFIES OF EXECUTION, ANTI-CORROLVENESS, and Adaptation to all the wants of writers. They are put up in elegant boxes containing one gross cach. Price \$2.00. Sent prepaid on receint of price.

THE ANTI-NERVOUS PEN-HOLDER

THE ANTI-NERVOUS PEN-HOLDER

Is a new invention, which is destined to supersers the ordinary holders now in use, enabling a nerson to write with greater sase, making it, as its name implies, an "Anti-Nervous Holder." Recommended by Teaclean of Penunsusing, Principals of Seminaries, and by all who try them. Children who are learning to write should use no other. Single Holders went prepaid on receipt of 20 cents, or 4 for 50 cents. We siso stamp to order Initial Blattonery, which is rapidly coming into general use. We have every facility for stamping at short notice, and can send you by mail prepaid, at as low prices as it can be procured at the counter of any stationer. Specimen sheets, with prices, on receipt of stamp. Address all orders to June 15.—8w

BARDEN & CO., ADAMS, MASS. DR. DIO LEWIS'S

SEMINARY FOR YOUNG LADIES, LEXINGTON. MASS.

SEND FOR A FULL CIRCULAR AND CATALOGUE.

Dr. Dio Lewis's Training School for Trauners of the New Gymnastics, Summer reason. Address, for Circular, June 15.—tf

DR. DIO LEWIS, Bosyon.

PIANOFORTES.

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

AMES'S Celebrated Portable and Stationary, Stationary IDANE DINES, All sizes, and superior to all others. General Depots, 60 South Canal street, Chicago, Ill., and Northeast corner Maine and Morgan streets, St. Louis, Mo. Write for Circular, June 15.—4w*

D. F. CRANE,

ATTORNEY AND COUNSELLOR AT LAW. SS COURT STREET, BOSTON,
House, 18 Webster street, Somerville.

BOARD, WITH ROOMS, at Mrs. F. A. Cook's, No 8 Crescent Place, Boston. Swe-June 18. A. B. CHILD, M. D., DENTIST, 50 School Street next door East of Parker House.

Message Department.

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. H. Conant,

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

eventually progress into a higher condition.

The questions propounded at these circles by mortals, are answered by spirits who do not au-nounce their names.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room.

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

And there shall be no more death, for death hath been swallowed up in life.

Oh Lord, our Heavenly Father, we hear the voices of thine angels over land and over sea, proclaiming that there is no more death. And in behalf of thy mortal children who languish under the yoke of the fear of death, we do most fervently thank thee. Thou art the Infinite Spirit of Life, and thy presence, beaming in through all places, becoming a sun unto all seasons and all souls, utterly shuts out all death, and informs the soul in unmistakable terms it is one with thee; and because thou art Life Eternal, so the soul is Life Eternal. We praise thee that the doors of thy heaven are being opened, that the angels do return to their old dwelling-places upon the earth. We thank thee that they are enabled to whisper the song of glad tidings in the ears of all thy mortal children.

And, oh-Lord, we praise thee that we, thine humble servants, are enabled to return, doing thy bidding; to assist in the building of thy new and grander temple, wherein truth and righteousness, and all thine attributes shall find a home.

Oh Lord, we thank thee that the clouds of superstition are rolling away. We thank thee that the morning sun of this New Dispensation is streaming into the hearts of all thy children, causing them to pause, asking to know more of thee, more of life. And now in this spring-time of the year, when the early flowers are peeping forth, and in their own way praising thee, oh grant that the hearts of thy children may also turn to thee in praises; may understand thou art blessing them beyond all precedence; that thou art showoring down thy glory upon them, that the apostles of Jesus the Christ prayed for, but did not see.

Oh Lord, our God, do thou quicken their spirits, so they shall send up a song of joy, that shall arise like the incense of early spring flowers unto thee in praise.

Father, for all blessings, for those that have come to us in past ages, for those that are coming to us in the present, for those we know are yet in store for us, we do most fervently thank thee.

Questions and Answers.

CONTROLLING SPIRIT.-In obedience to your usual custom, we are now ready to answer whatever questions you may have to propound.

QUES .- By C. Proctor: Is Nature, as seen expressed in animate and inanimate objects, an expression of the will of God?

Ans.-I believe that God's will is expressed and in all things. cumstances that will manifests itself.

QUES .- By a correspondent: I noticed in the " Message Department" of the BANNER OF LIGHT of April 20th, this question and answer:

"Ques —Is the doctrine of re-incarnation, as held by the French Spiritualists, and by some in this Ans.—It certainly is absolutely and positively

Now, what I desire—as well as some others—is that you would be pleased, either yourself, or by spiritual influence, to give a detailed and comprehensive statement of this doctrine. I do not under-

ANS .- There are many degrees of re-incarnation. You are at present receiving a practical illustration of one degree (referring to the control of the medium). A certain sect of French Spiritualists believe that the soul, after dwelling a certain time in the spirit-land, returns to earth and becomes allied again to a human body, manifests and progresses again through a human body. I believe there is a great truth underlying their doctrine of re-incarnation. But I believe, also, that there is much of error mixed up with all theories that you have concerning it on the earth. I believe. also, that the soul, in its external parts, changes its individuality perpetually. I believe that that individuality depends upon its surroundings for its mode of expression as a human individuality. The soul soul may be called an intelligent spherold, yet it can exist in the same human body but once. But as a divine essence, I believe it is perpetually repeating itself, rolling on with the mighty waves of eternal progress, having no end. All things in life are perpetually going onward. There is no such thing as standing still in the great workshop of our Father, for even as the atoms on which you tread do perpetually labor in the soul of progress, so does the soul. It constantly takes on new particles in external life, and as constantly throws off the old.' So, then, you who cling so tenuciously to the individuality you possens this moment, may rest secure upon the assurance that the individuality that is yours this moment, the next cannot be yours. You are subjects of the law, and the law is greater than you are. The soul, in essence, is identical, I believe, with the Almighty Spirit of Life, our Fath-

ls divinely true.

er and Mother; but in mode of expression, it be-

longs to human life. And, therefore, so far as hu-

man life is concerned, the soul is dependent for

expression upon the forms of that life. In this

sense, the doctrine of the re-incarnation of the soul

of the passage of Scripture that reads thus: "Work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure."—Philippians xi: 12-13.

A.—The passage seems to embody its own explanation. "Work out your own salvation," or in other words, depend upon your own God; render obedience to that God in all your modes of external expression. Depend not upon any other soul for happiness, for an entrance into the soul's heaven, but depend upon your own souls, in New York, though.

April 22.

April 23.

A.—The passage seems to embody its own explanation. "Work out your own salvation," or in other words, depend upon your own God; render obedience to that God in all your modes of external expression. Depend not upon any other soul for happiness, for an entrance into the soul's heaven, but depend upon yourselves. Labor. If presume she is; perhaps in Brooklyn. I think in New York, though.

April 22.

and obey the voice of your own God at all times. What though you tremble through your own individual weakness? what though the effort causes a pang? Surely each effort makes the soul stronger. Surely each effort makes the soul wiser; for alone by individual effort can you ever gain entrance into the kingdom of heaven. No Jesus, no Paul, no soul of to-day or other days, can ever open the kingdom to any other soul. Each one must open the gate of the Golden City with their own key. This seems to be an inexorable decree of God, and no one can escape obedience to it.

Q.-Explain also the passages: "Without me ye can do nothing;" "but by me ye can do all things;" "and lo! I am with you alway, even unto the end of the world;" "I will never leave thee nor forsake thee."

A .- The spirit of infinite truth was uttered through Jesus, our elder brother, and sometimes in a strange, mystical way, for it seemed to be necessary that the spirit should receive such quaint clothing in those days; for I believe if it had not been necessary, the quaint clothing would not have been provided for it. The spirit says to those who heard it, "Without me ye can do nothing." Without God you can do Lothing, but with God you can do all things. And I, the God, am with you, "eren unto the end of the world. I will never forsake you." Jesus, or the Spirit speaking by Jesus, doubtless desired to impress this truth upon the minds of his hearers: that God was always with them; that there was no such thing as being forsaken by God; that all things belong to God; all things that ever were, all things that are, all things that ever can be, Therefore, this being true, God must be ever present with all his creations. If God does indeed father all forms of expression, then indeed he must live with the form forever. There can be no such thing as drawing a dividing line between an expression of God and God himself.

James Murdoch.

I am so strangely agitated by the reflex action of my spirit, that I can scarcely command myself. It is eighteen years ago this very day since I. in life human, in health, had arrived in this city, for the purpose of fulfilling an engagement at the National Theatre. I had been broken of my rest for three previous nights, consequently on my way hither I fell asleep in the cars; and I dreamed that I died, and that I went first to the Christian's hell, and then to the Christian's heaven; and that after a pilgrimage of eighteen years I came back to the earth again, and was to all intents and purposes a human being.

While I stood waiting here for my turn to come those who stood near, to know what season of the year it was, and they told me. Instantly my spirit reverted to that time; and my dream, or vision, flashed before me with all the vividness

And now I am entirely thrown off my track, I had thought to come here to seek those I knew on the earth. I'd never thought of my dream since I dreamed it, until it was called up by remembering that eighteen years ago to-day it was with me a living reality. And here I am fulfilling it, for it was a prophecy. No soul can doubt that it was a prophecy to my soul. But where, oh God, is he who gave it to me? They tell us God is everywhere: that his power is unlimited. And surely I believe it. Yet if he would stoop to write unon the camera of my brain eighteen years ago what should transpire with me and he culminated today, he must be near to me. He cannot be far off. He must know me well. He must ever be with me. I must ever be with him. Oh I am almost inclined to how down with reverence before every form I meet, acknowledging it an altar of the liging God.

Surely we are but actors upon the stage of life: and that stage stretches away back into infinity. 'Tis lost in God. No one can doubt it who has traveled the mystic realm of the spirit-land. No one should doubt it. In my childhood I prayed to have a clear understanding of God. Though I believe it has answered my prayer, for I feel that | mister. I now know God is as near to me as the sensations of my own life; and he lives. So as long as he lives, I shall live too.

My vision of eighteen years ago has been fulfilled. I did go down to the Christian's hell. I have ascended step by step to the Christian's heaven. This may be the last round of the ladder. I know not. But I believe that as the base is in hell, so the apex is in heaven. And if all souls go over it, all souls must flually gain heav-

To those who once knew me, who have long since ceased to think of me because I am dead, I have only this much to say: If I am dead, your God is dead, and life is a delusion. There is a bridge spanning the great chasm between the two worlds, over which every soul may pass. And if my friends think it worth their while to avail themselves of the opportunities that this great, mighty stage manager, God, has given them, they will do well; and in no case. I believe, will regret

all that God puts into their hands for use. I am James Murdoch. Good-day. April 22.

Mary Emerson (alias Mollie Stanton.)

I wish you would tell me what you expect of me here? [To give facts by which your friends may recognize you; such as your name, place of death, manner of death, &c.] I died with those on board the "Evening Star." My name in childhood was Mary Emerson. But I shall be known to the friends I desire to come to by Mary Stanton, or Mollie Stanton.

I am here to-day to ask my friend Fannie Sands-she knows something about these things -to send letters to my friends in Maine. She knows them. And if there is any little memento left with her that she can send to my friends there. I wish she would send it. I only want to let them know that I think of them in this new life; and whenever they shall feel disposed to communicate with me, I shall be very glad to talk with them. I should also be glad to communicate with any of my friends. All I know of spirit-life I would be glad to impart to them. It is strange and beau-

I have met my mother in the spirit-world, and she it is who aids me to return. I had never dared to hope that I should be permitted to dwell with her in the future life. But so it is; for it

Eddie Spencer.

I'm Eddie Spencer. I've come here with Harry. [Your brother?] Yes, sir; yes, sir. He is bigger than me. He was killed in the war. He was nineteen years old, most twenty, when he went away. I was nine. I wanted to go to war, too, but mother would n't let me. I learned to drum, and I wanted to go with him, and mother would n't let me go. But I got cold, and died. The war was done then. And if it hadn't been that the war was over, I should have gone, 'cause boys can go where they like after they die. They can, and I should have gone to war; but the war was done.

And I just thought I'd come back and let mother know that I shall go, if there is another one. You tell mother that Harry and me are here; and if there's another war I'm going. Harry says that the people think there'll be another war; and if there is, I'm going, and-"I shall, too," (turning and speaking to his brother.) He says I aint worth a picayune. Harry says I shall be corporal. I shau't, either; I shall be high private. I'll get promoted faster than he did. I know he was n't promoted. He could n't be. I shall get promoted when I go. He says they don't want the like of me and him, such likes as we are new, to war. And I shall go to war; shall get promoted; he did n't get promoted.

And I like the spirit-land first-rate, too. I got an awful cold, and I got there. Oh, I had some kind of-oh I don't know what I had; some kind of a fever, and a sore throat, and then I died. 1 don't know what it was, mister; Harry says it was diptheria. Well, that's it, then.

But you tell mother that I shall go to war, if there is one, and that Harry's here, and that he's first-rate, and he would n't go to war, he says, if there was one—if there was another war.

He's always laughing at me. He don't know any better. He always was. If I was big I'd thrash him. I should if I was bigger. He was always teasing me here, when I lived here with mother. And he's teasing me now.

I do n't think mother had better go to California. [Does she think of going?] Yes, father wants her to go; I do n't think she'd better go; she'd be awful sick. Do n't think she'd like-she won't like there. I think she'd better not go. (Aside, to his brother,) "'Tis, too." He says 'taint my place to send any such word as that. Yes 'tis; and mother knows that I used to 'vise her when I was here. And I can now, just the same; and I can now. I'm two years more now.

"Oh go long!" (to the spirit.) [What's he saying?] He's saying, "Drive on your team!" He can't come here. I can. He aint smart enough to come here just as I do. [Are you smarter than he is?] Yes, I am. I always was smarter. If when I should use the subject, I questioned of I'd been to war, I would n't have stayed in the ranks all the time, as he did. I'd been promoted. (Aside.) "No I would n't either been promoted to the guard house. I should n't." I think he's been there, because he knows about it.

He likes to tense everybody. And you tell mother, won't you? he's just the same in the spirit-land; and I shall thrash him when I get a little bigger. And you tell her I like, won't you? and tell her that father is well, and that the money is coming to her; but she'd better not go to California. "Hold your tongue," he says. I shan't, either. He wants her to go. He's on father's side. He wants her to go; I do n't. I'm going to say what I've a mind to here. If he comes here and wants to upset what I say, do n't you let him. [Your mother will get your message first.] Yes, she will. She was going about the last of May. He says he'll come and tell mother to go. No, sir, he won't. I'll stand guard.

I alu't got any pockets here, have I? (To the spirit.) "Yes, I do remember it, too." He cut the pockets out of my pants. He did; yes, he did, because I had them full of everything, he says. But he can't make me cry now. You tell mother, won't you? I'm going now. He keeps tormenting me.

My mother's in New York, mister. (To his brother again.) "Hold your tongue! She is, too!" He says she's over in Jersey. She aint, either. I know, I guess; I was there last. "She aint, was wild and wayward as the March wind, yet I either. Hold your tongue!" She's in New York,

And you tell her it's Eddie that comes, won't you? [Yes.] Edward H.; that's my name. (To the spirit.) "Won't I thrash you sweet when I get bigger?" Good-by, mister; I'm going now to take care of him; yes, I am. He says you won't print my message before the first of May. She was going the last of May. [No, we shall not be able to publish it before the last of May or first of June.] Not before the last of May? (To the spirit,) "Hold your tongue!" He's glad of it. She's going the last of May. He says he'll tell her to go. Well, I'll stop her going there. If you can print it before the last of May, you will, won't you? I'll watch it. I'll ask the gentleman who has charge here to let me have mine in first. And if I come and tell you, will you? (To the spirit.) You aint Young America-nothing like it; so clear out!"

What's your name, sir? [White.] (To the spirit.) "Yes, I have a right to ask him, too. That is nothing to you." He says he "would n't be dressed up in hoop clothes." I know he would like to come; do n't dare to. (To the spirit.) "Yes, vou are a coward, you are."

Oh dear! I wish mother was here. [Have you any more brothers or sisters?] No, we're all. (To the spirit.) "Hold your tongue!" That's enough, he says, if they 're all like me; like him, he means. He means all like him. Good afternoon, mister.

Séance opened by the Rev. Dr. Marks; letters answered by Heury Wright.

MESSAGES TO BE PUBLISHED.

Tuesday, April 23.—Invocation; Questions and Answers; Augusta Trowbridge, to her mother. In Norfolk, Va.; John S. Deming, of California, formerly of Pittston, Penn., to friends; Virginia Stark, of Lexington, Ky., to her parents.
Thursday, April 25.—Invocation; Questions and Answers; John Cooke, to his son and daughter, in London, Eng.; Annie Lee, to her father, Gen. Robert Lee: Michael Riley, of the 19th Mass. regiment, to his family; White Antelope (au Indian), to Col. Chivington.
Monday, April 29.—Invocation: Questions and Answers.

lan), to Col. Chivington.

Monday, 1914 29.—Invocation; Questions and Answers;
obert Layle, to friends in New Haven, Conn.; Capt. William
lowers, to list friends; Lois Vanstene, who died this morn
is (April 29th), to her mother, in New York; S. S. Sully, to

Flowers, to his friends; Lois Vansteile, who died this morning (April 29th), to her mother, in New York; S. S. Sully, to Col., Chivington

Tacsdop, April 30.—Invocation; Questions and Answers; Licut. Robert Dinwiddle, to relatives in Savannah, Ga.; Charile Jenzins, to his parents; Abijah Williams, of Northfield, Vt., to his father; Lilza Tyler, of Charlestown, Mass., to her children.

Thursday, May 2.—Invocation; Question and Answer; Clara Josephs, of New York city, to her mother and sister; Rylvia Ann Howland, of New Bedford, Mass., to her nieco lietty; Sagoyewatha, an Indian, to General Grant.

Monday, May 8.—Invocation; Questions and Answers; Anson Whipple, of Walpole, N. H., to his friends; William Carroll, a horse jockey, who died at &t Louis, to his friends; Marian Mason, to her parents, in Charleston, S. C.; John C. Calloun.

Sir John Franklin.

[The following communication comes to us from a reliable medium, and bears in itself marks of authenticity.]

After my vessel had become fast in the ico-pack and partially crushed among the floes, we fitted out four boat-sledges, with a team of six dogs to each, for explorations in the open Arctic sea, which we continued to make in different directions for six weeks. In these excursions we used our vehicles as sledges until we came to the open sea, when we launched them as boats, and navigated them as such with the teams aboard, until we met with a fice, to pass outside of which on either side, would carry us too far out of course, and in this case we again harnessed our teams and passed over the floe on the sledges. As we approached the central part of the open sea, the more and more free from floes, more easily navigable we found the surface. The central part of this open Arctic sea proved to be very much beyond the ninetieth degree of latitude, in keeping the same course which we had pursued in approaching to that degree, so that very much the greater part of the extent of this sea is on the further side from that of our approach. We kept a record of our observations before these explorations, as well as during them and subsequently to our quitting our vessel, and deposited them in

to make a chart of our explorations. No other explorers have, to the present time, pushed their explorations so far and returned. Men of science and philosophers are skeptical of everything of which they are not the discoverers. But their vision will, by degrees, be opened, and all things he made known. There are in the territories which we visited conclusive evidences that the region has heretofore been of a temperature similar to that of the tropics at present. We are now discovering the open polar seas of the spiritual

After the season for excursions in the sledgeboats had passed and we had made our records and charts on board of our wrecked vessel, we found that it was getting to be unsafe to remain longer on board, whereupon we began to remove whatever we could recover and transport to land that might be useful to us. In those proceedings I suffered a severe internal injury in my endeavors to recover our nautical instruments, from which injury and the severity of the climate and incident hardships and privations, my strength rapidly failed, so that I left my body in about three months after removing to the shore. My sufferings as well as those of my companions were the more severe by reason of our not being able to save from the vessel the remnants of our medical outfits. In the last two or three weeks of my remaining with my body my sufferings were quite intense. My mind wandered, and in the paroxysms of mental alienation, as I was told in my more lucid, or rather less distracted intervals, I raved about the seas and about giving our discoveries to the world.

Our people dropped off pretty fast under the severities of the climate. A number of them left the body before me, and not any of them are now surviving. Not any of them were put to death by the Esquimaux, but they were sometimes

I reply to your query, that my widow still survives, though she is approaching near to the boundary between the worlds. She has shown great affection and generosity in promoting expeditions to find me and my companions, and rescue us if living.

Message from Laura M. Hollis.

DEAR BANNER-I send you a message from our faithful sister, Laura M. Hollis, who has passed on to the higher life. I was not personally acquainted with her, but I find many hearts who treasure her memory as something sweet and sacred, but who feel that her labors were notfully appreciated, and that during her illness there was a cold indifference manifested toward her. If I mistake not, there has been something written to that effect in your columns. She desires to disabuse them in regard to it.

She addresses herself more especially to her friends in Stockton—as it was given while I was in that place, at the hospitable home of our good Bro. Staples—who give me liberty to publish it. Yours for the Truth,

ELIZA H. FULLER.

From the home which I labored while in the mundane sohere to make more clearly understood, I come to relate to you something of my experience since meeting you. Having been for months previous to my departure almost oblivi-ous to this world, many believed me insane, idiotic, &c.; but my physical system was so much im-paired that my spirit could not set through it, therefore the organs of sensation did not fill their proper functions, and when my spirit seemed to he inactive, it was simply suspension of the vital forces, and my spiritual faculties, not finding the brain a perfect medium, roamed independent of the body in the higher spheres. I suffered no bodily pain, but felt a sensation of relief when my spirit dropped the earth-worn garment. You may spirit dropped the earth-worn garment. You may query in your mind if the condition I was in was not induced by my mode of passing time; if proper exercise, food and pleasant company would not have helped to build up my wasted energies, and thus restored me to health and activity. I answer no. From the fact of my controlling influences seeing within my system that which medicine could not reach or Nature restore, they suffered me to enjoy without interruntion those

medicine could not reach or Nature restore, they suffered me to enjoy without interruption those seasons of reflection which many called my odd spells, or unsocial moods. During those hours my spirit often was active, as my body seemed to be sluggish, and much that I experienced at those times was a source of great enjoyment.

I love to recall my labors in the spiritual field as a lecturer, though I attained to no great distinction in that capacity. I love to call to mind many faces and forms familiar that were wont to greet me there. Now I see them in a new light. I would, if possible, do away with that impresgreet me there. Now I see them in a new light. I would, if possible, do away with that impression which many of my good friends cherish—that I was not rightly treated and cared for. I will say that I cast no reproaches upon any. You are all dear to me. I thank you all, kind friends of Stockton, for what you have done and are constantly doing for the dissemination of the principles of our glorious faith, which are in God's good time to resurrect mankind from the blind slavery of seet and creed, and to build anew on the basis. of sect and creed, and to build anew on the basis of Christian union a temple whose foundation shall be eternal justice, whose dome shall be wis-dom, whose altar shall be faith, whose pillars shall be hope, whose steppingstones shall be charity, and whose song of praise shall be love to God and man forever.

LAURA M. HOLLIS.

Spiritualism in Maine.

I send you an account of my doings in the good cause in Dover and Fexcroft, which have been the scene of my labors during the past month of May. After leaving Boston, where I was so kindly greeted and strengthened to go on my way, by the encouraging words and generous sympathy of our BANNER friends, I was fortunate enough to join the company of Bro. A. J. Davis and companion, who were on their way to Bangor.

The long day's ride from Boston to Newport passed very pleasantly indeed, and it was with a shade of sadness that I parted from these hobbs reformers, to continue my journey alone by stage

from Newport to Dover. That night's ride on the stage I shall not soon forget. The roads were in a dreadful state. The stage was crowded, and I was squeezed into a seat on the ontside with the driver and a third person, in a manner that was driver and a third person, in a manner that was anything but pleasant. It was very cold; occasionally the old rattle-trap of a coach would go down into a hole with such force as to threatan its own dissolution and a general distribution of its precious freight in the mud around. Thus we continued our journey until midnight, when we arrived at Dexter, where we stopped for the night. At four o'clock the next morning we started again and arrived alive in Devger about nown at again, and arrived alive in Dover about noon, al-though in somewhat of a dilapidated condition.

It is said by some that the troubles and trials of this life are necessary for our development. If this be true, I think that I must have developed very fast during my passage from Newport to

Dover,

I was very kindly received and cared for by
Bro. Chamberlin and lady, which soon put me in
working condition once more. Dover and Foxcroft are two towns in one, pleasantly located on both sides of the Piscataguis river. The popula-tion is nearly two thousand. It is possessed of considerable importance as the capital of Piscatquis county.

Bniritualism has been represented here for some

years past by a Society who have sustained meet-ings a part of the time, in the church that formerly belonged to the Universalists. I found these true, earnest workers, as they proved themselves to our quitting our vessel, and deposited them in a casket, the signal and tokens of which have been displaced and obscured, but I think will eventually be discovered when thorough search shall be made.

I intend, when I can get the requisite facilities, to make a chart of our explorations. No other my most decided protest against stationary pews such as I found here, or as exist anywhere where progressive meetings are held. I would suggest to all parties who contemplate having a Lyceum, never to attempt anything of the kind among pews. Stationary pews will do well enough for a stationary religion, but they are not at all adapted to progressive provements.

ed to progressive movements.

With this comment on pews, I proceed. We completed the organization in the church, and voted to meet the next Sunday in a hall where we should not have the immovable relics of old

theology to contend with.

Nowhere in all my travels have I met with a more intelligent, working and practical class of Spiritualists than I found here. They entered upon the Lyceum duties with a spirit and zeal which at once insured success. We commenced with some thirty children, and at the third session there were sixty in the groups, not including the officers and leaders and the members of Senior Liberty group. Thus by the assistance of these dear friends, and the blessing of the angel-world, have my labors been crowned with the most complete success. And I desire publicly to extend to these kind friends my most sincere and heartfelt thanks for the earnest manner in which they aided me in my work, and the generous hospitality with which they received me in their homes. Mr. E. B. Averill was elected Conductor. He has formerly been a Universalist minister, and is well fitted to fill the responsible position which he oc-

Mrs. A. P. Grey, Guardian of Groups, is deeply interested in the Lyceum and will do her duty well. E. B. Sherburne, Musical Director, is an untiring worker, and the prompt and efficient aid he ren-ders in the musical department is invaluable. The other officers and leaders are all equally

competent, and seem to be inspired by the spirit

of true progress.

And the dear children, how happy and joyous they appeared, when fully equipped with their banners and badges they kept time to the tune of "Marching Along." They will do their part, no fear of that, if the older ones keep up their interest. With pangs of regret I bade adieu to these good friends with whom you had passed so good friends with whom my time had passed so pleasantly, and was soon hurried by boat and rail to my own quiet home and dear compan-ion in Putnam, where I wait further orders.

Yours for Progress, A. E. CARPENER, Putnam, Conn., May 31st, 1867.

Obituaries.

At Springfield, Ill., May 12th, passed to the spirit-land, Mr.

D. M. Lapham, in the 33d year of his age.

At Springfield, Ill., May 12th, passed to the spirit-land, Mr. D. M. Lapham, in the 33d year of life age.

Beling of Quaker origin, he was familiar with the idea of spiritual induceces, and from his first acquaintance with Spiritualism, as it is beling developed in these latter days, he became a warm and efficient supporter of its truth. Possessing great originality of thought and intuitive perception of truth, he readily received its teachings, and as readily defended them when occasion required.

His health had been granutally falling for a year past, and as he drew near his spirit-home his perceptions of truth became clearer. He had an attack of hemorrhage of the lungs four weeks before his death, and during that time, feeling that he was ready to die at any moment, he talked freely of the spiritland, expressing his firm belief in the truths he had maintained during health. He held dally converse with the angels, and his character, always lovely, rapidly ripened into child-like innocence and purity; while his unselfish consideration for those who cared for him during his libress, made him doubly dear to the hearts that long had loved him.

The lady with whom he resided, and who had been to him as a mother, said to him, a little before his death, "We cannot do without you." Turning his face to her, with a look of an gelle love, he replied, "I will come and talk to you," which he had the place of a beloved son, could not believe they were so soon to lose him, hut he, well aware of his condition, gently tried to irrepare them for the coming change. With thoughtful kindness, he imparted to them his last wishes, at such limes as he know it was impossible for them to be with him—saying, "It would be hard enough for them when the time—arm, and he know he had been to him dear it. He was unwilling his absent brothers and sisters should be informed of his lilness, as he know it was impossible for them when the time came." Calmiy and sweety he made all the arrangements for his funeral, selecting the ininh chapter of Lu

"We do not die—wo cannot die:
Wo only clianse our state of life,
When these earth-temples fall and lie
Unmoving 'mid the world's wild strife.

There is no death in God's wide world, But one eternal scene of change; The flag of life is never juried, It only taketh wider range. And when the spirit leaves its frame, Its home in which it long hath dwelt; It goes, a lifetint's real to claim, As if in this it had but slept.

Then let us speak not of "the dead,"
For none are dead—all live—all love;
Our friends have only changed—have sped
From lower homes to homes above."

Psalms of Life—Hymn 32d.

From lower homes to homes above."

Psalms of Life—Hymn 32d.

He retained his consciousness to the last moment, and as the light from the spirit-land flowed around him, it illumined with celestial beauty even the earthly home he was leaving, and he exclaimed. "I never saw the world so beautiful before." Gently and without a struggle he ceased to hreathe, and his countenance lighted up with the joy of the bright world his spirit seemed already to have entered.

On Sunday, May 12li, at 23 o'clock P. M., he entered the mansion in the spirit-land, that had been preparing for him; leaving his weeping friends inconsolable for his loss.

Not knowing who might conduct the funeral exercises, with his usual thoughtfulness for others, he had requested that his absent brothers and sisters might be especially remembered in prayer, as well as the family whose house had for ten years been his home, and that nothing should be said to wound the feelings of those who had so tenderly cared for him.

The Rev. Mr. Davidson, pastor of the First Methodist Church in this place, officiated upon the occasion, and in deference to the wishes of the departed, set saide a sermon he had prepared and made some very appropriate and spiritual remarks upon the chapter selected, to the gratification of all present.

Springfield, Ill., May 21th, 1867.

Passed to her home in the spirit-world, Mrs. Elizabeth Gar-

Passed to her home in the spirit-world, Mrs. Elizabeth Garland, aged 69 years, from my house, in Rockland, Me.

Mrs. Garland has been a kind and noble soul, always liberal in her religious belief, but embraced the truths of Spiritualism fully and sincerely for the last two years, having had positive evidence of spirit communion, through her own organism; she had sunfered for fen years from a paralytic shock, so that all her limbs were partially stiff, and was restored to the full, natural use of them by the invisibles about 18 months ago, up to her last moments, without taking the least medicine, nor coming in contact with any ene; she would stand talk with spirits for hours at a time, and would ask questions and they would answer them; she heard them ofton sing—one, two or more voices—someti-mes familiar airs, that I play on the plane, at other times strange pleacs that she never heard hefore. She conversed with us calmiy on the subject of passing across to the shining shore. She was saken down with a cold twelve weeks ago, which prostrated hor physical strength, during which time she had to keep her bed. For the last ten days she was somewhat better, and we hoped for her recovery, but her cough kept on, and on Wednesday morning at hair past two o'clock, she broke a blood-vessel, which ended her cartily stay in a few minutes, and the spirit departed from the worn-out frame. The remains I have sent, to her home in Paris, Me., where nearly all of her oblidren reside, as it was her wish to be buried there. Our dear friend has lived a long, good an usefai lite, though not always happy. Rest to he sakes.

Rockland, Me., June 2d, 1861. Passed to her home in the spirit-world, Mrs. Elizabeth Gar-

Rockland, Me., June 2d, 1867. Passed into spirit-life, from Kappa, Woodford Co., Ill., Mrs. Passed into spirit-life, from Kappa, Woodford Co., Ili., Mrs.,
Mary A. White, formerly of Boston, Mass., aged 55 years.

A good wife, a tender mother and a kind friend has gone
from our earthly view to join the bright angelie throng with
whom she so often held converse.
Oh 150 yinl must have been her meeting with her friends
and children who had gone before, and in knowing of their
great joy let us be reconciled to our loss, concelous as we are
that
She is waiting elen now to rocatys us.

And wolcome us which we reach home;
And wolcome us which we reach home;
And sickness and death nover come.

And sickness and death nover come.
Ogyloved one has only passed over before us.
Ogyloved one has only passed over before us.

Et game Bronz.

Marrell saint ba trad with more morell tradell to fe a first war

ACapital Inducement to Subscribe for the Banner.

the Banner.

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

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

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

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

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

Jackson Davis's "Morning Lectures."

For new subscribers, with \$15 accompanying we will send to one address one copy of "Supramundane Facts in the Life of Rev. Jesse Babcock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenomena," edited by T. L. Nicoles, M. D. English edition. The price of this work is \$2.50, and twenty cents postage. The above named books are all valuable, and

bound in good style.

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

Send only Post-Office Orders or National Currency.

Notice.

A public discussion will take place in the U. Meeting House in Canton Village, Me., June 18, 1867, commencing at two o'clock P. M., by B. B. Murray, of Turner, and Miles Grant, of Boston, on the following Resolution:

Resolved. That the spirits of mankind, over whose earthly tabernacies (bodies) death has trumphed, now live in a state of consciousness.

B. B. Murray, Affirmative; Miles Grant, Nega-

Said discussion may continue for four sessions f two liours each, each party occupying twenty inutes at a time.

Andrew Barrows.

Canton, Me., April 26, 1867. minutes at a time.

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 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 present. 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.

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

Two Days Meeting.

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

New Books.

NEW EDITION JUST ISSUED.

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

CHAPTER I.—"The great Moral and Religious Changes of the

CHAPTER I.—"The great Moral and Religious Changes of the Kineteenti Century."

CHAP. II.—"Sacrifices."

CHAP. II.—"Sacrifices."

CHAP. IV.—"Justice and Charity."

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

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

CHAP. VI.—"A Lecture."

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

ous Diseases.

The RUSSIA SALVE is a purely regetable ointment, made from the very best materials, and combines in itself greater its free from fault-finding; but its truthful descriptions of self-sungerived goodness everywhere, in morals and religion, are withering. Through sarefice and sin it shows the open gate of heaven for very human belug.

For sale at the Banner of Light Office, 544 Broadway, Kew York. Room 6.

NEURAPATHIC

Neuraphic

**Neu

A Story of English Country Life.

(Three Volumes in One.) BY WILLIAM HOWITT.

R. SHELTON MACKENZIE, ESQ., the literary editor of this Book, that Mr. Howlit's belief in Spiritualism and the Supernatural has greatly helped him. Let no one presume to scoff at the idea of the truth being revealed in dreams. There are many authenticated instances of it. In the novel this dream leads to the pursuit of the actual offender, (who cheats the gallows by committing suicide,) and the conviction and punishment of his accessory. This, occupying a large portion of the third volume, is equal, in power of narrative, to the most striking passages in Mrs. Wood's and Miss Braddon's narratives.

The American edition of this work is complete in one large Duodecimo Volume. Price \$1,50 in paper, or \$2,00 in cloth.
For sale at the BANNER OF LIGHT BOOKSTORE, 158
Washington street, Boston; and at our BRANCH BOOKSTORE, 544 Broadway, New York.

tf—Feb. 23.

Just Published, in Pamphlet Form,

THE MAN OF FAITH ABRIDGED VIEWS

MODERN MIRACLES

AND SOCIAL INTERCOURSE.

BY HENRY LAOROIX.

For sale at the BANNER OF LIGHT OFFICE, 158 Washington street, Boston, and at our BRANCH OFFICE, 544 Froadway, New York City. Sent by mail on the receipt founds.

RECONSTRUCTION OF THE UNION,

IN A LETTER TO Hon. E. D. MORGAN, U. S. Senator from New York,

FROM JUDGE EDMONDS.

Price 50 centa; postage free. For sale at this Office; also at ur Branch Office, 544 Broadway, New York. April 13.

SECOND EDITION.

OMPRISING THE

COMPRISING THE

VIEWS, OBEEDS, SENTIMENTS OR OPINIONS,

OF ah the PRINCIPAL RELIGIOUS SECTE IN THE

WORLD, particularly of all Christian Denominations in

Europe and America; to which are added Church and Missisnary Statistics, together with Biographical Sketches. By

JOHN HATWARD.

Price \$1.75; portage free. For sale at this course of the course Price \$1,75; postage free. For sale at this office; also at our Branch Office, 544 Broadway, New York. April 13.

A New English Magazine.

HUMAN NATURE:

A MONTHLY RECORD of Zoistic Science and Intelligence, embodying Physiology, Phrenology, Psychology, Spiritalism, Philosophy, the Laws of Health, and Sociology. An ducational and Family Magazine.

Fur sale at this office. Price 35 cents single copies. SECOND EDITION - REVISED AND ENLARGED.

A Peep Into Sacred Tradition:

CONTAINING the condensed evidence on both sides of the most important querilons known to man, his Pressur and Future Haprings. By REV. ORRIN ABBOAT! Pites fifty contain. For sale at this Office; also at our Branch Office.

of Broadway, New York.

THE BARLY PHYSICAL DEGENERACY
OF THE AMERICAN PROPER.

A GREAT BOOK FOR YOUTH, Send two red stansje nod obtain it. Address, Dr. Andrew STONE, we find street, Troy N. Y.

Miscellaneous.

DR. HALL'S

VOLTAIC ARMOR,

MAGNETIC BANDS AND SOLES.

THE GREAT SCIENTIFIC REMEDY FOR the EFFECTUAL CURE of all those discuses which I originate in a disturbed condition of the ejectrical or ci-taking forces of the system, such as

Cold Feet, Defective Circulation, Rheumatism, Neuralgia, Nervous Headache, Paralysis, St. Vitus Dance, Fits, Oramps, Weak Joints, Sprains, Contracted Shows, Scintica, Hip Complaints, Spinal Affections,

ALL NERVOUS DISORDERS.

There is but one grand cause for all such diseases, viz., a loss of balance of the two (positive and negative) forces of electricity in the nart of parts diseased. "We are a machine made to live. Do not counteract the liv-

ing principle by your drugs."

THE PHILOSOPHY OF CURE is simply to restore the equilibrium of electric action in the system. This Dr. Hall's Voltaic Armor will positively accomplish, without the least possibility

of harm to the sufferer. The Boles and Bands are so con trueted that they are perfectly flexible, and can be worn un-

der the feet, or on any part of the body, without the least inconvenience. The MACNETIC INNER SOLES

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

IMPERFECT CIRCULATION, As hundreds of our fellow-citizens will cheerfully testify.

In ordering, state the size of the boot or shoe worn; also the width required; or if Bands, state the part of the body

Sent to any address on receipt of price. Descriptive Circulars, with testimonials and directions for

MANUFACTURED AND SOLD

use, mailed free.

VOLTAIC ARMOR ASSOCIATION. 132 Washington Street,

BOSTON.

Also for sale by Druggists throughout the United States. April 6.

 ${f FIRE!}$ ${f FIRE!!}$ ${f FIRE!!!}$ 1) ELAY MAKES THE DANGER. Till now Fires have only been met by means too dilatory, too late, and too

THE EXTINGUISHER,

SELF-ACTING.

PORTABLE FIRE ENGINE,

is inexpensive, and so simple in its construction that the mere turning of a cock puts it into full action. **IT Harmless to life, health and property. Always ready for instant use. So portable that a man carries it without hindrance to active exertions. Por Manufactories, Warehouses, Railway Depots, Public Buildings, Holets, and Private Residences, it is indispensable; and for Steam and Sailing Vessets it is as vitally necessary as a life-boat or a life-preserver. So simple that a boy can charge or manage it. boy can charge or manage it.

It is endorsed by the Chiefs of Fire Departments of BOSTON,
NEW YORK, and numerous other cities and towns in the

United States and Europe. FSEND FOR A CIRCULAR. E

AMERICAN FIRE EXTINGUISHER COMPANY,

46 CONGRESS STREET, BOSTON.

May 25.—61cow

REDDING'S

RUSSIA SALVE

IS THE UNIVERSAL REMEDY FOR

Burns, Scalds, Cuts, Bruises, and

all Flesh Wounds. For Chilblains, Chapped Hands, Piles, and Old Scrofulous

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 Throat

Sores, and all Diseases of the Throat and Bronchial Tubes.

Three, 50 cents and \$1,00 per Bottle. For sale by all Druggists, and at the Offices of the Banner of Light in New York and Boston; also, A James, No. 53 Reynolds Block, Chicago; T. D. Miller, No. 4 Kennett Building, St. Louis, Mo.

E. HAYNES & CO., Provideors, April 6.

7 DOANE STREET. BOSTON.

DRUNKARD, STOP I

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

137 N. B.—It can be given without the knowledge of the patient. Address, C. CLINTON BEERS, M. D., No. 670 Washington street. Boston.

NEW BRICK AND PEAT MACHINE.

COMMON labor only required; works clay or peat with
one man, by horse or steem; makes from 400 to 3000 an
hour; costs from \$110 to \$700. The mold measures \$2.45;
the dry peat \$2.4, showing how little water had to be displaced.

placed.

DEYING TUNNEL, for drying bricks, peat, pottery, fruit, vegetables, peanuts, broom corn, lumber, &c. Bricks or peat molded one day are dry the next, all the year. For further particulars, in a pamphlet, (seventh edition enlarged.) giving full instructions on brick setting and burning with wood or coal, address, sending twenty cents, FRANCIS H. BMITH, May 11.

May 11.

Box 556, Baltimore, Md.

OXYCEN INHALATION.

CHRONIC OATARRH, SCROFULA, CONSUMPTION,

A ND ALL diseases of a CONSTITUTIONAL CHARACTER, A treated successfully at No 12 CHAUNOY STREET, by Oxygen Inhaistion, without medication. Fatients treated by the month, and the remedy sent via Express, to all parts of the country. Consultation Free. Bend for a circular, or write description of the case, and send stamp, when opinion will be given, with terms, &c. Office No. 12 Chaunoy atreet, Boston. Office Hours from \$1.00.000 at \$1.000 at \$

CARTE DE VISITE PHOTOGRAPHS Of the following named persons can be obtained at this office, for 25 CENTS RACH:

O omce, for 25 Chara Rach:
REY, JOHN PHERPONT,
JUDGE J. W. EDMONDS,
EMMA HARDINGE,
ABRAHAM JAMES,
ANDIEW JACKSON DAVIS,
JOHN PEEBLES,
JOHN SI, H. CONANT,
FIED L. H. WILLIS, M. D.,
WARBEN CHASE,
PINKIE, the Indian Maiden; 50 cents.

Sent by mail to any address on receipt of price. OCTAVIUS KING, M. D., Eclectic and Botanic Druggist, 63 WASHINGTON STREET, BOSTON.

POOTS, Herbs, Extracts, Oils, Tinctures, Concentrated the Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, warranted pure and genuine. The Anti-Scrot ula Panacea, Mother's Vordial, Iscaling Extract, Cherry Tinks, &c., are Medicines prepared by Minself, and unsurpasse, by any other preparations. N. B.—Particular attention paid to putting up BPIRITUAL and other Prescriptions. April S. A LADY OF THOROUGH French and Eng-lish Education, who has had experience in teaching, copying, preparing articles for the press, and as amanuents, desires a situation. Best of references furnished. Address L. G., No 8 Cottage Place, Boston. June 15.

DR. J. T. GILMAN PIKR, Hancock House, - - Court Square, BOSTON.

NEW UNFOLDING OF SPIRIT-POWER

DR. GEORGE B. EMERSON, PSYCHOMETRIO 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 is, at the same time. One examination \$1. Thirty exercises to draw diseases at a distance, \$10. Manipulations, \$2 each Treats patients at a distance by letter, by inclosing via sum, giving your name and address. Address No. 48 Bedford street, Boston, Mass. Office Hours from 9 A. M. to 5 P. M.

ACKNOWLEDGMENT.

ACKNOWLEDGMENT.

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

Boston, May 2d, 1867.

ANNIE GETCHELL, M. D., ELECTRIC AND MAGNETIC PHYSICIAN,

175 COURT STREET, BOSTON. MISS G. TREATS DISEASES of the mental and physical disturbances in a manner which restores harmony to the mind, and gives life and yigor to the system. Electricity is used as an agent to give circulation to the nerve forces, and combined with her own magnetism, gives her double power over diseases of the human system.

4w—June 15.

DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON.

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

MRS. A. C. LATHAM,

MEDICAL CLAIRVOYANT AND HEALING MEDIUM
292 Washington atreet, Boston. Mrs. Latham is eminently successful in treating Humors, theumatism, diseases of the Lungs, Kidneys, and all Billous 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. Jin*-April 6. H. CURRIER, Medical Clairvoyant and Bealing Medium. Office, 193 Cambridge street, Boston. Patients visited, as usual, at their residences, when desired Office hours from 10 a. M. to 5 p. M. 3nt-3lar. 30.

MRS. L. PARMLEE, Medical Clairvoyant, examines by lock of hair. 1605 Washington street, Boston June 15.—13w° MRS. C. A. KIRKHAM, CLAIRVOYANT, 1167 Washington street. Hours 10 to 12 M., and 2 to 5 P. M. June 15.—13 M.*

MRS. L. A. SARGENT heals the sick by laying on of hands. 58 Bedford street, Boston, Mass. June 8.-3w* MRS. S. J. YOUNG, CLAIRVOYANT and Business Medium, 56 Pleasant atreet, Buston, Mass.

MRS. EWELL, Medical and Spiritual Com-munications, 11 Dix Place. Terms \$1.90. SAMUEL GROVER, HEALING MEDIUM, NO. 13 DIX PLACE, (opposite Harvard street.) April 6.

Miscellaneous.

DR. J. R. NEWTON CURBS IN MOST CASES INSTANTANEOUSLY!

20 Boylston street, Boston, Mass. Office Hours, 9 A. M. until 5 P. M., every day

Office Hours, 9 A. M. until 5 P. M., every day except Saturday.

DR. NEWTON'S practice is mostly diseases given up as incurable. Ills 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 licaling,") 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 incelcine has been administered with no good effect, lave been restored to health in an almost incredibly short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will always relices pain from whatever cause. The practice is based upon the most strict principles of science; it is in harmony with all natural laws. Many emment physicians of every other practice not only acknowledge this power but receive the freatment for themselves and iamning, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no kedicing, and Dathes no Pain. By this treatment, it takes but a few minutes for investrate cases of almost any curable chronic disease—and so sure is the effect, that but few diseases require a second operation. Parilysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited. Deafness is the most doubtful of any malady.

TERMS FOR TREATMENT.

Patients will pay in proportion to property—always in ad

doubtful of any malady.

TERMS FOR TREATMENT.

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

without price."

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

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

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

May 4.

SOUL READING,

SOUL READING,

Or Psychometrical Delineation of Character,

MR. AND MRS. A. B. SEVERANCE would respectfully
Announce to the public that those who wish, and will vis.t
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 inlamoniously 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.
Heven years' experience warrants them in saying that they
can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate.
Everything of a private character KEPT STRIOTLY AS SUCE.
For Written Delineation of Character, \$1.00 and red stamp.
Hereafter all calls or letters will be promptly attended to by
either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE.

THE WELL-KNOWN NATURAL CLAIRVOYANT, will examine and prescribe for disease, answer questions on business matters, give defineation of character, and give the particulars concerning roun development, by the aid of her non-conductors. Terms, Lock of liair and \$1. Adaress No it is been street, Worcester, Mass.

5w*—June 15. VALUABLE USES OF MAGNETISM !. DR. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located 18 and 380 Van Buren street, Milwaukee, Wis., where the sick will find a pleasant home. Patients at a distance are cured by magnetized paper. All that is required is a superscribed envelope, and fifteen cents.

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

3m—May 18.

10A. M. to 5 P. M.

MRS. ABBY M. LAPLIN FREREE,
CIVES PSYCHOMETRICAL READINGS for \$1: Direc
U tions for Development. \$2; Business Directions. \$5;
Address (enclosing two red stamps), P. O. Box 455. WASH-MOTON. P. C.

2ws—June 8.

MISS M. K. CASSIEN, Medium, will answer Sealed Letters. Terms, \$2,00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J. 4w*-June 8. DR. S. ROE, JR., CLAIRVOYANT, will examine and pre-cribe from lock of hair or picture. Address, DR. N., ROE, Jz., Manchester, N. H., enclosing \$1,00.

WANTED-AGENTS-875 to \$200 per month, maie and female, to sell the GENUINE IMPROVED CUMMON NENSE FAMILY SEWING MACHINE. Address, June 8.—4w SECOMB & CO., Cleveland, Obio. SPIRITUAL PUBLICATIONS.

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

SPIRITUAL AND REFORMATORY BOOKS

AND PERIODICALS. Agents for the "Banner of Light."

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

Address, June M. Box 2777 Chicago, Ill. PROGRESSIVE LYCEUM EQUIPMENTS. E. WATERS & 80NS, 303 River street, Tray, N. Y.,

A RE now manufacturing and ready to deliver at abort noAt tice the entire equipments of the Childran's Progressive
Lyceums. We will send circulars giving particulars in regard
to price and mode of starting the Lyceum, &c., to those whe
write on the subject, enclosing a stamp.

John street, New York.

1 A MICHENER, CLAIRVOYANT PHY.

8. Selfan, Informs for friends that she has removed from
No. 431 Fine street, Philadelphia, to No. 129 West 45th street,
New York. Her rooms are now open for company and pawrite on the subject, enclosing a stamp.

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

THE GREAT

SPIRITUAL REMEDY! MRS. SPENCE'S **POSITIVE AND NEGATIVE**

POWDERS.

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

PROF. PAYTON SPENCE, M. D. : Sir-I received 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 had, 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 Positive Powders and received it three or four months ago. I would not take them until I received that letter from my mother. I was lying in had most of the 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 Chills. He could not go to his work. He had the Chills every day. He has not had a chill since taking the first powder.

No. 3 East Capitol street.

Dr. Juna Williams. Proceed Midwife of

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

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

standing.
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 Menstruction, 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 denf in one ear, for six years, that, when the other ear was closed, I could not hear the foudest peal of thunders and I had become so denf in the other ear that I could not hear any common talk in the room, to distinguish one word from another. I had become alarmed about myself for fear that I should become dumb, too; and then life would be a burden. I am now almost 70 years of age. I saw, in the BANNER OF LIGHT, the reports of the wonderful cures effected by your Positive and Negative Powders; and as my wife had taken one box for Numb-ness and was helped by them, she persuaded me to try them. So I sent, last spring, for five deliars' worth of the Negatives. I took and kept taking them until now I can hear as well with both ears as I ever could.

Very respectfully,
WARREN WHEATON.

Wilton, V. Hampshire, Feb. 18, 1807.

PROF. PAYTON SPENCE, M. D.: Dear Sir—I sent to the BANNER OF LIGHT office, Boston, for a box of your Positive Powders for Kidney Complaint of long standing. They proved all they were recommended to be, and more, too, doing they were recommended to be, and more, too, doing me more good than any other medicine that I have ever taken. I have also been troubled for a long time with what the doctors call the **Heart Disease**, sometimes very distressing, and all the time a very disagreeable feeling. I took the Powders for my Kidney Complaint, without a thought of any other benefit. But since taking them my Heart Disease has also vanished, I don't know where, and I have not felt it since.

Yours truly, DANIEL DUTTON.

Yours truly, DANIEL DUTTON.

New Orleans, Louisiana, July 4, 1806.
PROF. PAYTON SPENCE: Sir—The Positive Powders are the powders for Nouralgia; they are death on aches and pains, and send them begging at short notice. I would almost as soon think of trying to live without breathing as being without your Positive and Negative Powders.

Truly yours, DAVID WATERS. DR. JANE CRANE Writes from Attica, Fountain

Co., Ind., Aug. 27th, 1866: "I cannot do without your Positive and Negative Powders on any consideration for myself and for my practice, particularly for Accouchment (Confinement). I have had one very severe case of Threatened Abortion (Miscarriage), which three Positive Powders arrested. The woman had been flooding about ten hours, with severe pains like labor pains; but it was strange to see how quick they yielded to the magic influence of your valuable Powders.

I have had two cases of Hillous 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 medicines generally used by Druggists and Doctors."

what Dusiness liney are uses adapted to pursue in order to be successful; the physical and mental adaptation of those in tending marriage; and hints to the initiarmoniously married, whereby they can restore or perpetuate their former love.
They will give instructions for self-improvement, by telling what faculities should be restrained and what cultivated.

Even years' experience warrants them in saying that they can do what they advertise without fall, as hundreds are willing to testify. Skeptics are particularly invited to investigate.

Everything of a private character KEPT STRIOTLY AS SUCK.
For Written Delineation of Character, 8.00 and red stamp.

Hereafter all calls or letters will be promptly attended to by either one or the other.

Address, ME AND MRS. A. B. SEVERANCE, April 6.

ELECTROPATHY.

DRS. GALLOWAY, WHITE & BOLLES, the Old Medical Delectricians, Discoverees and Teachers of This National Post of Herein and Wainut streets, Philadelphia. Gaivanic Baths given.

CONSULTATION FREE.

Students Received.

Oures Gunranteed.

MRS. M. M. WOOD.

THE WELL-KNOWN NATURAL CLAIRVOYANT, will examine and prescribe for disease, an iswer questions on business matters, give edilineation of character, and give the

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 purging, no naisean, no vomiting, no naivestizing; yet, in the language of 8, W. Richmond, of Chenoa, Ill., "Inty are a most wonderful medicine, to silent and yet so effectious."

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

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

thing as [ai].

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

PHYSICIANS 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, sont
free.

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

One hox Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Rix boxes, \$5; twelve boxes, \$9.

Mailed, postpaid, on receipt of price.

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 else the letters should be registered.

Money mailed to us is at our risk. OFFICE, 37 ST. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5017, NEW YORK CITY.

For sale also at the Banner of Light Office, No. 158 Washington St., Beston, Mass., and by Bruggiste generally.

April 20. SEXUAL DEBILITY.—ATREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT-MENT OF SEXUAL DEBILITY will be sent five to all in-quirers of both sexes. Address, WINCHESTER & CO., 36 John street, New York. tf-- May 11.

THE GREAT SPIRITUAL REVELATION,

CHEMICAL AND SCIENTIFIC DISCOVERY FOR THE OURE OF CONSUMPTION.

THE ONLY TREATMENT now known or acknowledged by any Profession to cure this drend disease: A specific in the Heart Disease, Throat Affections, Dyspepsia. Diseases of the Blood and Eruptions on the Skin. The same remedy made into Liquid Gas for inhalation, will remove ubercles from the Chest and Lungs. DH. GARVIN'S FIRST and ONLY SOLUTION OF TAR, not a

new remedy, but an old one dissolved for the first time. MR. D. W WOOD, Attorney at Law, 36 Washington street, Buston, Mass., says that "The dread disease Computing viting the street of was so fastened upon me that my consulting Physician pro nounced my case hopeless. A trial of three months of your Elixir of Tar and Inhalant has cured me. I stand as

MR. JUSTICE, Corner Broadway and Pearl, N. P., says, I was cured of a very bad itching Eruption of the Skin and Enlargement of the Liver by your solution of

E. TRIPPE, 333 Indiana street, Chicago, Ill., was cured of Dyspepsia of twelve years' standing, by the new solution.

A LADY of high standing was cured, in Chicago, of Uterine Hemorrhage. I am not permitted to give her name. MRS. E. RAYSS, Windsor, N. F., was cured of Thront

Disease, of long standing, by the Inhaler.

MR. JULIUS KIMBALL, clerk in Sawyer & Co.'s stoneyard, Chicago, Ill., was cured of Heart Disease and Kidney Disease by the Tar. W. E. BARRY, 113 State street was cured of Erysipelus. Mil. J. SECON, in Sing-er's Rewing Machine Office, says, "My mother died of Pulmonary Consumption. I contracted it from her, and was considered a victim to the disease. My father despaired of my life. I was cured with your valuable Solution of Tar. It is now five years since, and I have felt no return of the disease."

This remedy is a most valuable destroyer of Colds and Coughs; it will cure any Cold in from three to six hours.

Every family should have it. Send for Circular. DR. E. F. GARVIN is a graduate of three different Schools of Medicine and Emeritus, Professor of Obstetrics and Diseases of Women and Children; possesses superior nowers of Diagnosis. The only man in this country who successfully cures Gout and Rheumatism, and the above-name

Patients taken by the month, and medicine furnished. Adires E. F. GARVIN, M. D.,
June 16.-tw 468 6th Avenue, New York. CHRIST AND THE BLIND MAN.

WHEN he had thus spoken, he spat on the ground, and made clay of the splittle, and he anointed the eyes of the blind man with the clay."—John in: 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 producing like results. During the ages which preceded, as well

as during those which succeeded the birth of Christ, there

has been a constant outcropping of phenomena, similar, if not identical with the one to which reference has just been made, all pointing to underlying forces, waiting, as it were, the development of a philosophy somewhere, either in the spiritua or in the mundane sphere, which shall wield them in a uniform and scientific way, for the benefit of the human race The facts of to-day make plain the mysteries of yesterday; the phenomena of Spiritualism interpret the miracles of Christinuity and Judaism. Spiritualism is rapidly developing a philosophy and a science which shall embrace all forms of "healing," past as well as present, and reduce to a simple, intelli-gible 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 Sphitualism, strange facts have occurred, here and there, spontaneously as it were, through the instrumentality of a great variety of mediums, which point to this conclusion, namely, that it is possible to impart, not only magnetic, but also spiritual healing power to inanimate substances, whether liquid or solid. This department of spiritus 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 carrier of a spiritual healing power. I refer now to the Positive and Negative Powder 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 cem-bined instrumentality of all spiritual phenomena, shall acknowledge the great fact of spiritual intercourse, to which they all point, and which it is their first object to demonstrate. I have been slow in making a public explanation of this department of my subject, because of its very magnitude and importance. I take nothing for granted, and I have not accepted the interpretation of the singular, and, I can truly say, wonderful power of the Positive and Negative Powders, simply because that interpretation came through the medium ship of Mrs. Spence; but I have patiently waited and watched and analyzed, until the force of facts has made that interpreta-tion the same as my own. I am, therefore, now prepared to present it to the public as a truthful interpretation, and as such to defend it. Such has been the prudent and I may say skeptical and cautious way in which I have assumed the responsibility of the external management and public advocacy

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

of the Positive and Negative Powders. Over two years and a

halfago, when they were first intrusted to my external man-

agement, the same cautious skepticism restrained me from

resenting them to the public, and even from admitting that they were of any value whatever, until by private tests in a great variety of diseases, my judgment became convinced that I was intrusted with a valuable scientific formula for imparting Positive and Negative power to a medicinal substance. As

MRS. COTTON, MAGNETIC PHYSICIAN, No. 451 3d avenue, near East 33d street-late of 235 East 18th atreet, New York-cures without medicine, by laying on B. Patients attended at their own houses if desired.

A GENTS AND CANVASSERS WANTED to A sell copies of iniling's great National Painting of "The Heroes of the Republic," and other valuable works of Art, now on free Exhibition at 548 Broacway, Room No 1. under Bannen or Light Office, by D. Doubleday. 4w—June 15.

M. RS. H. S. SEYMOUR, BUSINESS AND Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thursday evenings.

June 15.—6w

MRS. JENNIE WATERMAN DANFORTH, Clairvoyant Physician, No. 9 East 11th atrect, New York, magnetizes and prescribes for diseases underspirit influ-ence and dictation. 10w*-May 25.

MRS. MYERS, CLAIRVOYANT and TEST
medium-very reliable-866 Third Avenue, New York.
Ladles \$1, Genta \$2. MRS. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th atrect, New York.

MRS. MARY TOWNE, Magnetic Physician and Medical Clairvoyant, No. 6 Depan Row, corner Bleecker and Bullivan streets, New York. 4w*—June 15. J. H. CONANT,

PIANO FORTES, ORGAN HARMONIONS, AND MELODEONS

OF THE BEST QUALITY, and WARRANTED in every particular to be the best made instruments in the country. They are faily endowed by the Musical Profession. Our Plano vary in price from \$250 to \$800; according to style of failsh. All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 166 WASHINGTON STREET, ROOM NO. I.

N. B.—Sepiritualist Rocicules in want of illermonious or Melo deons for their meetings, are respectfully invited to call and examine before purchasing.

April 7.

Banner of Light,

WESTERN DEPARTMENT:

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

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANKE OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., abould 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 BANKE office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to someth them. Persons wriving as this month, will direct to Boston, Mass., care Banner of Light.

Lol the poor Indian!

Our Saxon face is mantled with shame and soulhumbled in deepest humiliation at the individual and associate crimes that blot the escatcheon of this great, wicked Christian country called United States of America. Crimes red as blood, vindictive as death, and black as the cinders of Pluto's pit! crimes willful, determined and continuous, too, against the Indian tribes of the West, Northwest and Southwest! Is justice—is philanthropy dead? Is progress a dream, and sympathy a mere historic legend? Our heart aches. Our tears flow. God, angels, American citizens of the hetter thought and life, tell us what we can-what we ought to do to check this nation from further cheating, swindling, sacking, shooting, slaughtering and murdering, through its officers, superintendents and agents, the three hundred thousand remaining Aborigines of this country? A government is responsible for the agents it employs and pays. In this country the people, with ballot in hand, are the government; accordingly you, readers, directly or indirectly, are responsible for the defrauding and murdering of those red men west of

the Mississippi. Having previously had some little experience with the Indians west of the Father of Waters, and along those far-off California foothills, we took especial pains, while in Washington last winter, to probe this vexed Indian question to the bottom. In company with Colonel Tappan, a gentleman of unquestioned integrity and honor, we called at General Grant's residence and held a long interview with Col. Parker, an Indian, member of Grant's staff and chief of the six nations; conversed also with several Sioux chiefs then in the city, and with W. P. Ross, chief of the Cherokees. Ross, with other educated Indians, called upon us a: our boarding-house, giving an extensive account of their stock-raising, fruit-growing, and the probable results of the thirty-two common schools in the Cherokee nation. This intelligent chief further informed us that the Cherokees, Choctaws, Chicasaws, Seminoles and Creeks were rapidly increasing in numbers before the late war, their births far outnumbering the deaths. The testimony of other chiefs and army officers confirmed the fact. This was to us exceedingly natisfactory, because we had been cloved with solfish talk that the Indian must necessarily perish-perish, by a law of destiny, from the continent, before the strides of an Anglo-Saxon civilization. Destiny! yes, the destiny of sword and cannon! the murderous destiny that "might makes right!" the vicious destiny of the "big fish" that devour the little—a destiny that would justify a moneyed chivalry or an African cannihalism! Away with your theories about destiny! They are entitled to hardly a thought in the face of facts and statistics.

OUR WITNESSES.

Before us lie the reports of the commissioners of Indian affairs of 1863, 1864 and 1865; the reports of Senators Doolittle, Foster and Nesmith. appointed in 1865 to visit the Indian country; senatorial debates upon Indian matters; correspondence of the Indian Bureau Department; the reports of military commissions, military telegrams, and certain unpublished testimony that, one of our senators said: "If it were published to the world, would disgrace us in the eyes of all civilized nations."

THE PROOF.

From these witnesses we can prove that these red forest brethren of ours, naturally proud and noble - the original proprietors of this country. have been forcibly, or fradulently, driven from lands previously granted; deprived of their annuities; demoralized by poisoned whiskey; deceived by unprincipled traders, and swindled by agents. Hence Senator Sherman, of Ohio, in t' e discussion upon the Indian Appropriation Bill. said he "regarded the whole system of treaties with the Indians a farce," and Senator Nesmith, of Oregon, charged Indian agents and contractors with being "guilty of the most outrageous and systematic robbery and swindling, sending articles deficient in quantity and quality, and parcels short in numbers; while the woolen goods received through these agents from Government were rotten and utterly useless. He further said:

'I have examined invoices of purchases made by the department or its agents in Eastern cities, where the prices charged were from fifty to one hundred per cent, above the market value of good articles. Upon an examination of the goods I have found them as a general thing, worthless have found them, as a general thing, worthless and deficient in quantity. Among them were 'steel spades,' made of sheet iron; 'chopping axes,' which were purely cast iron; 'best brogans,' with paper soles; 'blankets,' made of shoddy and glue, which came to shreds the first time they were wet, &c., &c."

The depredations upon these "blankets and greads wiscombless they are with the Leviers."

goods, miserable as they are with the Indian funds, commence sometimes before and always soon after they get out of the Indian Bureau at Washington, and to such an extent that by the time the goods reach the agent who is to distribute them, there is nothing left, either in quantity or quality, to tempt his cupidity. A law of Congress forbidding purchases of goods to be made except upon the requisitions of the Indian agents, is systematically violated, purchases being made and forwarded without the least regard to the agents or that ground the property of the confidence. or their requisitions.'

This disgraceful and cruel treatment, so general in its character, is the fruitful cause of the Indian wars. The Indians are constantly represented as the aggressors, whereas the facts will show that weless they were the most abject beings on the earth, they could not endure the constant abuse received from our authorities through accredited agents.

We can further show that this Government gives the treaty Indians no protection in property, person or life. Our soldiers take no prisoners. Their hunting-grounds, once guaranteed them by Congress, have been filched from them by railroad companies and incorporated speculators, the papers signed by chiefs that had first been drugged or made drunk; their villages sacked; their houses burned; their wives ravished; their children killed before their eyes, and their only redress (being outlaws), private revenge.

. Thus plundered and imposed upon, thus driven from their homes and the graves of their sainted dead to starve or steal, if caught thieving from their white neighbors, the Department deducts the value of the theft from the annuity of the tribe, so that the guilty party virtually makes a profit from his crime. These Indians obey their educational instincts in fighting for their origtheir ancestors, and their bones whiten in the valleys—the buffalo, the antelope and deer of the far West are their meat, the running streams far West are their meat, the running streams for the final domains given them by the Great Spirit, peace; eliphlated that upon a certain day all the planet or nattery—only kind, cordina recognition of deserved merit from their fellows. This much their fellows. This much was made prairies were trodden by braves were to come in give up their arms, of deserved merit from their fellows. This much was made prairies were trodden by braves were to come in give up their arms, of deserved merit from their fellows. This much was made prairies were trodden by braves were to come in give up their arms, of deserved merit from their fellows. This much was made prairies were trodden by braves were to come in give up their arms, of deserved merit from their fellows. This much was made prairies were trodden by braves were to come in give up their arms, of deserved merit from their fellows. This much was made prairies were trodden by braves were to come in give up their arms, of deserved merit from their fellows. This much was made as a signal given, they mere to come in give up their arms, of deserved merit from their fellows. This much was much was made as a signal given, they mere to come in give up their arms, of deserved merit from their fellows. Address signal recognition of deserved merit from their fellows. This much was much was made as a signal given, they made as a signal recognition of deserved merit from their fellows. This much was much was made as a signal recognition of deserved merit from their fellows. Address Milford, Mass.

Description

Comparison

and aprings their drink, and they know that following the white man's steps in the wake of what is called civilization, come deceptions and frauds, fire-water and unnameable diseases, starvation and death. In fact, it is patent that bounties have been offered for their scalps in Minnesota and are offered to-day in Nevada, that their warriors have been shot down like dogs; their old men turned off to freeze and starve; their children murdered or enslaved; their maidens worse than massacred by a licentious soldiery, and the bodies of (to be) mothers mutilated, and their unborn babes scalped! No, no; the honorable Senator did not wish " All the testimony of the Military Commission" published.

INCENDIARY TONE OF TELEGRAMS.

Gen. Sherman telegraphed to the War Department from 8t. Louis, Dec. 20, 1866: "We must act with vindictive earnestness against the Sioux. even to their extermination-men, women and children. Nothing less will reach the root of the case." Other telegrams and commands from subordinate officers read, "Punish them to the utmost;" give "no quarters to either men, women, or children;" "Shoot down the red skins wherever you find them;" "Carry the black flag of assassination, mutilation and extermination into the Indian country." Such words are as foreign to the spirit of a true civilization, saying nothing of Christianity, as is darkness to light They are commands to murder. They are warseeds, the certain harvest of which is blood-shed and butchery.

SPECIAL WITNESSES.

Gen., Pope, in a report upon his Department, after admitting the benevolent purposes of the Government in appointing superintendents and agents, says:

"These have failed, and will continue to fail, so long as the encroachments of the whites upon the hunting grounds of the red men are permitted and traders, agents and superintendents fill their pockets with money belonging to these benefit daries. It is stated that more corruption comes to light through the Indian Department at Wash ington than through any two other sources. He adds, 'To pursue the unwise, expensive, and worse than inefficient system of a con bined civil and military management of Indian affairs, which has for years been so fruitful of evil, is unbecoming a humane people."

A Washington paper, speaking by authority contained one morning last winter the following:

"The Senate Committee on Indian Affairs will soon submit the evidence taken by the various Commissioners in regard to the condition of the Indians, and the failure of the Government to carry out i's treaty stipulations and the bearing of these things upon the Indian war. The evi dence in the Chivington massacre at Sand Creek in 1864, is of the most disgrace at laracter, show-ing it to be unsarpassed by anything in the treat ment of the Sepoy or Jamaica rebels, and unless the nation promptly disavows the act, it will in evitably bring disgrace upon us."

"The Governor of Idaho addressed a letter to the Commissioner of Indian Affairs, informing him of the massacre of some sixteen friendly In dians on the 11th of March, fifteen miles above this city, near the mouth of Moore's Creek, by party of citizens of Ido county. He concludes by party of cinzens of no councy. The concindes ny saying, 'There were but two grown men; the rest were women and children. The immediate settlers and miners reported against the murders, and their statement I shall send you in a few days, showing that the Indians were defenceless and peaceable. If anything will be certain to bring on a general Indian war it is such acts at these. I have heard the rest of the tribes, and placed them under the p otection of the military of this post.

The excitement runs high, and I have all I car do to carry out my instructions against the sentiments evinced toward the poor savages. Things look storms just now, but when the road to the Indian country becomes passable I shall quie the troubled waters. In no case that I have ex amined have I found the red man the aggressor but undoubtedly the trouble springs from some flendish outrages of bad white men."

In the trial of Cantain John T. Hill of the reg ular army, held in San Francisco, for taking as Indian child from the breast of its dead mother and ordering it killed, it " was proven and standand ordering is killed, it was proven and stands as a matter of history, that it had been the cus tom of Indian warfare for our troops to kill In dian children under such circumstances, Major Undegraff, now at the Presidia, informed my counsel that Generals Canby and Sibley, of the U. S. army, had been in the habit of allowing their men to kill Indian prisoners, and even chil dren when their parents had been killed, and there was no convenient way of providing for them; and as the President of the very Court them; and as the resident of the very Court-martial which has just gone through the farce of trying me, admitted to my counsel, that while in command in Arizona last winter, he ordered his men to kill an Indian child, which they did by shooting it four times, alleging as a reason there-for, that he had no means of either feeding the

child or taking it with him."

Mr. Garitt, an officer in the First Infantry, Call ornia Volunteers, leaving that El Dorado land n March, 1862, passing along the Southern route by Fort Yuma into Arizona Territory, up the Gila river and through the Indian country to the States, testifies that "Frequently along the route Indians, their women and frightened little ones. were shot down by the soldiers and accompanying parties for the mere fun of the thing, that for agers would boast of their inhuman conduct, of the scalps they had taken, and of the number of red-skins they had put out of the way. These tribes were all peaceable, and some of them in dustrious, raising stock, cultivating fields of wheat, and a great variety of fruit. This murderous conduct was passed by except in the case of Lieut, Russell, who under Gen. Carleton was cashiered for shooting three Indians without just

It appeared in evidence of the published reports of Generals Sibley and Sully, that entering the Indian solitudes, "they overtook and surrounded an encampment of Indians in a ravine, ostimated to number 2000 souls, inclusive of squaws and papooses, with all their property, con-sisting of camp equipage and ponies and dogs; that he caused one of his regiments to approach within thirty yards of this conglomerate mass of human and animal life, and to fire volley after volley upon them until night; and that during the darkness, all the Indians who were able field through fear of a renewal of their massacre in the morning, leaving three hundred of their number killed, besides a vast humber of wounded and dying scattered along their route." A military order was published in St. Paul's Press of October 15th, 1863, offering to independent soluts two hundred dollars for every Indian warrior they could kill and in a subsequent number of the Press, Genera Sully advised the settlers in Dakota Territory to keep their arms in readiness, for in my last battle, says he, (more truly a massacre) with the Indians, "I killed all their ponies, so that they must either

The editor of the Visalia Delta, California, gives an account of the Ruby City resolutions, "appointing three men to select twenty-five others to go Indian hunting, and all those who could fit themselves out would receive a nominal sum for scalps they may bring in. The prices offered for scalps are, one hundred dollars for buck; fifty dollars for ever squaw scalp, and twenty-five dollars for everything in the shape of an Indian under ten years of age. Each scalp should have the curl of the head, and the man claiming the reward was required to make oath that the scal was taken by the company."

We have all of us read probably of Capt. M. Lochlin, of the U.S. Cavalry (California) volunteers, who, after a fruitless attempt to conquer the Indians in the Kern River country, adopted this cunning meanness, sometimes termed military strategy. He sent out inviting in all the chiefs to have a "blg peace talk."

"The chiefe met in council; smoked the pipe of peace; elipulated that upon a certain day all the "braves" were to come in, give up their arms, and henceforth peace should reign in all their borders. Faithful to the appointment, they met the treacherous whites, (?) surgendered their arms,

'break and run for their lives,' which they did and all but one, of over forty, were butchered in their tracks, by men who claim superiority of blood, birth and education. If such men belong

to a superior race, God help the inferior." With these and multitudes of other facts at our command of a similar character—facts absolutely too inhuman to recite - ay, red and dripping with a bloody flendishness unparalleled in what is termed savage life, people often ask, Why these Indian wars? Why do the Indians steal and commit such "wicked depredations"? Put a firebrand under a powder-mill and then impudently ask why it explodes. "As ye mete," said Jesus, "it shall be measured to you again."

Gen. Hancock with his seldiery is now in and lingering along the borders of the Indian country. These soldiers are drilled to murder. They anxiously await the command. At a council recently held at Fort Larned, Satanti, chief of the " Kiowas," made a peace speech in the presence of Generals Hancock and Smith, Colonel Leavenworth and others. Modestly, pityingly touching upon the wrongs of his people, his speech as a whole breathed nothing but forgiveness and peace - a peace that Christians should imitate. Listen to this Indian's peace words:

"Satanti then arose and said: I look upon you and General Smith as my fathers. I want friends, and I say by the sun and the earth I live on, I want to talk straight and tell the truth. All other tribes are my brothers, and I want friends and am doing all I can for peace. If I die first it is all right. All the Indians south of here are my friends. When I first started out (as nes a warrior) I was a boy; now I am a man, and all men are my friends. I want the Great Father at Washington, and all the soldiers and troops to hold on. I don't want the prairies and country to he bloody; but just hold on for awhile. I do n't want war at all; I want peace. If there were no troops in this country, and the citizens only lived around here, that would be better. I am doing all I can to keep my men down and doing the best I can to have peace. Down at the mouth of the little Arkansas, where a treaty was made. Colonel Leavenworth was present, and I was the first man who came in there to make peace with olonel Leavenworth, and I did it by my word Little Mountain, the former chief of the tribe, is now dead. He did all he could to make peace and kept talking and talking; but the white man kept doing something had to him, and he was in so much misery that he died. Now I want to find out what is the reason that Colonel Leaven worth did not give me some annuity goods. All that we have we have bought and paid for. We are all poor men, and I, think others have got all the goods; but let them keep them. I want peace, and I do n't want to make war on account of our goods."

This Indian question is all the more grave at present from the consideration that the two waves of population between the Pacific and Atlantic coasts are soon to meet. Way stations will dot Western mountains. A railroad will span the extremes, and a peaceable transit through these mountainous regions will be indispensable. The only way to secure such, will be by the exercise of blended justice and kindness-kindness and sympathy, not revenge; love, not hate; mercy, not vindictiveness; integrity, sincerity and peacedeeds of purity and fraternity, rather than murlerous acts of extermination.

William Penn had no difficulty with the Indians. They knew-know their friends. The English government in Canada has never had an Indian war, nor has a life been lost by an Indian massacre. They live in peaceful relations with heir white heighbors. Tribes have centered into Indian villages, around which the grass is green, and orchards bud, bloom and bear their fruitage. Our government must give those three hunded

thousand Indians the protection of law, must give them a Civil Rights bill, must treat them as men, must give them individual and permanent rights in the soil, must grant them their annuities, and mard them against thieving agents, trafficking vacabonds, and a murderous soldiery, for they are Go l's children and our brothers. This course pursued, and a continuous peace is secured with our red brothers of the West-brothers originally noble in nature, firm in their friendships, and keen in their perceptions of the principles of natural iustice.

Though treated as they have been by the whites, those that tread the shadow-lands of eternity are returning good for evil by descending rom their hunting. with balins of healing and words of love and theer. Hours, days, months in the past have we talked with Powhatan, through the organism of our Bro. E. C. Dunn, relative to the past, present and future of the Indians upon this centinent. Tis only justice to say we have ever found this chief the very soul of simplicity, tenderness, cruthfulness, and a genuine magnanimity. Blessings be upon Powhatan, Red Jacket, Tecumsel-Logan, Little Crow, Antelope, and all Indian spirits that are shedding their healing magnetism : and peace influences upon the inhabitants of

[Original.] I MISS THEE.

BY WILLIE R. D-D.

Thou art still in my thoughts at evening, As I sit here alone so sad: Thy bright loving smile has departed, That made life's dreary hours so glad; But still I know thou art watching

From that summer-land shore of love, And soon I hope to be with thee In that bright land of spirits above.

Thou hast gone, and left me in sorrow,

In sadness I still pine for thee, But still in that bright home of spirits, · I know thou art waiting for me. And there through those realms colestial With thee 't will be pleasure to roam, And live in those Islands of Beauty,

My loved one's bright, beautiful home! Titusville, Pa.

The Desire for Praise.

Justice is innate in the human constitution, and a desire for appreciation, legitimate and normal. But this seeking, twisting, worming process to get somebody's silly lips to sound one's praises is pitiable-a sad perversion of approbativeness. Says Emerson: "Blame is safer than praise. I shun flatterers. I hate to have my friends defend me in the newspapers. As long as all that is said is said against me, I feel quite sure of success." History tells us "that when a base, deprayed fellow praised an old Grecian philosopher, he looked him in the eye and said: 'What vile thing have I done, that you should praise me?'"

We never gratify others in this intensified love of approbation. The effect is bad, producing vanity and that swell too common in American life. Those who most thirst for approbation and admiration themselves, generally bestow it very grudgingly upon others equally worthy. They want a shower of applause, but give only a drop. Intensely selfish, they are more inclined to criticise than commend others. No true soul wants commany a lonely di

The timid we will encourage, the weak strengthen, the humble and worthy praise, pointing them to the heavenly altitudes attainable through perseverance and exalted life purposes.

Anniversary in Sturgis.

The Annual June Meeting of the Spiritualists in Sturgis, Mich., and vicinity, will commence on Saturday, the 22d, and continue over Sunday. Bro. F. L. Wadsworth, H. F. M. Brown, A. A. Wheelook and other able speakers will be present with the best words of the day and age to feed the people.

N. B. Starr, Spirit-Artist.

This good and true worker in the spiritual vineyard is still painting the forms of the glorified and immortalized in demonstration of a future existence. His address this month is Ottawa, Ill., care of W. H. N. Cushman,

· A Card.

I most cheerfully recommend to suffering humanity the use of Dr. Freeman's magnetized paper. Its effects on neuralgia, rheumatism, fever, ague, and all nervous difficulties, are truly

The Doctor is a powerful magnetizer, and des-tined to do a good work in healing the sick. My wife was entirely cured of the erysipelas with one application; and a neighbor of mine, was suffering from fever and ague, was entirely cured by two applications of magnetized paper from Dr. Freeman, and I desire to have these facts publicly known. John Wesherwood.

No. 508 Cass street, Milwaukee. Wis.

Donations in Aid of our Public Free Circles. Received from

Donations in aid of the Poor. Received from

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

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

J. Madison Allyn, trance and inspirational speaker, author

J. MADISON ALLYN, trance and inspirational speaker, author of the framphoic is 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, Buston. Speaks in Portland, Me., during June. C. FANNIE ALLYN Will speak in Cheisea, Mass., June 23 and 30; in Londonderry, Vt., during July: in Dover, Aug. 4 und 11; in Putnam. Conn., Aug. 18 and 25; in Milford, N. H., Sept. I and 8: in Worcester, Mass., during November, Will sepond to calls to lecture week evo. ings in vicility of Sunday and Connections. day engar-ments. Middleboro', Mass. nts. Address as per appointments, or North

J. G. ALLER will receive calls to lecture and organize Children's Lyceums. Address, Chicopee, Mass.

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

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

MRS. SARAH A. BYRNES Will speak in Lowell Mass., during June; in East Roston, July 7 and 14; in Hudson, July 21 and 28; in Lyan during August; in Stafford, Conn., Sept. 1, 8, 15 and 22. Would like to make further engagement for the fall and winter. Address, 87 Spring street, East Cambridge, Mass.

MRB. A. P. BROWN will lecture in Woodstock, Vt., June 16 and 23: in Eden Mills, June 30 and July 7. Address, St. Johnsbury Centre, Vt. WRS, H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic.

MRS. EMMA F. JAY BULLENR, 151 West 12th st., New York. MRS. E. A. BLISS, 250 North Second street, Troy, N. Y. WM. BRYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice. Address, box 53, Camden P. O., Mich.

M. C. Bent, inspirational speaker. Address, Pardeeville, Wis. Sunuays engaged for the present.

MRS. ABBY N. BURNHAM, Inspirational speaker, will answer calls to lecture. Address, Auburndale, Mass.

MRS. M. A. C. BROWN, Ware, Mass.

J. H. BICKFORD, inspirational speaker, Charlestown, Mass. REV. ADIN BALLOU, Hopedale, Mass.
A. P. Bowman, inspirational speaker, Richmond, Iowa.

DR. J. K. BAILEY, Quincy, Ill., will answer calls to lecture ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. WARREN CHASE, 541 Broadway, New York.

DEAN CLASE, inspirational speaker. Address, Camden,
1e., till further notice.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal.

MES. SOPHIA L. CHAPPELL, inspirational and trance speaker, with answer calls to fecture. Address, 11 South street, Boston, Mass. MRS. AUGUSTA A. CURRIER will answercalls to speak in

ew England through the summer and fall. Address, box 315,

DR. 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 Lyccums, and laboring in those that are already established. Address, Putnam, Conn.

nam, Conn.

Mrs. Jennert J. Clark, trance speaker, will answer calls
to lecture on Sundays in any of the towns in Connecticut.
Will also attend funerals. Address, Fair Haven, Conn. Mis. Hettir Clark, trance speaker, East Harwich, Mass. will answer calls to lecture or attend funerals. P. CLARK, M. D., will answer calls to lecture. Address, 15 Marshall street, Boston.

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

IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Eagle Harbor, Orienns Co., N. Y.

MRS. D. Chadwick, trance speaker, will lecture, hold seances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

J. B. CAMPBELL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O. JUDGE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER. inspirational speaker, Fredonia, N. Y THOS. COOK, Berlin Heights, O., lecturer on organization.
MRS. AMELIA H. COLEY, trance speaker, Milford, Ill.

Miss Lizzie Doten will lecture in Bangor, Me., during the Will make no further engagements. Address, Pavilon, 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 MRS. E. DELAMAR, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis. MRS. CLARA R. DEEVERE, trance speaker. Newbort. Me. DE. H. E. EMERY will receive calls to lecture. Address, South Coventry, Conu.

A. T. Foss will speak in Springdell, Mass., during June; in Williamatto, Conu., during August; in Stafford Springs during November. Permanent address, Manchester, N. H.

Mgs. Mary L. French, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Villago, South Boston.

DB. WM. FirzoibBox will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia Personal Property of the Spiritual Philosophy. REV. J. FRANCIS may be addressed by those wishing his services in Southern Iowa and Missouri, at Nevada, Iowa, till further notice.

DR. H. P. FAIRFIRLD will answer calls to lecture. Address, Quincy, Iti , drawer 2179.

S. J. FINNEY, Troy, N. Y. J. G. Fisn. Hammonton, N. J.

MRS. FANNIE B. FELTON, South Malden, Mass. Mrs. Clara A. Firld will answer calls to lecture. At

C. Augusta Fitch, trancespeaker, box 1835. Chicago. Ill. MISS ELIZA HOWE FULLER will answer calls to lecture wherever the friends may desire. Address, LaGrange, Me

ISAAO P. GERERLEAF, Kenduskeag, Me. Mrs. Laura Dr Furds Gordos, Denver City, Col. Ter-JOHN P. GUILD will answer calls to lecture. Address, Law Nes. C L. Gade, (formerly Mrs. Morris,) trance speaker I Cedar street, Room 8, New York.

N. S. GREENLEAT, Lowell, Mass. DR L. P. GRIGGS, Inspirational speaker, will answer calls o lecture Sundays during May and June. Address, Fort Yayne, Ind.

Wayne, Ind.

MES. EMMA HARDINGH 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 Habbath engagements. Dr. M. Henry Houghton will speak in Hudson Mass., during June. Will lecture before religious, political and temperance assemblies. Address Milford, Mass.

M. A. D. Hanne will mask in Florence, Mass., June 28 and

MRS. SUSIE A. MUTONINSON will speak in Sisford, cons. June 15, 23 and 30; in Buffato, N. Y., during July and August in Cleveland, O., during september, Octor or and Koverney. Charles A. HAYDEN, 27 hipprop. street, Chicago, ill will receive calls to lecture in the West. Sundays engaged to the receive.

D. H. HAMILTON lectures on Reconstruction and the trae Mode of Communitary Life. Address, Hammonton, N. J. J. D. HABCALL, M. D., will answer calls to lecture in Vis-

J. HACKER, Portland, Me. MRS. ARKA E. Hill, inspirational medium and psychomesi-cal reader, Whitesbore', Oneida Co., N. Y. Jos. J. Harlinger, M. D., inspirational speaker, will a. swer calls to lecture in the West, &u idays and week evening. Address, 25 Court street, New Haven, Conn.

Miss Nellis Hayden will receive calls to lecture in Blass, chusetts. Address, No. 20 Wilmot street, Worcester, Mass. DR. J N. HODOKS, trance speaker, will answer calls to loo ture. Address, 107 Mayerick street, East Boston, Mass. MRS. S. A. HORTON, Brandon. Vt. Miss Julia J. Hubbard, box 2, Greenwood, Biass,

MRS. F. O. HYZER 60 Bonth Green street. Baltimore, Md. Dr. E. B. Holden, inspirational speaker, will recture to Schreen, N. Y., June 23: in Poisdam Junction, June 20, in Norfolk, July 7: in West Stockholm, July 14 and 28; in Port Jackson, July 21 and Aug 4. Address, No. Clarendon, Vt.

Mosas Hull, Hobart, Lake Co., Ind. Miss Susie M. Johnson will speak in Havana, Ill., during June. Permanent address, Milford, Mass. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

W. F. JAMIBSON, inspirational speaker, care of the Spiritual Republic, P. O drawer 6325, Chicago, Ill. 8. S. JONES, ESQ., 's address is 12 Methodist Church Block, South Clark street, Chicago, Ill.

HARVEY A. JONES, Esq., can occasionally speak on Sundays for the friends in the vicinity of sycamore, ill., on the Spiritual Philosophy and reform movements of the day.

WK. H. JOHASTON, COLLY, Pa.

O. P. KELLOGO, lecturer, East Trambull, Ashtahnia Co., Q. will speak in Monroo Centre the first Sunday of every month, GEORGE F. KITTRIDGE, Buffalo, N. Y.

CEPRAS B. LTNE, semi-conscious trance speaker, will lec-ture in East Boston, June 30: in Lynn, July 14. Address, 557 Main street, Charlestown, Mass.

J. S. LOVELAND, Chicago, 111., care Spiritual Republic. MRS. E. K. LADD, trance lecturer, 175 Court street, Boston

MES. F. A. LOOAN will answer calls to awaken an interest in, and to sid in establishing Children's Progressive Lyceums, Address, Station D. New York, care of Walter Hyde. B. M.LAWERICS, M. D., will answer calls to lecture. Ad-dress, Hammonton, N. J. MARY E. LONGDON, inspirational speaker, 60 Montgomery street, Jersey City, N. J.

JOHN A. LOWE will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H. MISS MARY M. Lyons, inspirational speaker- present ad-tress, 98 East Jefferson street, Syracuse, N. Y.—will answer DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. bux 7226. Chicago, Ill.
MRS. ANNA M. MIDDLEBEOOR, hox 778. Bridgepert, Conn.

MES. SARAH HELEN MATTHEWS, East Westmoreland, N. H. DB. G. W. MORRILL, Jk., trance and inspirational apeaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Maiden, Mass.

B. T. Munn will lecture on Spiritualism within a reasonable distance. Address Skancateles, N. Y.

MRS. MARY A. MITCHELL, inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wicconsin and Missouri, Will attend Conventions when desired. Address, care of box 221, Chicago, 111. DR. JAMES MORRISON, lecturer, McHenry, Ill. MR. & MRS. II. M. MILLER, Elmira, N. Y., care W. B. Hatch.

Prof. R. M. M'CORD, Centralia, ill. EMMA M. MARTIN, inspirational speaker, Birmingham. Mich CHARLES S MARSH, semi-trance speaker. Address, Wone-oc. Juneau Co., Wis.

DR. JOHN MATHEM'S present address is 50 Montgomery street, Jersey City, N. J. He will answer calls to lecture in the East until September. Dr. W. H. C. Martin will receive calls to lecture. Address 173 Windsor street, Hartford, Conn.

Miss Sarah A. Nutr will speak in Lawrence, Ransas, one-third, Topeka one-third, and Wyandotte one-third of the time for the present. Address as above. C. Norwood, Ottawa, 111., impressional and inspirational speaker. A. L. E. NASH, lecturer, Rochester, N. Y.

A. L. E. NASH, locturer, Rochester, N. T.

GEORGE A. PERROE, in-pirational and trance speaker, independent clairvoyant and heating physician, box \$1, Auburn, ble., contemplates vi. Iting East, in the valley of the Penobscot and Piscatsquis, after the middle of June or July, to preach the gospel of Christ and Spiritualism, hold cireles, heat the infirm, and give tests of spirit presence. Will the friends of the Spiritual Philosophy employ his acrylecs? Please address him as above immediately, stating particulars, pecuniary encouragement, etc., etc.

J. I. POTTER trance speaker, West Salem, Wis.

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

LYDIA ANN PRARSALL, inspirational speaker, Disco. Mich. Miss NETTIE M. PEASE, trance speaker and test medium, Detroit, Mich. A. A. POND, inspirational speaker, North West, Ohio.

Mrs. Anna M. L. Potts, M. D., lecturer, Adrian, Mich.

Mrs. J. Puffer, trance speaker, Nouth Hanover, Mrss.

L. JUDD PARDER, Philadelphia, Pa. DR. W. K. RIPLEY, box 95, Foxbore', Mass.

Dr. P. B. RANDOLPH, lecturer, care box 3352. Boston, Mass. J. T. Bouse, normal speaker, box 281, Beaver Dam, Wis. A. C. Robinson, 15 Hathorne street, Salem, Mass., will az-swercalls to lecture. J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.

AUSTRE E. SIMMONS will speak in Woodstock, Vt. on the first, second and fifth Sundays of every month during the coming year. Address, Woodstock, Vt. Mrs. E. W. Sidber, tranco speaker, will answer calls to lecture. Address, Flichburg, Mass.

MRS. FARRIE DAVIS SMITH, Millord, MRSS. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

MRS. M. E. B. SAWYER will lecture in Hudson, Mass., June 23 and 30. Address, Baldwinsville, Mass.
MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. ABRAM SMITH. Esq., inspirational speaker and musical medium, Sturgis, Mich.

Mibs MARTHA S. STURTEVANT, trance speaker, Boston, Mr. H.B. STORER, inspirational lecturer, 75 Fulton street, New York. MRS. H. T. STEARNS may be addressed at Geneva, O., till further notice. She speaks in Geneva June 9.

E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y. SELAH VAN SICKLE, Greenbush, Mich.

DR. WM. II. SALISBURY, box 1313, Portsmonth, N. H. J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places. Miss Lottie SMALL will speak in Yarmouth, Me., June 22. MRS. C. M. STOWE will answer calls to lecture in the Pacific tates and Territories. Address, San José, Cal. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Krnsas.

MRS. M. S. TOWNSEND, Bridgewater, Vt. MRS. CHARLOTTE F. TABLE, trance speaker, New Bedford, Mass., P. O. box 392. J. H. W. Toohey, 42 Cambridge street, Boston.

HUDSON TUTTLE, Berlin Heights, O. JAMES TRACK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskeag, ble. MRS. BARAH M. THOMPSON, Inspirational speaker, 36 Bank street, Cleveland. O.

MES. MARY E. WITHER, trancospeaker, 71 Williams street Newark, N. J. N. FRANE 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. MACOMBER WOOD will speak in Leominster, Mass., June 6 and 30; in Flichburg, June 23. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., 29 West Fourth street, New York.

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

E. V. Wilson will speak in Rock Island. Ill.; during June; in Galesburg during July. Permanent address, Babcock's Grove, Bu l'age Co., ill. ALGINDA WILHELM, M. D., inspirational speaker, can be addressed during June care of H. Stagg, St. Louis, Mo.; during September and October, care of A. W. Fugli, P. O. box 2185, Cincinnati, O.

E. S. WHERER, inspirational speaker. Address, care this omee, or 5 Columbia street, Roston.

Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473. Lois Waisbrooker can be addressed till further notice at Forestville, Fillmore Co., Minn., care of A. B. Register.

MRS.N. J. Willis, trance speaker, Aoston, Mass.

MES.N.J. WILLIS, ITANCE SPEAKET, MOSTON, MISS.
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, Sturgia, Mich. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

MRS. E. M. WOLCOTT will speak in Wort Granville, N. Y. June 23; in Williston, Vt. June 30; in Montpeller, July 7. Will answer calls East, West, North or South. Address, MRS. MARY J. WILCONSON will lecture in Brocklyn, N. T., till July. All wishing to engage her services for the fall months please apply immediately. Address, 50 Clinton avenue, Brooklyn.

A. C. WOODRUFF. Battle Creek. Mich.

Miss II. Maria Wouthing, trance speaker, Oswego, Ill. Will answer calls to lecture and attend tunerals, B. H. WORTMAR, Conductor of the Buffalo Lyccum, will secept calls to lecture in the trance state, also to organise Children's Lyccums. Address, Buffalo, N. Y., box 1454.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker.
Address, Mystic, Conn. A. A. WHEELOOK, St. Johns, Mich. Miss ELVIRA WHERLOCK, normal speaker, Janesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. T.

A. B. Whitino will speak in Buffelo, N. Y., during June. Address till July 1st, 197 Sixth street, Buffelo, N. Y. MRE. JULIETTE YEAR WILL speak in Lynn, Mass. June 18 and 23. Address, Northboro', Mass.
MR. & MRS. WE. J. Yorko will snawer calls to lectors in the vicinity of their home, Holse City, Idaho Tenitory.