VOL. XXI.

{\$8,00 PER YEAR,}

BOSTON, SATURDAY, JUNE 29, 1867.

{BINGLE COPIES,}
Eight Cents.

NO. 15.

#### Kiterary Department.

Written for the Banner of Light.

### THE

## OLD LOVE AND THE NEW:

HOW I BECAME A SPIRITUALIST,

BY THE ACTHOR OF "LIGHT AND BHADE;" "HE DORTH ALL THINGS WELL;" "BUNNY ITALY," RTG.

> PART I. Radiments.

Time-A June evening of the summer of 1854. Scene-A dormitory in the fourth story of Madame B--'s "Finishing Academy for Young La-

Dramatis persona-Four maidens, ranging in ages from fifteen to eighteen years.

Loquitur-A pretty little blonde of seventeen summers yclept Nellie Selden.

"Now, Minnie, do-please, just this once! You see we can't do anything without you. Sally, Tillie and I tried an hour the other night in their room, after old 'Mother Cat' had been around to see that lights were out. We took the stand and sat there in the moonlight, all in white, you know, and looking ghostly enough, I'm sure, to attract any number of spirits; but they would n't come, not a spirit! 'Black spirits or white, blue spirits or gray," chanted the little witch, as she met my reproving glance. "We never have made a table move yet, excepting that once you sat with us. So do be good now and help us. I'm dying to. ask some questions. And oh, suppose we should hear raps! Would n't it be frightfully charming!"

And she drew nearer to me in the gathering twilight, a very little coward in spite of her bravado and desire to investigate what fascinated her love of the marvelous, and had enhanced charms from the spice of fear she experienced in meddling with it.

"Come Minnie, now, will you not?"

"But Nellie," said I gravely, "I don't think it right. You know I do not believe it is spirits that move the table; yet I do not understand the electricity explanation either; and anyhow I do not see the good of it-"

"There!" exclaimed Nellie, "if that is n't Minnie all over!" giving a strenuous pull at one of of everything before having anything to do with it. Why, to listen to you one would think you a very grandmother, just ready to say your prayers and go 'to that bourne whence no traveler-"

"Nellie! Nellie!" cried the three in chorus, " that

is going too far!" Well, well," said she, with a pretty little pout "I meant no harm; and why every one thinks it is so wicked to speak of death excepting with faces | wife who was dead, and whom he loved so dearly long-drawn-out, and manner as solemn as owls that he tried to kill himself the night she died, so in a churchyard, I can't see. But what I wanted their bodies could decay together, for you see he to say is, here is Minnie, only fifteen, a whole thought she was all dead, as he did not believe in year younger than I, and yet about this table a soul. Well, this message, which was written by moving she is as staid and grave as that old Me- a man, medium Mr. Carleton called him, who thusaleh must have been in his nine hundred and | had never seen and knew nothing of this gentleninety-ninth year! Not but I love you, Minnie, man, was a fac simile of the handwriting of his darling, just as well," she cried, pulling my face poor young wife, and signed by the pet name he down to give a coaxing little kiss. "And oh, I'll usually called her, an Italian one it was, because love you whole ages more, if you'll only just sit she loved Italy so, and used to sing Italian songs with us this once!" and the two little hands will. so beautifully, Mr. Carleton says. But I shall fully raised my own and placed them on the never finish. When this gentleman read the comtable, in such a pretty, entreating, half-fearful munication, he cried out, 'I believe, Lord help way, that I had no will to resist.

We sat silently perhaps ten minutes, which seemed hours to Nellie, judging from her restless movements and quaint little "nods and becks and wreathed smiles," intended to express her impatience without breaking the charmed silence supposed to be so necessary for the wonderful table-tipping. Finally, just as Nellie's patience the table gave a decided jump, and simultaneously the three other girls gave a suppressed shrick, while I glanced underneath to see all was | confused, and I concluded the sentence for her, right with the feet of the trio. Discovering noth- drawing the pretty little pink cheek lovingly on ing to excite my suspicion of deception on part | my shoulder. of the girls, I raised my head in time to catch Nellie's most vigorous motions of lips, eyes and head, for me to ask some question. But I negatived the motion most positively. I was determined to be no more than a passive assistant at Sally and Tillie left us. After lights were out the wicked incantation. So Tillie, the oldest, but and madame had departed, Nellie and I sat in foot-to punish me, thought I, for taking part in a sad past. My memory went back to that drear which anything but satisfactory or intelligible replies were rapped out. Finally Sallie asked:

"Will the spirit move the table toward the person it is most interested in?"

Before the words were fairly from her lips,

the table tipped over in my lap. "Oh Minnie, I'm going to repeat the alphabet.

And before I could stop her she rapidly called jumped fairly from the floor. Again at "M," and | causel so on until my mother's name, " Emile," was spelt. This so overcame me, that I withdrew from the table, half in fright and half in anger-frighteped at the mystery which had produced so unusual a name as that of my mother, (who was designated by the euphonious title of "The Rapnamed after a French lady her uncle had married,) and correctly spelt too, and half angry, fearing I was the victim of some deception, although I could not recollect having ever mentioned the name to any one in the school. The girls tried in vain to persuade me to resume my seat at the table, and being unsuccessful in ob- and Mr. Carleton, we endeavored strictly to containing any more moves by themselves, soon form to: "Dark circles" we had never even heard

clined to look over their own shoulders and in the dark corners of the room, and discussed the phenomena with lowered voices.

"But, Minnie, what could it have been, that made the table move at the right letters? You know we none of us even knew it was your mother's name until your exclamation!"

"Well, I'll tell you, girls, what I think it may be," said I gravely, "if it is possible for spirits to return-which I do not believe, mind! I was talking last week, when I was at my uncle's, to Mrs. Prof. Taelor -

"Just hear her," interrupted Nellie. "The idea of that little minx presuming to converse with such a distinguished person as Mrs. Taelor, the wife of the greatest scientific author in America, and herself one of the most cultivated women in society!"

"But, Nell," said I, blushing, for I was very sensitive to ridicule, "you know what I mean! I was not boasting of my acquaintance. Mrs. Taelor has known me for years, and is always kind enough to notice me-

"As who does not, you little prodigy? Do n't even old Madame 'Sourface' soften to you, and trot you out when Gov. Key and all those solemn Judges come, and tell all us older girls, 'There's Miss Minton will graduate this fall before she is sixteen, and be an honor to my establishment; which is more than I can say of you all, young ladies. But mille pardons! my Minnie; forward with your disquisition on spirits, only deign, most august highness, to phrase it as simply as possible, if you expect your humble admirer to comprehend."

I smiled, for there was no sting to Nellie's words, for I knew there was no scorn or malice in her heart. She truly loved and respected me, withal her teasing way.

"I was going to say, girls, when this little parrot put in her note, that Mrs. Taelor's theory is, that these communications and snirit manifestations,' as they are called, are just what we are warned against in the New Testament, when we are told. 'False Christs and false prophets will arise and deceive many, even the very elect;' so we should avoid even the chance of this deception, Mrs. Taelor says, by refusing even to examine this subject."

"Oh, dear!" sighed Sally, "how hard it is to know what is right! Now there is Mr. Carleton, my long curls. "You must always see the good and I'm sure he is good," with a vivid blush; he says he knows there has been much good done by these spirit communications convincing Infidels that there is a life hereafter! He knew a gentleman who always had maintained there was no soul! Is it not too fearful to think of! Well, Mr. Carleton saw this man (he would n't tell me his name) receive a message from an entire stranger, purporting to come from his young thou mine unbelief!' in the words of that very very book he had so ridiculed as the most ridiculous of compositions for a man of common sense to believe in! And now he is a good Christian, and so happy, looking forward to the time he shall join his dear young wife in heaven."

"Oh, how charmingly romantic," cried Nellie, drawing a long breath of relief at the happy was making its final exit in a long drawn sigh, conclusion of the tale. "How nice it must be to be so loved! Do n't I wish I was out of this tiresome old school, and-and-" Nellie ceased rather

"And had a lover of your own, pet? Never fear, you'll have more than enough some day! But girls, there's the gong sounding, and madame will be around in ten minutes;" so with hasty kisses not the most brilliant intellectually, of our party, the white moonlight, cheek to cheek, and heart to whispered in awe-struck tones, "Are there spirits | heart-thinking - thinking, on toward the " wee here?" on which came three distinct thumps of sma' hours." She weaving doubtless bright the table leg, the first of which alighted on my castles en espagne for the future, I, alas! re-living such a scene. Then followed sundry foolish ques- night when for the last time I was clasped in a tions on part of the other girls, as to whom they mother's arms; for the last time heard the dear would marry, when, where, how, etc., etc., to voice praying, "Not my will; but thine, oh Father; but have thou her in thy holy keeping." Notwithstanding my assertions of disbelief, a voice in my heart was whispering, "and if this was that loving mother to-night, and rejected by thee!" So atrong was the feeling of an unseen presence that I trembled visibly, and started up to peer in every corner, causing Nellie to exclaim, " Why, Minnie, I saw in a paper that's the way they do, and see surely you are not nervous! you who fear nothing!" Nervousness, yes, I called it so, little dreaming the time would come when I would learn to the letters until she came to "E," when the table attribute such emotions to an entirely different

> After this, induced by my pet Nellie's entreatiesand I have since thought by a higher power stronger than my own will—I joined a circle gotten up by some dozen, perhaps, of the older girls, and ping Club." We met weekly in each others' rooms successively. We knew but little of the customary formula. The very name of Spiritualism was tabooed by madame, a good French Protestant, but the little we gleaned from Sally's account of a scance she had once attended with her brother

each other's hands, feeling rather timid and in- | control; but from necessity our circles were dark, | the winter with her, and to have the advantages it, with her imperative "lights out, young ladies," we called nine e'clock gong, there, was the penalty | ally. of half rations and double lessons; but most of us felt what Nellie used to declare -" we shall die of ennui, girls, if we don't do something wicked; it is so stupid being on good behavior all the time!" And the spice of danger and fear both of mortals and immortals we experienced, added greatly (to our young minds thirsting for adventure) to the charm of the meeting.

Of course, our manifestations, groping thus blindly in ignorance, were not astonishing. But Sally and I, by uniting our hands, succeeded after many efforts in producing a few legible words congratulation on getting such a wonderful test. the less comfortable I felt. That I should be able to make the table tip was not so perplexing, for I clung to the "electricity" theory, and thought I might possess more electrical force than the other girls; but that I should with my own hand write without my volition something I knew nothing of, excited not only wonder, but considerable remorse. I was much in the predicament of the man who received a present of an elephant. It was rather grand to possess a power all the girls envied, but what should I do with it? I was beginning to have when alone involuntary movements of hands and arms. Was I becoming "possessed" like those of ancient times? Would I grow as bad as those poor witches so summarily disposed of in Salem? I supposed I would not be burnt here, for we had outlived that barbarism; but hereafter? If these were the works of the devil, to what would they lead me? Would not God punish me for willfully doing wrong, I who had had all the advantages of a Christian educa-

Week after week these thoughts harassed my mind. But although I resolved again and again not to attend another scance, when the time came I seemed irresistibly impelled to go. But soon the summer passed, and the excitement of our club was swallowed up in the greater excitement of drilling for examination. Oh, the weary hours, the heavy sighs, the aching heads and dispairing hearts of those over-taxed mites of humanity. Thanks to good constitutions, we lived through it, and on a bright October day Nellie and I, having graduated with any desirable amount of prizes and medals, bade each other a sorrowful farewell -she to go to her home in the far West, and I to my father's, a few miles from New York city.

I had hoped to remain at my uncle's in town young to make my debut yet in society, so I sadly submitted to go - not home-it had never seemed home since my mother left it, and still less would it seem so now, since, the year before, my father had married a young wife; one utterly uncongenial to me in taste, temperament, and lack of cultivation, independent of the bitter pain it was to me to have any one assuming the place of my idolized mother. From earliest childhood I had been what is termed very "precocious"; that is, I felt, thought and acted in a way entirely different from that of most children of my years. My constant association with my mother, (for she educated me herself up to the time of her last illness) without children around me, to foster a love for childish pleasures-for I had the misfortune to be an only child-listening to the conversation of all that should have been incomprehensible for stantly to the time she knew must soon separate should serve in place of her experience when she was taken from me. So I acquired a dignity of Added to this, I was sensitive in the extreme; demonstrative that only long and patient endeavor pierced the covering of my reserve. I suffered keenly from the misconstruction my timidity subjected me to, and often recall, even now, the bitter pang I experienced when on a visit I heard one of my little cousins say to another in childish phrase, "awful stuck up, isn't she?" But my mother, who fully comprehended my sensitive. retiring nature, so guarded and shielded me with the nanoply of her love, that while she lived I scarcely knew the want of it from others. Alas! when she died ! Fancy if you can a tender little wood violet which has grown in a mossy nook overshadowed by trees and hidden by leaves; imagine how it would suffer if rudely transplanted into the heat and glare of a noon-day sun. As the poor flower would fade and droop, so faded the joy from my life; so drooped my heart for the dew of love it had ever known. But God is merciful! He ever sendeth "the grace with the burden;" and time proves the grace for most sor-

Forced to stand alone, as it were, deprived of my mother's constant support and counsel, I learned self dependence, and in time to be more frank and open, so that others seeing the verdure which grew beneath the covering of my reserve, repaid the wealth of love I lavished for the slightest kindness, by giving in return some of that affection my warm lieart so craved. But all none, none could compensate by praise and admiration for that dear mother's smile I should nevermore

Soon after my arrival at my father's, I received gathered around me in the dusky light, clasping of, or that light is frequently a barrier to spirit an invitation from my mother's sister to spend for awhile.

or only illumined by the rays of the moon; for as of language and music masters which her near the summer advanced and evenings shortened, residence to New York would afford, and which madame's "rounds to the prisoners," as we called our greater distance from town precluded. My father seeing, I fancy, the discomfort, which I came so close on twilight, that we were obliged to meet after that hour. We well knew if we were presence, kindly consented for me to go. So discovered from our rooms after "the curfew," as opened to me a new life, mentally and physic-

#### PART II. Retrogression.

My aunt was a childless widow, of pecuniary resources sufficient to maintain the elegant, almost courtly style to which her husband's long career as Diplomatist at European Courts had accustomed her. Possessed of considerable intellectual capacity naturally, which was enhanced by every cultivation wealth and refined society finally we advanced from table-tipping to writing. | could afford, she drew around her the creme de la crème of New York society. Artists, authors, men of science and men of genius, those who had won signed with a name utterly unknown to either of the pinnacle of fame, and those who were but at us. It proved to be the cognomen of an uncle of the first rounds of the ladder, were welcome one of the club. We were overwhelmed with guests at her table, and received the aid of an appreciative sympathy or the assistance of a gener-As for me, the more I saw the more surprised and our purse as the occasion might demand. A woman to win respect and admiration rather than love. Like all my mother's family, she adhered to the "Established Church of England," for she had a horror of the degeneracy of many of our "Low Church" ideas of Episcopacy, and thought few Episcopal churches in America deserved the name, with the extremely liberal tenets they inculcated. "A Pharisee of the straitest sect," if she did not actually say "Lord, I thank thee I am not as these others are," very much of that spirit actuated her devotions. Although she did not actually deny the possibility of salvation outside of the church, yet she thought that was "the true path and narrow way," (very narrow in one sense certainly it was,) and those who entered in by it would attain the highest seats in heaven-be the aristocrats there, even as they are here.

This exceeding exclusiveness of religion was rather astounding at first to me, who in my six years of boarding-school life had worshiped alternately, as the schools chanced to be situated, in Presbyterian, Methodist and Episcopal churches. But now I heard:

"My dear, I don't care to be intimate with those people, they are only Methodists;" or, "Yes, my dear, nice girls enough, but no style. Presbyterlan in their whole air!"

My aunt knew that my father with his liberal ideas had forbidden my confirmation into the church during childhood, saying, "Wait until she is old enough to understand what she is doing, and to decide for herself without dependence on

'Now, Minnie, that you are sixteen," said my aunt, "it is quite time you were confirmed, and I shall write to your father about it. Of course, my dear, you have never given a thought to any but the church? A dissenter in our family I never for the winter, but it was decided that I was too heard of. The Dupuys, I am happy to say, were first forced to emigrate to America from their adherence to the church. Of course you know, though, why my great, great grandfather, Baron Dupuy, came to Virginia two centuries ago? And when he left home, country, wealth and fame, in his devotion to the Church, what an example should it be to us to be steadfast in the true faith. The Mintons are a good old family, my dear, and your father is one of the best of men, notwithstanding that foolish new marriage, (men will be caught by a protty face, especially at his age,) and you cannot respect him too much. But never forget that your mother was a Dupuy, than whom

no older or better blood can be found in America!" With many such tirades as this, only far more lengthy and elaborate than I have given space to here, in addition to the deference and attention matured and refined people. I acquired a love for | my aunt everywhere received, what wonder if the pride of family I had inherited in some deyears to come. My mother, looking forward con- gree, was fostered to an inordinate extent? Ere long I was "confirmed," and I am thankful to say us, wished to over-leap years, and put a burden not wholly from worldly motives, although there of wisdom on my young shoulders now, that was a prestige attached to the members of "The Church of the Holy St. Peter" that I could not otherwise attain, and this doubtless had an unmanner and precocity of knowledge which put conscious influence with me; still I felt most earnme apart from children even when I met them, estly desirous to perform my vows and their duties conscientiously, and become a holler and loving passionately, if at all, but so shy and un- purer women. With my imaginative tempera ment, I fully believed, when I felt the "laying on of hands" of good old Bishop P-, that the Holy Ghost truly descended, and that henceforth and forever I was consecrated " a child of God." My loving nature had ever clung to the merciful part of the church doctrines. The dogma of eternal punishment, in the true sense of the word eternal. I had ever rejected. I think no arguments could ever have made me feel it possible it could be true; it was so antagonistic to the perfect trust in God's love which I had ever felt, and which my mother had earnestly fostered to strengthen me in the hour of need, when earthly love failed me. Fortunately no such endeavors were ever made. The doctrine of endless punishment was one I rarely heard discussed, and if it were mentioned in the pulpit it was not with a force to make me regard it. What I mostly heard preached was the necessity of adherence to the forms of the church, the perfect faith in this being the church established by Christ and therefore the "true church," and the assurance if we firmly believed this we should be admitted into "the gates of the City of Gold!"

In the meantime I almost forgot the very name of Spiritualism. Soon after my arrival at my aunt's I had chanced to allude to the subject one evening, and the utter contempt expressed by auntle and her guests for the "great humbug of the nineteenth century," so abashed me, taken in connection with the long disquisition my aunt favored me with the following morning, that I learned to think with shame, as well as with remorse, of the delusion to which I had lent myself

"Why, my dear child," said my aunt, "do you not know this deception is gotten up by a set of mere adventurers as a means of making money? taking it, too, out of the pockets of those who can illy afford it, for it is principally among the lower order of people that the thing succeeds to any extent. Ignorance and credulity and superstition walk hand in hand. If it were really possible that the spirits of the departed could return to earth, do you think they would devote their time to the foolishness of tipping tables which we mortals can move ourselves, or producing senseless noises only calculated to alarm children? Would they countenance the extertion of money for such ridiculous exhibitions? Would they not rather, if they were really spirits trying to manifest themselves, make these so-called mediums give this knowledge freely and unselfishly, as our Saviour gave the bread of life? Would they not influence them to lead pure and holy lives, instead of making Spiritualism a synonym for free love?-a word you blush to hear, my love, but I wish to so utterly disgust you with the whole subject that you will never be induced to give it even a passing attention. It is a thing that is rarely ever mentioned in society now that the first 'nine days' wonder 'about the Rochester knockings has died out!"

"But, auntie," said I timidly, "Mrs. Prof. Taelor talked of it last spring at Uncle Dupuy's!"

"She said no good of it, I will engage! Of course new things will be discussed for a time, and after that 'haunted house' affair last winter people investigated the affair. Now listen, my dear, for I know this to be true: A gentleman bought that haunted house' last spring, without the knowledge of the persons who had been giving the exhibitions there, and who pretended they were a private family very much disturbed by the unaccountable noises; and when the public rushed to see and hear, charged them for admittance, they said, only that the house might not be so besieged. Well, this gentleman bought a number of lots on that block, to erect a factory I think it was, and among them was this old haunted house. And when the workmen came to tear it down they discovered all sorts of ingenious mechanism for producing these wonderful 'spirit manifestations' which for three months created such a furore. There were wires connected with springs in the floors, (of course covered by the carpets), for ringing the bells; others fastened to a kind of hammer placed at distances around the room; one behind the chimney-piece, another by the doorso as to make the raps seem to move from one place to another. Another contrivance was a screw underneath a crevice, near which one of the exhibitors usually sat, which screw dexterously turned off all the gas in the room. And I cannot tell you how many more of these artful arrangements there were. Suffice it to say the whole mystery was explained, and had not the people hastily left the city as soon as they discovered that during a temporary absence the house was being demolished, they would have

paid a dear penalty for their ill-gotten gains." "This may all be so, auntle, but I know we girls had no springs or wires concealed, and we did move tables and write, too."

"No doubt you did, and I will tell you how," was the triumphant reply. "I have read Prof. R.'s 'Spiritualism Exposed,' and a sensible book it is. We all, my dear, have a certain magnetic force, and those who possess a superabundance of this may impart sufficient to inanimate objects to move them, produce a shock like a galvanic battery does on the human frame. As for writing involuntarily, that is pure nervousness. Any one with an excitable, nervous temperament, may, when their nerves overcome reason, do things unconsciously."

"But how could we write something we knew nothing of?"

"Did not some one present know all that you wrote?'

"One of the girls said it was the name of her uncle which Sally and I wrote."

"Then it is, my dear, psychology, and nothing else! She was thinking of her uncle. Her thoughts controlled your mind, or her will threw you in a psychological state, that was the cause of your writing what in your natural condition you knew nothing of. You see, my child, everything can be rationally explained, without attributing anything to supernatural causes. And now have we not something too much of this?? Suppose we take a drive to throw off the cobwebs drawn over your brain by the long consideration of such a misty subject!"

My aunt's explanations did not appear quite so conclusive to my mind as to her own; but I had so much to distract my attention from the subject, so little to bring it before me, that with the facile nature of youth, I soon ceased to think of or care for it. My days were so fully occupied with my masters of music, dancing and languages, and my evenings with assisting my aunt to receive and entertain the guests who thronged her spacious rooms, that I had little time for quiet meditation, even had I desired it. And what girl of sixteen, full of life, energy and nerve, seeing everything couleur de rose with her hopeful fancy, tasting every pleasure of soul and sense with the keen delight of first experience, and longing toact her own part in the Drama of Life, ever cared for quiet meditation until the foam and snarkle of existence has effervesced, and (too often) only the bitter lees remain!

Rapidly passed the winter and still more rapidly the summer with long visits to many friends. And so arrived the time which most maidens. look forward to as the culmination of honoruntil they attain it, and find "the world" is but aschool on a larger scale. My "début" was what my aunt emphatically termed a success. It took place at a grand official party, given by the daughter of that very old Gov. K- whom Nellie had so disrespectfully alluded to my being "trotted out before" by madame in the schoolexaminations. As the Governor had by no means.

forgotten his pet of the school, and took care to introduce his son and heir to my notice with the most flattering empressment, this probably more than my appearance led to my being the belle of the evening. Then being presented under the auspices of my aunt, led, I afterwards learned, to the supposition that I was her intended helress, and added to the eclat of my appearance. Fortunately the attention and admiration I received then and afterwards, instead of making me foolishly vain, but counterbalanced my natural shyness sufficiently to give me ease and self-possession. When the season was half passed, and I becoming rather tired of this same endless round of parties, opera and theatre-going, night after night, and seeing the same faces, hearing the same compliments, and meeting the same flattering glances everywhere, there came a new "sensation." It was the arrival from Paris, after an absence of four years, of Mr. Harry Devere; an orphan of unexceptionable family and considerable wealth, who had flashed upon New York society a brief month after attaining his majority, and escaping the constant surveillence of guardians and maiden aunts; then leaving any number of disconsolate damsels to mourn his loss, he had gone abroad, and not only made "le grand tour," but visited the Holy Land, taken a peep at Russia, paid a flying visit to Arabia-in short, if all accounts were to be believed, vied with Sinbad the Sailor in voyages, and Baron Munchausen in astounding exploits. Seeing the sensation produced among those of my clique who had known him previous to his departure, and hearing nothing discussed but the probable time of his advent in society, after the intelligence of his return was announced, my curiosity was of course on the qui vive, and my love of the marvelous quite ready to exalt him into a hero. I caught myself thinking of this "unknown," far more earnestly than I ever had of any of my many admirers, and wondering and even hoping, as my femme de chambre put the last touches to my elaborate toilet, the evening we had heard he was to make his appearance, that I should not be quite overlooked by this lion of the hour. Ah me! If one could sometimes have a prescience of the future!

I shall not attempt to describe Mr. Devere, for descriptions are futile in attempting to convey an idea of what a person really is. The character and the disposition words may paint; but the thousand little traits of manner, gesture, look and voice, which go to make up a "fascinating" person such as Harry Devere truly was, are indescribable. Suffice it to say with him it was always "I came, I saw, I conquered," in reality. Old and young yielded to the charm of his presence, and sighed with regret at his absence. I do not mean my own sex only; he was equally a favorite among gentlemen, and no club, dinner or misculine rein on of any kind was considered complete without him. My hope that I should gain a share of the attention of this irresistible gentleman was more than fulfilled, for from the first hour of our meeting, when he eagerly resumed his acquaintance with my aunt and craved to be presented to her niece, I was chosen his queen; queen not only of the revels, but also queen of his life, as, ere many weeks elapsed, he had assured me. Shall I ever forget that night when, weary of mirth, music and dancing, he drew me into the sweet, cool conservatory attached to the heated, glaring parlors, and there, 'neath the heavy perfume of jessamine and tuberroses, showered upon my heart the richer perfume of his love. The scent of tuber-roses, to this day, brings back the faint, overpowering feeling of that hour; for great bliss is indeed " akin to pain." Could it be? Was I indeed the one, the chosen one? I could not believe it! His murmured words of endearing fondness seemed like the whispers of a dream, and I dreaded each moment to wake to reality.

"Oh, look up, my rose-bud, my 'queen rose of the garden of girls.' You know I love you. You must have read it in each glance of my eye, heard it in each tone of my voice. I surely, surely have not loved in vain!"

And the rich, full tones grew tremulous with er until the dark, deep eyes looked into mine own, and, with their dangerous power, drew me up, up to him. Love him! ah, I had "no thought, no being but in his. He was my life, the ocean to the river of my thoughts which terminated all." You have read or heard the old German legend of the "Turleya"? Its prototype was Harry Devere. I now know that I did not love him with that diviner love which is a part of the soul, which links us with the Divinity and makes us, like the Father above, "endure all things" for the loved one which lasts through time and eternity. No; I felt, even then, when away from the subtile charm of his presence, that there was a portion of my life Harry Devere could not touch; but when with him all, all was forgotten but his dear presence. When he drew me to his heart with the fondest of his many fond net names in German, Italian and English, which he was ever fancifully changing and adapting to me. I had no strength, no will to resist. He seemed to absorb my very life.

Of course I was overwhelmed with congratulations, and the victim of no small amount of envy from the ladies of our set. My aunt, who in society stood in the place of a parent to me, yielded a gracious consent to our engagement, and my father, to whom I wrote, left everything to the discretion of my aunt.

As the season of Lent had commenced we were comparatively quiet for the first few week after the flance. Mr. Devere accompanied me almost daily to the morning prayers at "St. Peters," and. of course, had a good opportunity for remaining to lunch afterwards and whiling away the morning with music, conversation and reading. He added to his many accomplishments the rare one of being a good reader. It was the most perfect of sensuous delights to me to recline on the soft, luxurious lounge in my aunt's boudoir, with the perfume of flowers and ripple of waters from the tiny fountains in the garden, with my hand clasped in his and the rich full tones of his voice intonating Mrs. Browning or Tennyson. With my fresh, young fancy, of course the latter, with his most charming of all creations of love, was my favorite. The time was yet to come when I should feel to my inmost soul the exquisite sadness of Mrs. Browning, and cry out:

" As one alone, once not alone, Heart-bare, heart-hungry, very poor,

My desolated days go on. As the spring advanced, my aunt decided to go to Newport for the summer, and take me with her. How I anticipated the delight of being for months by the grand old ocean, which possessed for me the charm it usually does to all reverent natures. It ever seemed to me the fittest type of the great unknown hereafter, with its unfathomable depths peopled with mysteries, and its unchanging voice saying eternally its "Nevermore!" Nevermore what? Nevermore joy, nevermore sorrow, nevermore hope, nevermore despair, as the human heart is living and feels it. To me -though little did I imagine it-the ocean was to moan through all the long summer of hopes burled as deep as its own unfathomable caves!

សម្មេ<mark>ជាជ្</mark>មាំជ្រាស់ ខេត្ត ខេត្ត

introducts (1) is a reason.

It was the 25th of May-a date seared into my of chaos takes possession, and this very spirit memory by an agony that can be known but once in a lifetime. We were to leave town on the following day, that we might have time for a little rest and quiet, said my aunt, before the "rush" of the Newport season. She had gone out to complete some shopping, and left me to superintend the maid's packing of sundry foam-like, airy costumes, destined to grace the parlors of "The Ocean House." As I sat idly looking at the operations, as she carefully folded a soft sea-green silk emerging like glistening sea-weed from a foam of white lace trimmings, I fancled how Harry Devere would compare me in it to a mermaid, a sea-syren, and twining my long curls through his fingers, bid me "comb out my long yellow hair," and binding him in its golden meshes, carry him with me back to my home in the coral caves, and introduce him to my sister sea-nymphs. My fanciful dreaming was dispelled by a peal of the door-bell, and I hastily glanced at my watch to see if it was indeed time for the drive I had promised to take with the hero of my dreams, both waking and sleeping. No; an hour to spare

"Who is it, James?" I asked, a little impatiently, as the butler entered with a card on a silver salver. "You know I am going out, and can see

'If you please, miss, the lady was so very anxions I could not refuse her, and she said you would be sure to see her if you looked at the card;" and he tendered it respectfully.

I glanced at it. No name was engraved thereon, but a few penciled words in French: "I have come all the way from France to see you, mademoiselle. Do not refuse me, I pray you!"

I was surprised, and a little startled. Who could it be? One of my mother's distant relatives? But why did she not ask for my aunt, or send her name? However, losing no more time in conjecture, I descended to the drawing-room. A petite form of girlish grace and beauty stood by the window, and by her side a tiny, tiny boy, a mimic man in air and bearing. She turned as I closed the door, and timidly advanced, until she looked up in my face with oh, the saddest saddest eyes, and most longing gaze I ever beheld! Involuntarily I exclaimed:

Why do you look at me so? What can I do for you?

'Everything, lady," said a low, sweet voice you can give me back my husband, my all!"

I put out my hands with a gesture of keeping weight from crushing me, for instinctively I knew what she meant, although I said hoarsely, hokingly:

"What husband, woman? What have I to do with thee or thy husband?"

"Look at my child," was the low reply, as she lrew him forward.

Ere the words had left her lips, I had done so believe I must at the first have felt what now I saw so plainly as she brought him near to me, that the boy was Harry Devere-from those great dark eyes, with their mysterious power, down to the perfectly formed hands and feet, that true test of gentle blood. What a depth of agony there must have been in my despairing glance from one to the other as they stood there before me, I learned from the tears welling up into her pitying eyes.

"Oh, mademoiselle, pardonnez moi, pardonnez moi, je vous priè! I meant it not, to hurt you so It grieves my heart! But oh, lady, what could 1 do? I love him! I love him!" with that longing, hungry look in the sweet eyes; "but not for that could I come, for I have the pride too, moi! I would have died before I come for my love's sake. But my boy, mon Henri-I could not let him live dèshonore! Please, chère mademoiselle, look at these papers, and know me true.".

I passively accepted the papers she placed in my hand, but not one word could my eyes seethey were devouring alternately that fair young face, and her child; her child and his! Oh God in heaven! I heard as in a frightful dream, the words she continued to utter:

"He does not know, lady, I am his wife en veritie; he thought to wrong me, as I after found, but the Star-flowers and the Tiarellas, with the brook one he got to play the part was a priest in truth; and not to offend the rich Anglais he did what he asked; but to avoid sin his conscience forbade, he made me his wife truly. Oh, chère lady, I too have suffered! When I find mon mari was gone, and when they tell me he me had deceived, I went mad entirely. But le bon Dieu, he sent to me the priest, and I found my boy was not forever disgraced, and I was marie-ah! then I hope! But one day the le bon priest tell me he have one letter from Amerique and my husband have me forgot, and go to marry you; and he say I must come and save you from great wrong, and him I love from more sin. I say at first, non-non, I cannot, cannot! But le grand Dieu give me strength to forget myself, and to think only of my Henri and his rights, and, lady, I come to you to save you, even if he will nevermore see, nevermore love his little Estelle!"

Then as she ceased, there came a sound of rolling wheels, an opening of doors, followed by a quick step, familiar to her as to me, I saw by the startled look, the quick, tight grasp of her child, as if to fly, and then the door opened and on its threshold stood bright, winsome Harry Devere, wirh a lovely bouquet of Camelias and Tuberroses in his hand. One quick, fond glance at me, and then as his eye passed on-oh heaven! what a confirmation of the girl's story I read in that whitening face, that sudden gnash of teeth and muttered Sacre! It was enough, had I still had any lingering doubts! Turning to her-his wife-I said, "I believe you entirely, Madame," emphasizing the Madame, that she might understand I accorded to her her full rights, and without another glance at him who for three blissful months had been the sun which brightened my whole existence, I bowed my head as composedly as if parting with an ordinary visitor, dropped at his feet in passing the symbol of the tie which had bound me to him, (a ring of exquisite opal set in lustrous diamonds,) and left forever the presence of Harry Devere.

[To be continued.]

Selfishness of the Christian Religion.

Did you ever observe the utter selfishness of the being put into a kettle and stewed, when out here Christian religion, with all its boasted charity, its | is all the beautiful sunshine and the dew and the so-called all-embracing, merciful disposition, or soft air." its miscalled glorious attributes? Its aim is a narrow circle of selfishness-its heaven peopled exceedingly thankful that you can accomplish se with a few-its hell paved with myriads, and the useful a purpose." joys of the so-called redeemed resting on a foundation, the corner-stone of which is destruction. Its aim is also the finale of a plan begotten in a council in which an angry God, contending with do n't fancy being boiled in a pot," his offspring, like a blood-thirsty tyrant, can only be satisfied with a sacrifice of blood, and the ours! There are the Tiarellas; they do nothing acme of the most glorious anticipations of the but aspire, as if the earth was not good enough true followers of Christ is to rest in the bosom of for them, and the Star-flowers do nothing but that tyrant, who hath said, "Vengeance is mine, shine, and those little senseless Partridge vines and I will repay." The Christian conception of the future represents a finale of creation, a winding up of human affairs, accompanied by a total destruction of the grand galaxy of heaven; utter knowing Jack-in-the-Pulpit, that stood within the stage? Long the stage?

manifestly points out the place where said dogma was conceived. How utterly false to the ever-recurring phenomena of nature! What a lie thrown into the face of Omnipotence. And is it any wonder that millions, of late years, have embraced the dawn of a brighter day, and cast an influence even upon the adherents of the gospel, dragging them with them, even against their will, toward the vestibule of that temple where true Deity is to be worshiped? Oh! the spirits of the so-called infidels of former years, powerful as they were in their denunciations of priestcraft, are far more so now, when having cast aside the clay casket, and with arms of brotherly love drawing nigh unto them the millions ready to become the devotees of the true Deity. Oh! they make the welkin ring, and shouts of victory are daily ascending, when barrier after barrier is being cast down for the eager multitude to rush into the glorious light-that light which will prove to them food of celestial growth, that manna that is shed abroad with a bountiful hand, unblasted by the breath of priestcraft, unsullied by the smoke of hell. CERENOS.

## Children's Department.

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

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

[Original.]

### BOUQUETS OF FLOWERS.

Tiarella.

If the season is warm this delicate plant blooms in May, sending up its feathery tuft of delicate blossoms in shady woods, or by the borders of some meadow, or by the bend in the mountain brook, where the ferns love to grow and the moss is green and untrodden.

It is rightly called Tiarella, signifying an ornament for the hair, for a sweeter flower in which to deck a bride could not be found, only it is so frail that one would almost weep to see it droop, fearing it might be withering because it could not forever encircle with a crown of light the fair

The leaves of this tender plant are beautiful, also being heart-shaped, as if full of feeling and spreading out with a kind of exultant pride at the pretty white crown of light above them.

One could imagine them little hands uplifted in prayer, the answer to which was this spiritual blessing-the little cloud of glory bound about its threadlike stem.

I often wonder why I love one particular flower more than another. I believe it must be altogether on account of the love I had in my heart when I first became acquainted with the flower, for we have to become acquainted with flowers as we do with people. I find that we always think others very delightful, very charming, when we are in a charming mood ourselves, and that we never care much for people, no matter how agreeable or good they may be, when we are disturbed or uncomfortable ourselves.

I remember a long time ago coming to a lovely little nook beside a running brook, where the pretty wild flowers seemed to be holding a little party or convention. A very social time they were having, and the charm of the gathering was the rare and original thoughts that seemed to be flowing from their separate little cups, corymbs and racemes.

It is said that "birds of a feather flock together," and I am sure flowers of loving nature are never roving, but settle down in delightful communities full of concord and sociability, with only variance enough to make the charm greatest.

It was easy to dream a little story in this lovely nook among the Fern, the Partridge-vines, the singing soft and low, and the birds keeping a quiet watch, with only an occasional note of recognition. And this is the little story.

"My dear darling little pets," said a thrifty Wintergreen to the little buds that were forming under the shelter of its hardy leaves. "It gives my mother-heart great delight to see you so quiet and peaceful this morning. Now I want to have a little quiet chat with my neighbors over there, and if you'll keep very still I promise you a little frolic afterward, in the soft, south wind that is beginning to blow."

"But, mamma, it is so tiresome waiting, and then we can't understand half you say," said the oldest of the buds,

"Children should be listeners and not talkers." said their mamma.

"But I'd like to know how we shall ever learn to talk if we don't begin," said the next one, which made all the other buds laugh, thinking this a smart speech.

"Shut up this minute, or I'll shut you up under my leaves."

Madam Wintergreen no doubt thought she had satisfied her little ones by this sharp speech, and turned herself to her neighbors.

"I say," said she, to a tiny Spruce, "did you ever know such a thriftless community as this is? There's the family of Ferns; I don't see what they were made for, for my part. They lift themselves up and bend themselves down, and settle into the shade, but what are they fit for, after all their airs? I am sick for looking at them." "Some say they are praying," suggested the

Spruce, with a laugh. 'Praying!" exclaimed the Wintergreen, "and need enough I should think there was of it; but they'd better work a little, and see if they can't

be of some sort of use in the world." "What are you expecting to accomplish?" said the Spruce, with an important manner.

"Me? Why, I've been famous for all the generations since I don't know when, for flavoring beer!"

"Oh dear, dear mamma," said the little buds, don't mention it. It's horrid to think of, and when life is just beginning for us! To think of

"Hush! do n't interrupt me. You ought to be

"I suppose, said the Spruce," that my destiny may be similar to your's, but I don't say I am satisfied in it. As your daughter remarked, I

"But to think of those disgusting neighbors of with their twines! Bah! they have no more flavor tlian a Wild Turnip.".

"Highty-tighty, little Madam Wisdom," said a demolition—a thirst for the recurrence of the reign speaking distance, "please tell us who made you.

If I understand flower nature at all, we all come from pretty much the same material, though how it happens to get in so many different shapes io us all I never could understand, and what's more, I do n't think I care to. I know I am one of the family Arum, of the species Triphyllum, a very respectable family, quite aristocratic in some of its hranches. I never did comprehend how I happened to be green and brown instead of pure white, like some members of our family; but since brown and green I am, why let it be so. I didn't order my own coming into this world—not a bit of it. I don't see how I could have helped being just what I am, as far as general appearance is concerned; but I do understand how I can live up to the highest standard of an Arum Triphyl-

"I do n't quite comprehend you, sir," said Madam Wintergreen.

"Well, when I saw you-excuse me, madam, if I am a little personal—when I saw you fretting and fuming about the natures and dispositions of your neighbors, I thought to myself, what a pity! My pretty neighbor will never accomplish her highest destiny by this process. She is growing as brown and rusty as a dead laurel, while she frets at what is none of her business."

"But, my dear sir, the interests of the community—the well-being of my neighbors, is that none of my business?'

"I should say-with all due deference to your honored and useful family-no, it is not any of your business. You have entrusted to you your own beautiful life, and the protection of your fair daughters. Your destiny is not so mean as you have deemed."

"But, sir, is it not more honorable to be sought for root-beer, than to be of no use whatever?"

"There is a destiny within every leaf and bud and blossom, higher than of mere use. It is the destiny of beauty. Every plant is set in its place for the one highest purpose of revealing beauty, through which the glory of life shall be revealed. Why! when I think what I am made for, I quiver all over with delight; I don't care whether I am a homely Jack-in-the-Pulpit or a lovely Lily-ofthe-wood; I have the life within me to glorify, and I am to be just what I am in the very best, highest possible manner."

"But, my dear sir, the world of flowers and the kingdom of plants would be in confusion at the preaching of such doctrine."

"My dear madam, if you'll let me illustrate, I will say, though at the risk of being personal again, that I don't think the world would be improved if every plant should strive to become precisely like yourself. Wintergreen is a very wholesome plant, and I don't know of any one that has more reason to be proud of her daughters than you; but a world of Wintergreen! truly it would be disgusting."

The madam looked a little downcast, but by no means daunted, as she said:

"At least the world would be better off than

with nothing but Jacks-in-the-Pulpit." "Very likely, very likely, ma'am. I'd have no objection to being a Wintergreen, but I like a variety. There are those Tiarelias that you think so useless; to me they are the most useful of all the flowers in our community. It rests me and elevates my spirit every time I look at them. It seems to me as if the spirit within them had shown itself in a real form. Their blossoms are like a crown of light. I have faith that I shall never wholly die when I look at them, for such loveliness must be eternal. I bless the Tiarella every hour. I can't be one, and I don't care, but I am thankful for them and glad in them."

At this unselfish speech, the Tiarellas and Starflowers and the group of Ferns bowed low, and over the Tiarellas seemed to rest a halo of beauty, as if indeed the spirit of the flower were testifying of immortality; and from the Star-flowers shone a radiance almost equal to the light of Aldebaran,

"Have I then," sighed the Wintergreen, "a use diviner than I knew? Shall I also testify of beauty, and of the spirit of heauty?"

"Yes, and of the All-Beautiful," said the Arum. To us all belongs that glorious labor, or rather that glorious inheritance, for to be just what we were intended to be can be no real toll. Labor begins when we strive for what we were not designed."

'Let me thank you for what you have said," said the Tiarella. "This morning, as I felt the soft air, and heard the gentle murmur of the brook, I prayed in my life to know what best to do, and my own spirit answered as you have done, 'Be a Tiarella, but in the divinest sense.' And I promise you forever that I will strive more and more to speak the language of my heart, which ever is, 'Let my blooming testify of the spirit of Beauty."

From this time forth it seemed as if the Tiarella gathered fresh beauty to herself, the Star-flower more glory, and the Ferns more content, while the Wintergreen was noticed to guard more tenderly her beautiful daughters, and to bid them put on always their fairest garments, and to keep their hearts filled with thankful joy.

> [Original.] THE SWEET SINGER.

There once dwelt in a little common room. in Stockholm, a poor, and as every one thought a very homely child. The woman who used to take charge of this little girl went out to work by the day, and fearing the little one might run away, and come to worse harm than if shut up alone, she locked the little girl in the room and left her with no companion but a cat.

A very sad and unhappy life she would have had, but for this companion and for one other sweet solace. She loved to sing better than anything else. She sung at her work and at her play, sitting and standing, skipping and running -just as the birds sing—for the very love of it. Her voice seemed like a companion to her, and even pussy was not as much company to her in that solitary room as were the songs she sung.

One day she sat by the window, and while stroking the cat sang with her sweet musical voice. There chanced-if anything can happen by chance—to pass that way a lady, who dearly loved sweet singing. She was charmed with the little girl's song, and looking up saw the little plain girl, the owner of the rich, musical voice. She asked her some questions and went away, but came again in a few days bringing a music master with her.

The old man was enchanted. He tried the little one's voice and her ear, to see if she could recognize the shades of tones as well as she could express them. He found her ear as faultless as her voice. He determined that she should not waste her wonderful gift in secinsion, and took her to the director of the Royal Opera of Stockrolm, and begged that she might be received into the school, where those likely to serve are educated to take part in the Operation in

her great feet! How could she ever appear on

But her voice, said the enthusiastic old many now than the golden ore, The their to respect to the section of hearth of the latter on that her there are a section of the contract of

"Only listen. If you will not take her I shall educate her myself."

The director, who was at heart a kind man, at ast yielded, and admitted the little, poor, homely Jenny Lind into the school. It was with difficulty that a respectable dress was procured for her,

but finally a black bombazine gown was obtained. When she was fourteen years old she appeared in public, in the part of a beggar girl in a play, and every one was charmed. She represented the character with so much spirit, and her voice was so sweet, that every one was delighted.

A few years later she appeared for the first time in any important character. At the rehearsal the evening before her debut, she sang with such power and delicacy of feeling that the whole orchestra lay down their instruments as if by agreement and clapped in applause.

She was now really lovely in person, for there was an expression of nobleness and of serenity in her face, that charmed more than beauty of feature. The great charm of her singing consisted in the easy, natural flow of her voice and the perfect harmony of it. She was still as simple as a child, and gave to every tone the very life of her spirit. She had not lost a particle of her childlike nature, and she sang with a joyousness only to be equaled by the glad forest birds, and with a soul that only comes from a pure heart.

From this time she was a great favorite in Sweden. But she was not content with her acquirements, and went to Paris to be taught by the distinguished Garcia. It was there that she acquired that wonderful warble that has never been equaled by any singer, and is most like the meadow lark. It made her forever famous, and she was the favorite of kings and princes. She was covered with gifts of gems and with praises. She was courted and flattered, but she never lost her simplicity, and through all her travels her heart was ever true to her home and her country.

When at last, after singing in triumph before most of the courts in Europe, she returned to her native city, she was greeted as only princes and victors are treated. Crowds had assembled to greet her, and she was borne like a hero through the streets of the city where she sat only the few years before locked in a poor miserable room. with a cat for companionship.

She immediately announced that she should devote all the proceeds of her singing to the establishment of a school where poor girls could have a thorough musical education. This gave her greater renown than ever; for to know that she still remembered her own humble condition without reproaches to her destiny, but with thanks for all that she had received, and a wish to bless others as she had been blessed, made her seem to be almost a saint.

When she appeared in La Somnambula, after this announcement, the public called her back and greeted her with loudest applause. In the midst of it all, and clear above it all, began a sweet warble, which rose higher and higher, from note to note, until she broke out into the song, "No thought can conceive how I feel at my heart."

This sweet child of nature, this great artist with the tender, simple heart, has won the richest blessings earth can give; yet richer than all this is she, for she has proved herself a true woman, and to have been born with a queenly nature, though in the midst of poverty, and to have possessed a gift greater than kings could bestow-n power to lead men by sweet sounds within the portals of heaven.

> For the Banner of Light. "ALLADILLERIO." \*

BY GEORGE E. DAVENPORT,

They tell of a stream in the "Summer-Land," A beautiful river, clear and bright, Along whose shores a radiant band Of spirits dwell in robes of light.

Its banks with fadeless flowers bloom; Perpetual verdure round it lies; Nor darksome clouds, nor wintry gloom, E'er dim the splendor of its skies.

Beautiful river! oh, beautiful stream! The plash of thy crystal waves I hear, And their melodious murmurings seem The sweetest of music to mine ear. And I almost fancy that I can see

The happy beings who near thee dwell; And one of their number I long to be, With a nameless longing I may not tell. But alas for me! my sight is dim,

I cannot see as I fain would see, For a false education's baleful film Still clings tonaciously to me. Yet oft through the windows of my soul

The light from above comes streaming in. And, struggling upward to the goal, I hope ere long its height to win. The River of Truth.

The Lyceum Emblem. In a recent address, Mr. Dyott gave the follow-

ing explanation of the "Silver Target," worn by officers and members of the Children's Lyceum: I have noticed some of our young friends look-ng at a silver target surmounting the American ing at a silver target surmounting the American flag, which I have in my coat collar as a breast pin, and apparently wondering what it means. Let me tell you: Most of you have noticed the Odd Fellows wearing three links of a chain, an eye, and other devices emblematic of their order. Also the Masons, who wear the square and compass, and other tokens of their Order, which are used as a means of recognition. It being popular, creditable and fashionable to belong to either of these scoleties, many wear these emblems for the these societies, many wear these emblems for the pecuniary advantages that may accrue from being recognized as a Mason or an Odd Fellow. I have belonged to both of these societies for twenty-five years, and have the right to wear those emblems and claim fellowship with them, but it is the proudest day of my life that entitles me to wear the beautiful emblem of our despised faith, and to hold up this target as a mark at which the in-tellectual shafts and darts of all Christendom may choose to aim. This beautiful emblem of our Lyceum, (the "Silver Target,") was presented our Lyceum, (the "Silver Target,") was presented to me by that noble, inspired soul, my beloved brother Andrew Jackson Davis. It is composed of silver, whose whiteness is emblematic of unsulfied purity; it is composed of an innumerable field of glistening stars, indicative of the fact that it comprehends the entire universe of worlds. As I said before, it is in the form of our target at which the intellectual darts and shafts of old theology or ecclesiasticism are invited to point their arrows. Beneath this target is suspended the American flag, under whose protection all the nations of the earth may find shelter, and freedom to worship God after the dictates of their own consciences—the only ensign of freedom beneath to worship God after the dictates of their own consciences—the only ensign of freedom beneath the blue canopy of heaven. Beneath its glorious, folds the only free hation upon God's footscollas, marched to victory, and peace and the prayers of millions have ascended to the throne of the Almighty for its auccess in the hattle for freedom upon Sunday and all other days. "And now, in the days of peace and plenty, will our zaslous brethren cease to pray for its success and supremacy in the neaceful, pursuits, of our Ohidren's cated to take part in the Opera. "A what "Away with her," said the director. "What "Progressive Lyceum? This question I shall leave could we do with such a homely child? Ard see them to answer.

The golden grain of California is more desirable

DOCTOR HORTON'S REJOINDER TO THE REPLY OF MR. JOHN ELLIS.

In this communication I propose to analyze the production of your correspondent, Mr. John Ellis,

professing to be a reply to me. In this, as in former papers, I will premise by stating my willingness and wish to believe in the soul's immortality. We all cling to life, and strive to avoid that which we know from daily experience to be inevitable—DEATH.

The doctrine of the soul's immortality, if I am correctly informed, was first conceived and taught by a Heathen Philosopher, Socrates, in Athens, two thousand three hundred years ago. Many young men, among them Plato, became converts to the teachings of Socrates.

The citizens of Athens became alarmed lest the teachings of that INFIDEL, Socrates, should weaken the belief in Polytheism - the establised religion of the country. Socrates was arrested and tried. He made, we are informed, an able defence, but was condemned by a majority of his peers. The choice was given to him, either to be bled to death in the warm bath, or to drink the juice of hemlock. He chose the latter. An opportunity was given him by his jailor, and he was advised by his friends to make his escape. He replied-"No; when a man is sentenced by a majority of his peers, he is in honor bound to abide by their judgment." He drained the bitter contents of the cup prepared for him, and DIED. Now mark the sequel. He had not been dead a year, when the very same citizens decreed that a monument of brass should be erected to his memory. So much for "vox populi" being "vox Dei." It is, in my humble opinion, generally the voice of ignorance and folly, expressed more tersely by the proverb "vox et praterea nihil"-sound without sense. Plato taught the same doctrine after the death of his preceptor, Socrates.

I have entered upon this historical detail to show that the doctrine of the soul's immortality is not new. Socrates said, "You may destroy this soul-case, but you cannot kill Socrates. He will be still among you," Spiritualists hold the same belief; and it were to be wished that they had rested there; but they have far outstripped Socrates. The new phase of rapping, table-tipping, dial plates, clairvoyance, inspiration, curing diseases by manipulations, trance-speaking, and I think some other phases, the names of which I have not learned, have remained to be developed by the Fox family, of Rochester, N. Y., and have spread like wildfire. I think no other ISM has ever spread so rapidly since the world began.

But let not Spiritualists "take the flattering unction to their souls" that they only are right and all others are wrong. While I find much to approve. I also find much to be discountenancedthings which it require the maw of a cormorant to digest.

Having indulged in a latitudinal introduction, I will endeavor to express myself more concisely in the remarks that may follow.

After quoting the language I used in a former communication, as axioms, Mr. Ellis, instead of attempting to controvert them by logical deductions, breaks forth in the following rhapsody:

"I glory in such thinking men as Doctor Horton. Continue to think, my dear sir, and you will as surely think into your own full satisfaction, as you are now satisfied of night and day."

Perhaps I do not fully comprehend the meaning of the above quotation; but so far as I do, I wish Mr. Ellis to accept my unfeigned thanks and am sorry I cannot conscientiously return the compliment, any more for what has passed than of anticipations for the future.

"MAN NEVER DIES. This is a knowledge ] possess, my dear sir, and not a faith."

Let us try the first sentence, "Man never dies,' syllogistically. To die is to cease to live. That which never ceases to live, could never have begun to live. That which never begun to live is immortal. Consequently, man is an immortal being. Now if by man is meant the substance of his body, it is an assertion contrary to every day's experience. We see men dying daily, and their hodies subjected to the disgusting process of corruntion. If the writer means that the soul of man soul independent of his body. In connection with the assertion "that man never dies." the writer proceeds to say, "This is a knowledge I possess. not a faith." Your correspondent must be a distinguished favorite of heaven, to possess a knowledge which we poor, frail mortals, with less knowledge, and consequently being less favorites have all our long lives thought diametrically opposite to his knowledge; which being so positive and beyond all doubt or equivocation, it would be an act of charity in him to give us some information concerning that anterior state which, speaking geologically, extends back only fifty thousand years beyond the common era assigned to the creation of man. Be so kind, my dear sir-I would say if I were directly addressing Mr. Ellisas to lay aside your reserve, and give us sublunary mortals some of the knowledge you must necessarily possess, concerning the bearings, the longitude and latitude of that country you inhabited anterior to your appearance on this globe of ours. Were we so presumptuous as to offer our poor advice to friend Ellis, it would be to this effeet: "Be a little cautious in making positive assertions as to knowledge, for assertion is not proof; might fail to convince others less favored, less enrelates to time and sense; but a knowledge of cerned. futurity, of other worlds, of that being we call Gop, is beyond human ken, except by induction: and this is called inductive, not positive knowle

We have often met, in the course of a long life, with people quite as positive as Mr. Ellis of their the Indian race with their tender embraces. We knowledge of a future state of existence, and of are their debtors, we know not how much. Their other worlds; but their profession of knowledge natural life has fitted them for both a catalytic never convinced or ever enlightened our darkened intellect. John, the revelator-dubbed saint-Baron Swedenborg, and other cataleptics - of which I should think Mr. Ellis might be onehave been very positive as to their "knowledge' or visions; but sober reason is compelled to pronounce them only visions, not realities. The world still wags along in its old way.

The proof which Mr. Ellis wishes to derive from vegetable physiology, will not stand the test of analytical criticism. The sexual system of plants, called the Linnean system, is unquestionably true. Plants generally have each the male and female entrance or recognition through Bro. Barnes's ergans in themselves. The granivorous plants are perhaps all of this kind. The fragravia or tracted, the Indians call for judicious words in strawberry, are male and female in separate their behalf. plants, as all may have learned who have cultivated that delicious fruit. . The date, in all its varieties, is an instance of the same kind.

Mr. E. wishes or strives to establish the fact that because the fecundating pollen always exists when all the Indian blood in the world will be for the production of fruit, so, from analogy, the in the veins of this progressive race, that thirsts semene masculina contains the animalcula - the for it, and then their hunting-ground will be very germ of the future man. That the various plants | near us, and perhaps out of sight; but in saying were created-not self-existent-no one will dis- this, would I indorse the military oracle, "they pute. If Mr. E. go still further back and say mat | must be exterminated"? God forbid! No man | as they are, I am willing to admit they were made

ter had no beginning, I agree with him. Matter is eternal, self-existent, subject to be molded and fashioned, by the plastic power of Deity, into the various forms, which we see existent on the earth. There was a beginning, however, to each plant-as a plant-having the functions of reproduction. Bo of man; there was a time when man did not exist as man, as an organized being, having the functions of reproduction. The germ-the pollen-is not fruit; it is pollen, and only pollen. So of men: the animalcula in semene masculina are perfect animalculæ, but they are not men. I find I must hurry on, " Currente calemo," or I shall tire the patience of your compositor as well as that of your readers.

The next argument used by Mr. Ellis is derived from the transposition of the caterpillar to the butterfly. This economy of Nature or of the God of Nature is not confined to the one he has chosen for an illustration of his argument. The silkworm is one, the tobacco or tomato plant worm is another; the various species of flies, the nice little fellow which sometimes sings us to sleep-the mosquito-is another; the Hessian fly, so destructive to the wheat of the farmer, another; the honey-bee, the wasp, in short, I think nearly all winged insects undergo this transformation which to your correspondent seems so wonderful. As he is so expert an entomologist, let him examine his tomato plants in the month of August, and he will find an ugly-looking green worm, three inches long and half an inch thick, with a horn in his tail. Let him capture this "beautiful" production of Nature, which would fill a female with horror, perhaps give her hysterics at the bare sight. Let him put this ugly customer under a glass, giving him air and moisture according to his requirments, and in a short time, say ten days, will come forth the most beautiful moth, as rare as beautiful—the Philena gigontea—of the size of a humming bird, with a proboscis longer in proportion to his body than that of the elephant. Well, this is a beautiful and wise economy of Nature for the perpetuation of the species; but they all had a beginning, they all die, they are not immortal; they have no souls, unless we say with

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul."

The last argument of Mr. Ellis is contained in the following sentence: "All spirit is of GoD; part and particle are our souls of Him."

This is an entire change of position. He has been endeavoring to prove the identity of the species-of the soul, spirit, if you please. Now he merges the whole in one common ocean of spirit, thus destroying identity, thus destroying accountability, thus making the Divine essence equally the source of folly and of wisdom, of truth and falseligod.

.This position is untenable. Man is a free agent with reasoning powers, a moral agent, an account able being. What! are all the follies and wickedness of men attributable to Deity? Forbid it, reason, and equally forbid it, common sense.

In forming my conclusions concerning a future state of existence, I have attended to all the arguments for and against it. We wish to live always here-that does not prove that we shall; but it does prove it just as much as a desire to live hereafter proves that we shall so live. I think it quite as likely that the whole race of men will be exterminated from the earth and a superior race take our places, as that we shall have a seperate existence hereafter. Such has been the economy of Nature; such may be the case again.

W. L. HORTON, M. D. Lynnfield Hotel, Mass., June, 1867.

John Wetherbee on the Indian.

Those who attended the spiritual gatherings during Anniversary Week, will bear witness to the interest manifested and the substance distributed by thoughtful tongues; and on the last evening, the Indian called out a word, and that I propose now briefly to refer to. Thanks to Bro. Peebles for leading off. Oh how proper for a Spiritualist meeting to have a favorable word for that weird, strange race, that has lingered down to us, in the nineteenth centu nesses to its fact, but only by tradition to its greatness-not greatness from the standpoint of our never dies, he has first to prove that man has a civilization, but greatness in its fructification, as a vine early planted and isolated from the goings in and comings out of the historic world's logic. It acted out its own life in its own aboriginal way, which had culminated and was on its wane when the fathers of this republic moved across the "big water" and anchored on this new-found land. From that time to this, the hunting, fishing and war race has retreated and dwindled, in competition with the race that engineers or assumes to engineer the progress of civilization. "The saints shall inherit the earth," is true in philosophy as in poetry, let there be time enough. But who are the saints? I would not dare, though in the majority there is strength of definition as there is strength of power-still I would not dare to say because civilization seems to have the track, that, per se, civilization and saintship are synonymous; like drawing comparisons between church members and Spiritualists as to general purity. Now and then, and too frequently, the devil gets into the house, and behold! a scandal and scorn, says, "There's Spiritualism for you!" and ere the echo dies away, Sereno Howe is weak where so many need trusses, and lo! the Baptist church is not proof against the devil. So of the larger famand when proof positive is required, your proof liy of man, "saint or savage, Jew or Greek." No race can be catalogued as the saints, and yet it thusiastic and less credulous." Knowledge is looks as though one division was going to inherit desirable, and much knowledge attainable, as it the earth, at least as far as North America is con-

I do not like exactly the words put into my mouth by the reporter of the Convention. Let me say, then, feeling a deep interest in the Indian, as I have said, in keeping with the thought suggested by Bro. Peebles, Spiritualists should encircle and combining action, in the intercourse of the two worlds. It has sometimes made me say, whatever may be the thought of the Indian question in this world, the Indian is a power, and a big one, in the other, in its contiguity to this. The best test, physical, healing and other mediums are indebted to some "Red Jacket," or "Laughing Water," as the door keeper to higher intelligences to enter in and talk to us; so thanks to any one who has tender words for them. And no wonder, on the occasion that calls for this communication, that the attraction should press rather hard for somewhat shaky door; and, attracted or not at-

Am I too severe if I say it will be a good thing for the Indians and for the world when the remainder of them are all there? I say it, and believe destiny points to that. The time will come

motives or from policy without principle. I am a humanitarian, in a broad sense; and every order struggling against oppression, black, white or red, can always count me an ally.

With this long and singular preamble, let me come at once to the Indian point. This world is eight thousand miles in diamter, and twenty-five thousand in circumference. You can approximate the amount of surface, something less than one-third of which is land. Nearly half of that is uninhabitable, from geographical and geological disabilities, and there is no prospect of there ever being any more. Now with that fact staring me in the face, in connection with the inevitable spread of population, I should say a slightly different word in this connection if I was living under the same conditions on a planet as large as Jupiter, than I do under the circumstances re-

Science teaches us that this visible world, the um total of chemical primates, is the result of forces that of themselves are invisible; and every specimen of organic life, be it a blade of grass or the body of a man, is but the elongation of the rocks, which are the manifestation of the forces referred to underlying them and all; and those forces have in the permutations of chemical affinity culminated in a population on this planet, or rather caskets for individuals, people or souls to dwell in and prepare for a world to come. Who did it, and how it is done, and why it is done, is beyond the scope of my genius to answer. If anybody thinks he can, turn your back on him: he is fooling you, sure. Ignorant as I am on these points, I think I know, and so does the render, as much as anybody else. We can safely say, without a possibility of refutation, that one man is fundamentally as good as another, and has as much right as another to his portion of this world and still further, no one can question this point from rational grounds, viz: that the race that is indigenous to the soil has the right to it against all comers. Now if that postulate, however true was all, the title deed, as far as history goes, is Ireland for the Irish, and America for the Indian, etc.; but by the innovations of barbarism, in the age of feudalism and before, the civilized world is grandly mixed. The Eastern hordes have followed the course of the sun, and squatted as occasion offered on the more Western domain, and Tartary, in its emigrations, has gobbled Europe; and perhaps, with the exception of Ireland and Wales all the nationalities of Europe are living on the territory gobbled from weaker inhabitants.

Now acting on this plan, but from a higher mo tive, a sturdy race left the Old World and gobbled this, and they have got it, and have been swallowing it steadily (as the snake does the ox) for near three centuries, and perhaps a little faster in our day by the march of this race, aided by emigration, than the preparation for deglutition of the decay of the aboriginees will permit. Now no one can doubt that the passage of this continent is a sure event. I said, a few moments ago, one man or a race bas as good rights as another, and the first occupant or race on a domain, or indigenous to it, as far as we know, has the prior right Logically then we, Anglo-Saxons, Puritans, are simply Norman pirates, as of old, or fillibusters as of new. Logic can lead nowhere else.

Now comes a higher law. Philosophy steps in, and, grappling with this subject, says—and no one can gainsay it-this world, on the hunting, fishing and war principle, to the neglect of agriculture, will not support the population which the logic of events is forcing into it. "Be ye fruitful, multiply and replenish the earth," is a primordial law. not because the Bible says so, but would be if the Bible had forgotten it. If any race of people lives so that a given territory will not support five million population, and by the human tide, which we may wonder at but cannot control, that Genesis and Exodus are pouring in, that given territory has got to support thirty or one hundred millions, and destiny says amen, then that race must either narrow and live so that it can be fed. or give food to the larger number that destiny is placing there, or die out. I do not say, with Sherman, "the Indian must be exterminated." I only say that, as he cannot conform to the necessities of the case, on the principle of Charles Darwin's law of natural selection, the race that can live on the least food or gather the most, must inhabit the earth. That writes the epitaph of the Indian. He has finished his course; his race is ended.

I am not expressing a wish, or my desire; only recording a philosophical fact which cannot be avoided. The higher or transcendental view of this subject leads to that; the lower and the practical lead to the same, and it is foregone. Sherman says he must be exterminated, and commerce says amen. Wetherbee, with his feeble voice, says he will be exterminated, not that he must, and the thoughtful and the kind-hearted say 't is a pity, but inevitable.

Watch him tenderly while the pulse beats low: Watch him tenderly, for he's sure to go.

The world progresses. It was hard for the wolf and the bear to leave their bonny retreats where God placed them, when the woedman did not spare the tree." It was hard for the fern the skunk-cabbage and the thistie to give way when higher fertility and finer soil gave us the oak, the rose and the lily. It was bard, poetically speaking, for an Illinois prairie, in June frescoed with God's many-colored spangles on its green domain, to give place to corn and wheat, the buds of bread, and to me as much the buds of beauty, because there is always an interior beauty where there is use. By this action the ferns, with their widespreading leaves and branches, lie entombed in the form of coal, and we are, ages afterwards, But if there is a better Christianity whose hereaning the henefit of that prevision and provis- lievers think all people will come to the knowlion. So the human "fern," the Indian race, are not lost, but are useful to themselves and us in the hunting-grounds of the better land. I am not uncharitable. I am simply rational, and believe the Indians themselves, under conditions inevita-ble will say amon to it when they comprehend in sons who would be ashamed to say they would ble, will say amen to it when they comprehend in their progress the philosophy that elucidates it. Many a poet sighs over departed beauty, and weeps a tear when the iron rail conflicts with the graceful landscape, and the march of commerce and industry daubs the picture and blots out the romantic spots that ornamented the world in its youth. But such is logic; and who dare say it was not so ordained? and who dare say that it is not both justice and wisdom?

A tear for the poor Indian, abused by his better educated but often worse white neighbor: abused by those appointed to regard his interests. He was lower down the stream, yet he riled the water and is devoured for disputing with the wolf on
the obvious fact. But still the iron rail mustrun;
still the emigrant must westward move; still the was lower down the stream, yet he riled the waplayground of the buffalo and the deer must be stood that evils will be plainly stated and the narrowed; still must the Indian grow beautifully good that will overcome them will be as fairly less year by year. The specimens that picture romances and tickle our childhood have gone long ago, and are now returning us good for evil in the Summer-Land, and those that remain are no longer things of beauty, but nasty, sickly debris of what was once noble and great-not, however, of the highest definition of greatness. But such

who knows me will ever believe I act from selfish so by Caucasian contact; but there is the fact. In poetry and abstractly they are subjects of sentiment: but the raw material, the concrete red man to-day, dispels all poetic illusions. His cemetery is large, covering this continent; his monuments are the beautiful names that prefix our States, our lakes and our rivers, Red Jacket, Sonte, Blackhawk and Osceola have gone; they have made peace with the white man; and as I have before said, the remainder are passing, and the places that knew them shall know them no more forever. Watch them tenderly, and bless their exit.

#### Home Again.

NATIONAL CONVENTION-TRACTS FOR THE MILLION.

After spending many months in the East, mostly in my old Green Mountain home in North Clarendon, Vt., where once

The rude Indian roamed in the forest green. And caught the wild deer in his leafy screen; But now cottages show the white man's home, And his flocks safely o'er the green hills roam,

I find myself in this beautiful cream city of the Northwest, where enlightened Spiritualists have established a Children's Progressive Lyceum, and hold meetings and conferences where all questions are freely discussed, to enable persons to learn the most important truths, and do the most noble deeds. One of the questions considered was: What is the most important question that can be asked? I answer, it is this: Who are the wickedest people on earth? The answer to this is: Those people who believe in a God or Christ who would damn any person to an eternity of torment without mercy or regret, and imitate their God to the best of their ability. None but the basest of mankind can really believe such horrible doctrines, and the history of persons who pretend to believe them, is blackened with the most unmerciful crimes. At the present time their venom is especially aimed at those persons who love their neighbors as themselves, and wish to give them equal legal rights.

On my way here I stopped one Sunday at Rochester, N. Y. In the morning there was a Conference under the charge of Esq. Clum, where freedom of speech was only limited by order and decorum. The question of holding the next National Convention of Spiritualists there was considered. I soon learned that they had the mind, the means, and the hall, and only wanted to combine for the purpose to make such a Convention a success, so far as the people of Rochester were concerned. This is the place where the raps first startled the priesthood; and the Buffalo doctors were sent down in great haste to learn what caused these unearthly sounds. The priests told the doctors it could not be the spirits of "just men made perfect," because they were shut up in a beautiful, golden, brillantly-jeweled heaven, and God was there, and wanted their services, and would not let them out. So the doctors then thought their whole work was done when they reported to the priests that this whole sensational affair was produced by knee-knocking and toecracking-there was no spirit out of the flesh about it, neither good or evil. But the startling sounds continue, and the world is being turned up-side-down by them. And I wish our Rochester friends would request the Spiritualists to hold their next National Convention there, and give the Buffalo doctors a chance to be present, and cure the evils that they only told the cause of years ago when sent there for that purpose; therefore I hope they will

The Buffalo doctors invite to attend. The rattling of knees and toes to mend; This knocking of knees and cracking of toes Is worse for mankind than any one knows. Come with your learning, The raps discerning, And save the theological point

That is shattered by a little toe joint. Doctors, the world looks for a Saviour now That will stop the raps from making a row-And joints and bones from making this rattle, And having with priests a fearful battle. Come in a hurry,

Not in a flurry, And stop the theological blows Between militant priests and cracking toes. Oh dear doctors, think well of this matter, Let not these joints theology shatter, But come to the rescue without delay

Or the cause is lost and priests in dismay. Oh come with your lint. Oh come with your splint, And save the theological man From being s'ain by a flapping knee-pan.

It will be a disgrace to the medical profession to fail to cure a disease which they have had the privilege of studying for nearly twenty years, and I presume if the doctors have a fair chance they will be able to reconcile the priests to the raps, and stop this hubbub among the people, caused by this unnatural war. This is the reason I am so urgent to have them invited.

I am well aware that some low priests and their I am well aware that some low priests and their minions have attemped to stop these raps by the legal persecution and private scaudal of the media. In this way Colchester was stopped and fined \$1000. Then they caused the arrest of the Eldy children. But remember the blood of the martyr is the seed of the church, and the fine of the rapper is the triumph of his cause. It will be well for the doctors to give this information to the bewildered and frightened priests.

Objections were made to my circular on the

Objections were made to my circular on the Signs of the Times, because I call those damnation-Christians, who believe and teach others to believe in the eternal punishment of their unbe-lieving neighbors. I held that it was time true names were given to Christians, so we might know the good from the bad. The public professions of many persons in and out of societies, by creeds, sermons and conversations, of these horrible doc-trines, were made not only unblushingly, but with an air of pride and exultation, as though it was an honor to them, and the only pure Christianity in the world. If such is the fact, then let it be so understood by the people generally, and let such Christians have the full benefit of their true name. edge of the truth, and be saved, we should exalt the best, and speak well of the Christians who never damn their neighors to eternal punishment, no matter how much they are damned by them. And we should use all truthful means to torment their neighbors eternally, but believe in a Christ or God who will do such dirty work for

The question is how we can reach the base depravity that will exalt a Father who possesses such endless hatred, malice and revenge for his such endless latred, malice and revenge for his children as a godly pattern for people to worship and practice after. In my opinion we must make them feel how utterly detestable such ideas are, whether entertained by God or man, and make them angry with themselves and everybody else, for professing to believe such mean things of God or man, before they can be reformed. The hearts the Christians, hardened by believing in the eternal damnation of their neighbors, can no more be touched by love, than could the rebels by compronises before the war. They have commenced a pitted against them, for

Evils are the growth of ages of wrong
Which wicked and cowards wish to prolong;
Fear makes the one go in his trembling way—
Bin makes the other most lustly pray. But the truth shall reform this wicked age; Damners and demons be put in a rage; Beandalous liars be pushed to the wai!— And all shall be saved in spite of their fail. Yours truly, H. S. BROWN, M. D. 648 Astor street, Milwaukee, Wis. Writing Mediumship.

The following interesting account of Mr. J. V. Manafield's mediumship, while in California, we find in the San Francisco Banner of Progress. This additional evidence, to the vast amount we have already published in regard to the reliability of Mr. M. as a medium, is truly gratifying:

Conrad Wiegand, Esq., while an Assayer in the U.S. Mint in this city, conceived the idea of testing something besides the precious metals, and concocted a scheme, assisted by some of his friends, whereby to entrap Mr. Mansfield, and defy his powers as a writing medium. A letter was pre-pared, containing a request for a communication from a number of deceased persons, and this letfrom a number of deceased persons, and this lec-ter was then encased in leather, in pasteboard, and again in India-rubber, tied with a string, and then permanently scaled, so as to be returned to the writer in the same condition. It was then handed to Mr. Mansfield, with a request for an answer. In a short time, the letter was returned unopened, with the scal undisturbed, and accompanied by an answer to every inquiry therein con-tained, supplemented by information not asked for, and names not mentioned in the sealed docunent. The test was an overwhelming proof of spirit communion, and Mr. Wiegand and his friends were compelled to admit it to be such. All the parties were strangers to Mr. Mansfield.

Mr. L. A. Gitchell one day called upon the medium, and being invited to sit down, without any introduction or previous conversation, was astonished at receiving, in a few minutes, a communication from an old mining partner, containing reminders of occurrences known only to himself and the spirit communicating. Mr. Gitchell was a stranger to Mr. Mansfield, and the latter had no knowledge of the spirit friend. This test was fellowed by others, equally remarkable; and Mr. Gitchell, who had been for some time previous an investigator of Spiritualism, was favored with constant communication from day to day for

many weeks.

Mr. S. Howard, of this city, also received from a dozen spirit friends, who had been for many years in the spirit-world, satisfactory proofs of their continued existence, and of their power to communicate with him, through the mediumship of

J. R. Hardenbergh, Esq., from a most prejudiced and skeptical unbeliever in Spiritualism, and against all his mental ingenuity, exerted to confute the evidences presented through Mr. Mansfield, became suddenly and indubirably satisfied field, became suddenly and indubitably satisfied of the truth of both phenomena and philosophy, by receiving such proofs as only such a mind could appreciate. In company with Recorder N. Greene Curtis, of Sacremento, he held a number of interviews with Mr. Mansfield, during which the spirit friends of both gentlemen came and conversed of events in their lives which occurred many years before, and which they were obliged to confess were known to no other persons on

The wife of President Lincoln, after the death of her son Willie, corresponded with him through the mediumship of Mr. Mansfield, while the latter was in San Francisco. On one occasion, Willie sent in answer to his mother, as a test, an account of a certain excursion at which he claimed to have been present with her in her carriage, men-tioning events that occurred during the ride, so that there could be no mistake as to his identity.
Rev. T. Starr King addressed several sealed letters to Mr. Mansfield, to all of which he received satisfactory replies, some of them from his deceased father. Mr. Mansfield received from Mr. King a written acknowledgment of the correctness of the communications, and of the satisfaction experienced in their reception. After Mr. King's departure, he paid Mr. Mansfield a friendy visit in the spirit, and again expressed his obligations to him.

No less than three cases of secret murder be-

No less than three cases of secret murder became known to Mr. Mansfield through the accusation of spirits against the guilty parties, who visited him for the purpose of inquiring for deceased relatives. The horror of the conscience-stricken men, on being so confronted with their victims, may well be imagined. One would sink into a chair, pale with fear, and implore Mr. Mansfield never to mention what he had become cognizant of! another cried like a child, and made the same request in pitcous tones; and the third expression of the content of same request in pitcous tones; and the third exacted the promise with trembling emotion and a countenance expressive of intense pain. As there cases could not be made public so far as the persons are concerned, neither could the particulars of communication be made, under the circumstances. No benefit could have been derived to the cause of justice by informing against the nur-derers, because the testimony would not be taken in any court. Mr. Mansfield therefore found no lifliculty with his convictions of duty in giving the required pledge, and their guilt is still un-known to others of their fellow-men. How much crime would be forever uncommitted, by those disposed to its commission, if the conviction were universal that its discovery might be made in this , by the interposition of the victims them

### Conference of Spiritualists.

The Second Annual Conference of the Spiritualists of Gowanda (Cattaraugus Co., N. Y.) and vicinity, commenced Friday afternoon, June 7th, and continued until Sunday evening, 9th.

Mr. Ira Davenport, of Buffalo, was chosen Chairman, and Mrs. Joann Carter, of Laona, Sec-

The first session was a meeting of the mediums and workers in the spiritual cause, the succeed-

ing ones were public.

The principal speakers were Mrs. C. A. Hazen, of Buffalo, Mr. J. W. Seaver, of Batavia, Mr. Abram James, of Chicago, Mr. George Taylor, of North Collins, Mrs. C. Strait, of Laoua, Dr. Tousey, of Gowanda and Dr. Carter, of Laona. The pro-ceedings were interspersed with excellent and appropriate vocal and instrumental music, by B. A. Beals, of Gowanda. The weather was propilious, the attendance full, and the interest manifested

The following resolutions were adopted:

The following resolutions were adopted:

The following resolutions were adopted:

The solved, That we, as mediums and Spiritualists, carnestly recommend the holding of monthly Spiritual Conventions, to enable us the more fully to establish ourselves in the work, and thereby systematize our efforts and turn them to more practical account; and that one or more sessions of each Convention be devoted to fraternal consultation and communion among mediums and speakers.

Inasmuch as the angel world hath in its heaventy wisdom inaugurated on earth, within the last quarter of a century, more convincing modes of presenting to makind evidences of immortality, through the agency of earthly mediums, and made known more fully that continual existence and the unfattomable love there existing for earth's inhabitants, and the absolute necessity for such assurances, in order to overcome the skepticism, orline and folly of humanity, and to inaugurate and establish upon earth a more glorious system of universal progress and brotherhood; and humanuth as for the accomplishment of these beneficent designs a host of earthly media have been selected by angel guardians, possessed of a great diversity of gifts and manifestations, but all from the same law and source; therefore,

Resoired, That we as mediums, and many Spiritualists of the vicinity, assembled in Convention at Gowanda, N. Y., do re-affilm our unequivocal belief, amounting in many instances to actual knowledge, that the spiritual movement of the nine-teenth century is the result of natural, universal laws, entering into the very foundation principles of the universe, and not based upon nor many manner depending upon miracultules and natural basis, they cannot be overtirown, but in accordance with the laws of universal progress must go on and on until the whole world shall be illuminated by their divine story and blessed by their beautiful harmony and order.

Resoired, That we recommend the organization of the Spiritualists of the State of New York it to a State Association,

The proceedings of the Convention were harmonious throughout. The reform costume was largely represented. Dr. Wilson, an intelligent Indian gentleman, entertained the audience with some very interesting criticisms upon Mr. James's account of the Chicago Artesian Well, and raised some objections which were satisfactorily answered.

After the Convention had adjourned, a goodly After the Convention had adjourned, a goodly number met upon one of the beautiful hills overlooking the village. An eloquent prayer was made by Dr. Tousey, followed by remarks from several speakers. Mr. James was entranced and delivered a brief discourse, filled with profound philosophy and brotherly love. Very suddenly a playful Indian spirit-girl (Sauntle) took control, and the impressive intonations, gestures and language of the philosopher were succeeded by ingungo of the philosopher were succeeded by in-nocent diversions which shocked some lookers on, and furnished a text for ribald tongues, but which will have a good effect of temporarily repelling from Spiritualism some who would do it no honor.

JOANN CARTER Sec.

Having lost his ticket, an old gentleman on an Illinois railroad was forcibly ejected from a train. The company had to pay him \$7,000.

#### Dr. Newton in Chelsea.

The announcement that this most wonderful healer of modern times was to lecture in Library 'Hall, Chelsea, on Wednesday evening, June 12th, and at the same time illustrate his power of causling aches, pains, complaints and diseases, either of long or short standing, to instantaneously "demart "-drew together an audience only limited to the extreme capacity of the hall, many being unable to gain admittance. Apparently one solid mass of vari-colored humanity was crowded within the four walls of the room.

B. T. Martin, Chairman of the Committee, callel the meeting to order, and introduced the exercises in a few appropriate remarks, in which he instanced several remarkable cures performed by the Dr., which had come under his own observation, especially that of his little boy, who was completely cured of deafness, and always remained

After the taking up of a liberal contribution, for the benefit of the Society, and singing by the choir, Dr. Newton was introduced, when he proceeded in a friendly and conversational tone to explain the principle involved in removing physical ills by laying on of hands-the popular method practiced by Jesus and his Apostles, and by the ancients generally. Though not accustomed to public speaking he said, he uttered what came to him, without fear or favor-fear being the worst of enemies. This was illustrated by a peculiar case which occurred in Portland. A man was brought to his office for treatment, whose appearance was such as to frighten, and for the time being to render powerless all efforts to help bim; and not until every vestige of this element of fear was removed, was the man relieved.

The law underlying the curing of people by laying on of hands was not lost. It exists to-day as of yore, but the conditions are practically lost. Men fail to live as they ought. "As ye sow, so shall ye reap." This power to heal is latent in every one, and can be developed in all. Love is the prevailing principle-practical love to all humanity. Live to do good, be earnest to help your brother and sister, for other things being equal, he or she who is morally strong, true and pure, will be the most successful healer. Some organizations, of course, were better adapted for this purpose than others, but the requisites were to be actuated by proper motives, to possess large will power, and to live right. Learn the conditions, then practice them.

In many of the apparently simple sayings of Jesus, he had found the greatest scientific truths, which he was demonstrating to the world every day. He was not egotistical enough to claim this power as belonging to or of himself, but "the Father which dwelleth in me." He never tried to cure or help a person without doing it in prayer, sometimes vocally, sometimes not, but always in the spirit of blessing.

The modus operandl of curing in a hall, without touch, was also given. Having faith in himself and his purposes, having confidence in his own integrity, and above all in the spirit of love and charity which worketh no ill, and is the fulfilling of the law-he seeks to gather magnetic and electric force from the audience, which, concentrating in himself and eliminating through his own person by great exercise of the will, he is enabled to throw out a powerful magnetism or vital life-force, and with this goes the healing power.

He could but seldom help those who came to him because others urged them, and against their own will. He wanted all to come in faith, trustingly and in harmony-without money and without price. He only took compensation from those who were able to pay; the poor were always welcome.

The Dr.'s remarks were interspersed with pertinent reference to parties who had been cured of all sorts of maladies. Many valuable suggestions, real philosophic gems, were scattered throughout the lecture, while the whole was imbued with the spirit of the rarest brotherly and fraternal love. Among other memorable sayings, he made the medical prediction that hardly twenty years would clause before the present allopathic method of treatment would become obsolete.

But for the confusion at the door, caused by the pressure of the crowd, the meeting would have been far more harmonious, and per consequence, a much greater success. Yet notwithstanding this disturbance, which made it very difficult for the Dr. to connectedly continue his remarks-the results of the meeting were marvelous. At the conclusion of his address, he asked those who were suffering with acute diseases only, to rise, and he would endeavor to cure them. Apparently some two dozen persons arose, when the Dr., aggregating within himself great electrical power as though he was a battery fully charged, suddenly extended his arms and exclaimed, "Be healed; disease depart; now your pains have all left you "-when most of them immediately sat down. Two or three hard-shell or obstinate cases, however, called for additional treatment; one of them proving to be a case of chronic rheumatism, and the other was a displaced bone in a man's wrist, which as soon as the Dr. took hold of it, it became adjusted. making a noise loud enough to be heard by those standing near. By this time, the platform whereon the Dr. stood was fairly-nay, unfairly-taken possession of by an eager crowd of unfortunate ones who sought the magical touch or healing power of this medical wonder-worker. Pains were removed in head, back, limbs, side, &c.; also cases of rheumatism, asthma, heart disease, deafness-one case of twenty years, and another of five years, the former being made to hear the ticking of a watch, and the other voluntarily stated to the audience, many of whom had long known him and his condition, that without touch he had been cured since entering the hall, and could now hear a whisper. A man with a cancer on his cheek was greatly relieved, being able to shout aloud, though on coming to the hall he could only half articulate or mumble. A case of defective eyesight for fourteen years, six of which had been passed in the Blind Asylum, was relieved in one operation, to such an extent that the party could distinguish across the hall. And so the list might be indefinitely extended, but already is this communication too long.

The friends in Chelsea deserve a vote of thanks for giving the public a free opportunity to witness such an exhibition of the healing art-one of the phases of Spiritualism. The gratitude and blessing of thousands go with Doctor Newton.

June 17th, 1867. G. A. B.

The miracle of St. Januarius has not gone off as auspiciously as usual this year. The liquefaction of the Neapolitan saint's blood was incomplete, a portentious black clot remaining unsolved in the centre of the vase, and was seen, says the London Tablet, with grief by thousands of the faithful, who deem it to be a sign of impending calamity.

A cable dispatch from London, June 18th, states that a public breakfast has been tendered to William Lioyd Garrison by a committee of which the Duke of Argyle is Chairman, and it will take place some day next week. John Bright, M. P., is expected to preside on the occasion.

# anner of Light.

BOSTON, SATURDAY, JUNE 29, 1867.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL.

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

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

#### The Rapid Increase of Spiritualism.

As many people doubt that there are eleven millions of Spiritualists in the United States, we make bold to reaffirm that it is even so. We have taken particular pains for two years past to secure all the information possible upon this very point, from the hundreds of lecturers in the field, who have canvassed every part of the country, from Maine to Georgia, from the Atlantic to the Pacific coast. We do not believe there is a town of any note in the Union that does not contain believers in our faith. Many, it is true, do not come out boldly and avow their belief in the Spiritual Philosophy, for they have not as yet cut entirely loose from church thralldom. But the day is not far distant when they will throw off all allegiance to ecclesiastical forms and ceremonies, and stand forth as living witnesses of the faith that is in them. We do not expect that those who come out of the church into Spiritualism, can east off their old theological garments entire in a moment: but as the truth breaks in upon their souls-as their dear departed friends, one after another return to them from "over the river" with messages of love, assuring them that they still live, and would have their kindred know of the life beyond ere they leave the mundane world, is it strange that the well-springs of their hearts are touched, and, while tears of joy glisten upon their eyelids, they should come to us thirsting for the living waters of our beautiful faith? These people certainly must be classed as Spiritualists, for they have avowed their firm belief in direct spirit communion.

There is yet another and a numerous class of Spiritualists in America, which has become such through first witnessing the various phenomena -a class that was always infidel to the cardinal doctrines of creedists. They scarcely ever attended church to listen to pointless and profitless exhortations from scholastic bigots. Spiritualism with them is a scientific religion-in harmony with the laws of Nature, and appealing to the dictates of humanity-a universal theism, which is ere long to embrace in its ample folds the whole world. These Spiritualists are outspoken, bold pioneers in the great cause of human freedom They have stood the brunt of the battle for nineteen years; and to-day their hearts expand in gratitude to Jehovah that their efforts in behalf of truth are rapidly being crowned with success. All the toils and the privations and the calumnies heaped upon them by priest and press, in consequence of their adherence to Spiritualism, shall yet be to them as pearls of great price.

Spiritualism is cropping out in sections of country that our lecturers have never visited. Mediums are being developed everywhere—in the church and out. The angel hosts are alive to the the divine truths of Spiritualism is calculated vast importance of bridging the chasm that has kept them from communing with their loved ones of earth. The theological bats and owls, with their musty tomes, have ruled mankind through fear too long. But the dawn is now breaking right which they exercise to make such an anwhich is to usher in the day of glad tidings to all swer, to be able to point by contrast to a perfectly men. Take hope, then, all ye who are heavy- white record of their own. But is this one of the laden, for Spiritualism is destined to sunder the few things which they can do? Is this one of chains which Bigotry, Superstition and Error have cast around you.

Workers in the great field of Mental Freedom. you have done nobly, and the angel world is blessing you every moment for the efforts you have put forth in its behalf. We know you have few moments, and for a very short distance only, suffered, and are still suffering in consequence of among the facts of the case. Take a very few your bold avowals in behalf of TRUTH. Your recompense is sure. Toil on, then, yet awhile longer, although the enemies of the New Dispensation compass you at every point. Sow the good seed, for the ground is already prepared to his "prayers" after his stern parent's fashion. receive it. By cooperative effort, and undiminished perseverance, we shall in less than five years number in our ranks, instead of eleven millions of converts, at least twenty millions!

#### The Massachusetts Spiritual Asssciatlon.

The report of the proceedings of this body was given in full in last week's BANNER, and it has points in it which deserve to be returned to in omment. What has been done by cooperation within the limits of the State, and what it is purposed to do in the future, working in faith with such means as lie ready to our hand, the record duly sets forth for the satisfaction of its readers. One thing is certain: that more can be done by local association, in the cause of Spiritualism, than by ignoring entirely the effectiveness of it. The individual possesses a power of his own; but a elated body of individuals, actuated by the same spirit and motives, will accomplish wonders in

comparison. Our Massachusetts Association, we are glad to ay, is accomplishing a great deal of good, and deserves to receive the pecuniary support of Spirit ualists throughout the State. Those who complain at times because the cause does not make more visible and tangible headway, can remedy the grounds of their complaint by contributing the substantial basis for its progress and growth What has already come into the treasury, small as it is in view of the actual capacity of believers to give, came voluntarily and as a free offering. It accomplished its heavenly work, and others are being made thankful for its agency. Let us be very grateful for so much, and especially for the good and generous spirit of the givers. If there are more who are desirous of witnessing the steady advancement of the work, we may remind them that they can send contributions of money to George A. Bacon, the Corresponding Secretary,

Boylston Market, Boston, Mass. At the meeting of the Executive Committee, with the transaction of the other business, resolutions were presented and passed expressive of

was a member of the Massachusetts Association, and a truly good and beautiful nature. She has written several tales for the columns of the BAN-NER, whose elevated tone and high moral teachings were shining qualities. Miss Southworth was fully as talented as she was good; and had her life been spared in the form, she would have extended her present reputation and won fame as a writer of first class tales for the people. They would have been missionary stories in every sense. Her pen had been employed, too, in the service of several other Boston weeklies.

Mr. Wheeler's statements of his labors in the

State show what remains to be done by Spiritualists quite as much as what has been done. He has wrought earnestly and perseveringly in the vineyard, and to excellent purpose; those, however, who are disposed to commend him for what he has done so far, should recollect that such as he can labor only as they are sustained. They should heed what he himself says in his report, that "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." To do this requires, as he says, "men, women and money; courage, faith and persistence." Let Spiritualists of large and small means heed these syllables, and put their shoulders to the work without further waiting.

#### Not all Spiritualists.

We really do not like to engage in the task of lecturing our clerical and ecclesiastical friends, who so berate us Spiritualists because we do not heed the preaching to which their own congregations pay so little real attention. Yet it falls to us now and then as a serious duty to speak of certain occurrences on their side, in the way of self-vindication and self-defence. They, for instance, have been exceedingly diligent, both in season and out of season, in ferreting out, and picking up, and putting carefully together whatever incidents and accidents could be made to tell with any sort of effect on the popular mind against the faith and practice of Spiritualists. Was any deed of unusual wickedness done? A Spiritualist must certainly have been guilty of it. Was there a case of social corruption or crime of remarkable flagrancy? It was of course laid straight at a Spiritualist's door. Was there a laxity of sentiment and opinion concerning those social relations which attest a true and healthy state between the sexes? Oh, by all means make Spiritualists responsible for it, if it can be done. And so this mean persecution has gone on until now, gathering up whatever is odious and disgusting to make a big ball of, and throwing it at the cause of Spiritualism in the expectation that it will knock down bulwarks, system, citadel, and all. That is the regular Orthodox mode of warfare against whatever threatens to supersede its own rule. It is wholly intolerant in its spirit, hecause it rejects the rule of reason, and refuses to be answered in any way but by silent and aubmissive obedience.

Now if we should so far forget the inspiration of our own heaven-descended faith as to descend to the employment of the same weapons which these uncharitable pharisees employ against Spiritualism, we have an idea that the advantage in the contest would lie very much on our side. We speak advisedly, because the ground has been surveyed by us many times, and with anxious care. If Spiritualism really did produce such gross results and effects as its intolerant enemies ascribed to it with so much freedom, it would surely be a most important fact for us to be properly apprised of. Our theory is-and it certainly is supported on every hand by reason, by illustration, by faith, and by facts-that a helief in only to exalt and ennoble the human mind, and elevate the thoughts, and enlarge and purify the heart and sympathies. But the Orthodox people say No. They ought, therefore, by virtue of the their oft boasted miracles, which advertises their exceeding great merit in the eyes of the world which they are ambitiously resolved to convert

and control? We may be excused for rambling around, for a " modern instances," which, if properly used, may be regarded as "wise saws" likewise. There is the case of the Rev. Joel Lindsley, who whipped his little boy to death because he would not say That is Orthodoxy, pure and unadulterated. There is the case of the Rev. Sereno Howe, of Abington, who stands, by his own confession, convicted of practices which belong only to the outcasts of Sodom and Gomorrab, who were burned in brimstone (so it is said) in requital for their filthy brutality. Howe is an Orthodox of the straitest sect. There is the case of the Methodist minister at North Adams, in this State, who recently left his wife and nine children, and went away to meet improperly a young girl belonging to his charge, only sixteen years old. They call it only an "indiscretion." Certainly. He is Orthodox all the way through, to his very flexible backbone. An Orthodox clergyman of Chicago has carried a divorce case, full of the most prurient details, before the courts of that State. And we might go on and add to the list till it filled columns, if we were willing to displace more pleasant and profitable matter.

We do not mention these things in any temper of satisfaction. Furthest from it. But we would direct the attention of those friends of the Orthodox persuasion who assail Spiritualism with these very weapons which we here throw away in disgust, to the fact that they do not really assail our cause at all, but revile and corrupt themselves instead. Whichever faith comes most direct from out the heavens, will surely elevate and purify its believers most. That is the test and the only one. Let, then, Spiritualism stand on its merits, and we shall have no fears in contrasting it with Orthodoxy.

## Our New Story. #

With this number of the BANNER we commence a new and beautiful story, written expressly for this paper by a lady of wide renown as a tale-writer, with the title, "THE OLD LOVE AND THE NEW: OR, HOW I BECAME A SPIRITUAL IST." While eminently dramatic, full of character and life, and overflowing with incident, it will be found to embody so attractive and thorough a presentation of the Philosophy of Spiritualism, on every and all sides, in the form of discussions the general sentiment of sorrow, so far as personal | conversations and investigation, by the various intercourse was severed by the event, for the loss characters of this vivid story, that it will become of Miss Sarah A. Southworth from the ranks of in the eyes of the reader, one of the most remarkvisible workers for the holy cause. The sense of able contributions of the kind ever published in regret was very pathetically expressed in these our columns. It will be a fresh presentation of resolutions, and their perusal could hardly have a subject in which they will all feel a continually failed to touch every reader. Miss Southworth increasing interest. It will occupy four numbers. | dogmas.

Long White min Congress

#### Killing the Indians.

Sometimes a person from whom no such thing is expected, solves a problem by blurting out a few plain and pointed words, which is called "hitting the nail on the head." That is just what the Government, instead of killing the Indians should begin and kill off the agents. The whole thing is there squeezed into a nutshell. It strikes Gen. Sherman believes that nothing will answer least consistent in staying at home from his Holy Land excursion, to go into and through this newer experiment without personal shrinking. It was a barbarous expedient which he suggested, and above what the savagest of the Indians themselves would have schemed.

The war in the West against the Indians has begun already, and is going on as fast as our military men can push it forward. Agents, traders and contractors, together with army providers, are going to make out of it all they expected to. The flat went forth from them very early in the spring, that a general Indian War must be got up-in fact, that the country, couldn't get along at all without it. And here we have the war they invoked, and they are running their arms into the strong box for plunder. We have foreseen this result, and denounced the great wrong. In consequence of which an obscure print, called the Marysville (Kan.) Enterprise-an organ, probably, of the speculators-berates us in unmeasured terms. The editor says we "go into crazy 'kiniptions' about the wrongs that are being perpetrated on the poor, unoffending red man, and hurl a thunderbolt at the head of Sherman, because that General, after a careful investigation of Indian matters, states that nothing short of extermination will put a stop to the hellish deeds committed by these savages who are on the war-path."

So Sherman, " after a careful investigation," has decided that he cannot get possession of the Western reserves without first exterminating the Indians! Sherman might just as well have said, We want fifty millions of dollars from the United States Treasury, and by inaugurating an Indian war we can get it. It amounts to just this-noth-

ing more, nothing less.

What kind of method is the following to put a stop to the "hellish deeds" of the "savages" We quote from the Boston Herald of June 19th: 'The people of Central City, Colorado, have subscribed five thousand dollars to be paid for Indian scalps 'with the ears on,' at the rate of twenty dollars apiece." Here is a specimen of what white. civilized (?) men will do for gold! Talk not of the red men "on the war path "as "savages," while we have such "savages" among our own people. More than this-we learn, upon good authority, that there are men now in Massachusetts-formerly cavalry officers—who propose to raise a company of volunteers to "fight Indians," providing the Government will pay so much per head for every scalp these men would secure !

What has the Kansas Enterprise to say to this bit of information: Senator Henderson, Chairman of the Senate Indian Committee, says that at least one-half the reports of Indian depredations are greatly exaggerated or entirely false. There is a class of men who get up these reports for the purpose of making money off the Government. He says the fact is not generally known that during the year 1865 it cost the Government twenty-nine million dollars to carry on an Indian war, and that three million dollars alone were paid to one firm on the Kansas border for transporting Government supplies. Those Government thieves who are chronicled in newspapers as "scouts," "traders "and "immigrants," are now very active in creating an Indian war. Has the Enterprise anything to do with that firm?

We opine it has. Read Gen. Buford's statement. We believe every word of it, notwithstanding the card of John M. Thayer, U. S. Senator." Here it is:

"General N. B. Buford, one of the special commission appointed to visit Dacotah and investi-gate the Fort Phil Kenrney massacre, has arrived at Washington, and reports that there is no ne-cessity for an Indian war, and there would be none if the Indians were protected from the rapacity and rascality of frontier settlers, whose interests are to bring on a war, and supply our armies with subsistence at exorbitant prices. In fact, he says, the present war is nothing but a raid upon the Treasury of the United States by the frontiersmen and army contractors. These men band together and make false reports of alleged massacres by Indians, and then call upon the government to send troops to protect them, when in fact they only ask for them that they may grow rich from the supplies furnished."

A special correspondent of the New York Herald, (see issue of June 18th,) writing from Fort Smith, Arkansas, says, Everything shows that the Indians are capable of civilization, and improve under its benign influences. We quote ver-

batim: "Judge Byers, who has charge of the Southern superintendency, and who is a gentleman of most broad and liberal views, holds pertinaciously to this opinion, and so do others with whom I have talked, who, for twenty years and more, have been a good deal among the Indians. The Judge has recently been on an extended tour through his superintendency, embracing a population of near-ly seventy thousand, the object of his tour being to pay them their last government annuity. He gives a most gratifying account of their general condition, excepting extreme destitution among some of the tribes. Regarding the pending diffi-culties with the Indians, I find that those knowing them the best and longest, consider it was entirely unnecessary. They characterize the Indians as peaceful and inclined to remain so, and charge the fault on white men, and express the belief that if proper stipulations were entered into, through the agency of proper men, all the present difficulties and misunderstanding could be speedily settled."

Evidence multiplies upon evidence that the war with the Indians is a speculators' war. Hence, we are styled sentimentalists when a word is said for the red man. Selfish persons bring on these wars; and yet Government persists in following out its old course, in spite of the fact that it costs a hundred thousand dollars for every Indian killed. When will this wicked folly cease? When will our Government think there is a higher policy than that of killing merely? In the name of all that is good and right, and in behalf of millions of Indian spirits deeply sympathizing with their mortal brothers, we ask this American nation to at once arouse itself and see that justice, fraternity and a most generous kindness is meted to these sons of the Great Spirit. Then, and not till then, shall we prosper as a people.

### Spreading Among the People.

We hear from all quarters of the gradual spread of the truths of Spiritualism among the people. An instance in this State, which has just come to our knowledge, is worth recording. Last September, Mrs. Faunie Allyn spoke in North Hanson to an audience of about fifty. The interest there since then has been constantly increasing, and two Sundays ago she spoke in the same place to deceptive. The people are seeking for truth, and will not longer be satisfied with mere theological The wife of one of his sons assures us that the cat the sum of the on their

### Salem, Mass.

Sunday, June 9th, closed the lectures for the season in Salem. During the past nine months our friends there have had speaking every Sunday afternoon and evening by different mediums, George Francis Train has done, when he said that who gave general satisfaction. The word, as given to them by the spirits, has been listened to by hundreds, whose hearts have been made glad by the angel messages of love and truth, bringing directly at the root of the matter. It proves that to individual hearts the knowledge that their the trouble lies where we have all along laid it. loved ones gone before are not dead but living still, although not cognizant to their mortal visbut the barbarities of extermination. He was at ion. The harp-strings of the harmonial philosophy of Spiritualism have been touched by the unseen fingers of departed ones, and their sweet vibrations still echo along the byways, around the workshop, and in many a family circle, yielding a heavenly influence to all within their range. Old Theology has awakened from its slumbers and is listening to the "still small' voice" as it speaks of progression and liberality, and fearing for the result, has put on the armor of its strength, and calls upon its creed-bound votaries to do battle against this "doctrine of the devil," which teaches love to God and man-this doctrine, whose corner-

stone is "the golden rule." "Onward, right onward" in the march of spiritual liberty shall be our motto, says our correspondent, and in the Fall we will again resume our meetings, bringing new zeal and renewed vigor to the cause we love so well, and planting more firmly than ever our standard, under which we invite all true men and women to rally, and live according to the principles and teachings of the wise and good in all ages.

#### Dr. Dio Lewis's School.

Quite a large number of citizens and visitors from abroad were present at the anniversary of Dr. Dio Lewis's school at Lexington, Mass., on the 4th and 5th inst. The exercises were very interesting and satisfactory. This school is rapidly increasing in popularity. It has now been established three years. The first year the number of pupils was thirty; the second year one hundred, and the third one hundred and twenty-five. The increase is ample proof of its usefulness. It was established to illustrate the possibilities in a harmonious combination of physical, intellectual and moral training. The pupils are from every one of the Northern States, from California and from Costa Rica. Theodore D. Weld and Angelina Weld, long at the head of the Eagleswood school, at Eagleswood, N. J., are teachers in this school. Miss Mary Atkins, so long principal of a large ladies' seminary at Benicia, California, has been engaged to act as Associate Principal for the next year. The corps of music teachers includes Zerdabelyi, Wheeler, Hills and three ladies. At the anniversary exercises there were dialogues in Latin, German, Italian and French. The compositions and music were pronounced superior. The characteristics of the school are, remarkable physical vigor of the pupils, and a high moral tone in the school-

Further information regarding this school will be found in our advertising columns.

#### The Davenports and Spiritualism in Russia.

From a letter of Ira Davenport's, dated May 13th, the London Spiritual Magazine learns that after their great success at St. Petersburg and Moscow, he, with his brother and Mr. Fay, went to Warsaw, where, at the time of writing, they had been staying nearly four weeks, during which many public scances had been given, which were well attended. Indeed, they have been threatened with a loss of their permit, on the ground that they are "turning people's heads with the idea of supernaturalism." A conjurer having announced that he would do all that they did, the Davenports wrote a challenge to him for ten thousand roubles (about one hundred and seventy nounds). The Chief of Police, however, who ranks as a general, and whose position is similar to that of the Lord Lieutenant in Ireland, would not allow them to put out the challenge, lest it should confirm the general belief in the supernatural charicter of the manifestations. William Davenport and Mr. Fay are going to visit several towns adjoining Warsaw. They all expect to remain in that part of the country for three months to come.

### Books on Spiritualism.

Now that the public mind, almost generally, has become dissatisfied with the teachings of old theology, and is seeking elsewhere for that spiritual food it so much needs, it behooves our people to supply the want; and we know of no better or more effective method than to circulate our books far and wide. Whenever you meet investigators, recommend that they purchase the works of A. J. Davis, Judge Edmonds, Governor Tallmadge, and hests of others who have written upon the subject of Spiritualism. Tell them to send to This Office for a catalogue of spiritual books from which to select. Tell them also to subscribe for the BAN-NER OF LIGHT. Every effort in this direction, our friends can readily see, will promote the cause and at the same time strengthen our position materially.

### The Ellis Girl Medium.

Laura V. Ellis, the best medium for physical manifestations at present before the public-perfectly reliable and truthful-has been holding seances in this city and vicinity for the past two weeks, with the most complete success. It is unnecessary now to give a detailed account of the manifestations, for we have repeatedly done so. At Cambridgeport and Chelson, the best satisfaction was given. In Fraternity Hall, in this city, every evening during last week, the manifestations through the mediumship of this remarkable girl were pronounced by the audiences as truly astounding, and no one could successfully gainsny the truthfulness of the medium, or the genuineness of the manifestations. Spiritualists should not fail to have their skeptical friends attend her seances whenever opportunity offers.

### The Cretan War.

Advices from Crete received at London, June 15th, by way of Athena, represent that Omar Pasha has met with a defeat from the Christians, and that his expedition against Sphakla and Apocorona has failed. The Turkish loss was very heavy. Omar Pasha was unable to form a junction with the force of Mahemed Pasha, who has been twice beaten in Apocorona, and had retreated to an intrenclied camp. Omar Paslia, after his fresh defeat at Heradion, burnt all the villages which were not defended, and killed the inhabitants. The Consuls for the various powers have notified their governments of the atrocious acts.

### Message Verified.

In the BANNER OF LIGHT of June 8th (No. 12) we published in the Message Department a coman audience of six hundred. These signs are not munication purporting to have been given by the spirit of Thomas Moses, of Portsmouth, N. H. entire message is perfectly correct.

their parts of the regularities of the real trace are also dealing through it off Montes.

Sunday in Hopedale-Rev. A. Ballon. Sunny and pleasant was our visit to Hopedale, on exchange with that veteran in the field of reform, Rev. Adin Ballou. The day was delightful, the fields clothed in emerald, the desk decorated with flowers, and the singing excellent. We found an elegant church-edifice—a social, intellectual and cultured people, thoroughly imbued with the progressive issues of the hour-and only regretted not being in a more fitting condition to edify them.

Bro. Ballou was connected a number of years ago with the Universalists, but left them, accepting the restoration view, rather than the "death and glory" system of Whittemore. He delivered his first sermon when eighteen years of age. For the past twenty-five years he has preached in Hopedale, and is held in the highest esteem by all who know him. Some fifteen years since, critically investigating Spiritualism, he embraced it as a living fact of the nineteenth century, and with that true manliness of soul so natural to him, has held fast to the "profession of his faith," practicing in daily life the precepts of Christ. In Hopedale and the regions round about, he is looked on at once as Friend, Brother, Pastor, loved of all. His discourses in Charlestown, Sunday, sound and logical, were highly acceptable to the Spiritualists, and all others interested in the progressive movements of the age. J. M. P.

#### Movements of Lecturers.

J. M. Peebles speaks in the City Hall, Charlestown, next Sunday,

Charles A. Hayden called on us last week, on his way from Chicago to his home at Livermore Falls, Me. He is looking finely and able to do much more good work yet. He speaks in Phillips, Me., the last Sunday in this month, and in Charlestown, Mass., July 7 and 14.

Mrs. A. P. Brown, of Vermont, is coming to Massachssetts on a short lecturing tour. She speaks in Lynn July 21 and 28, and would like other engagements for Sundays or week evenings.

Miss Sarah A. Nutt has returned to Claremont, N. H., from her lecturing tour to Kansas. She reports a universal desire among the people for more light on the important subject of Spiritualism; that test-mediums are wanted in all parts of the West. She speaks in warm terms of the kind treatment received from friends in the West.

Charles Holt, of Columbus, Pa., an inspirational speaker, has entered the lecturing field. There is work enough for him to do.

#### A Good Time Generally.

Some few hundreds of people, at very short notice, assembled beneath the glorious shade of holds, they say. Editors are martyrs, in every sturdy forest oaks, at Pierpont Grove, Malden, on | sense of the word. How we pity the poor devils! Sunday, June 16th, and for over two hours listened to the inspirations of the Better Land as country were once "printers' devils." As they they streamed down from heaven and rushed through the lips of the clairvoyant octoroon, Paschal B. Randolph. His theme was "Practical Life, the Man of the World, and the Good Time Coming." It was a Randolphian effort throughout-full of hits at folly, prophecies of the future, and graphic pictures of the world as it is, and is to be. The meeting was a splendid success, and all felt and many said that "it was good to be there."

The committee have engaged, and mean to pay, many of the best speakers in the country; and the movement so grandly begun will be contin- remind me of the sacred ordinance of matrimony. ued every Sunday, at 21 o'clock, shine or rain; in the latter case, a commodious hall having been engaged.

### Mexican News.

The latest Mexican news says Maximilian was convicted on the night of the 3d inst., and sentenced to be shot on the morning of the 4th, with Miramon and Mejia.

Santa Anna landed at Vora Cruz on the 4th inst., but was compelled to reëmbark. He subsequently landed at Sisal, when his vessel was surrounded and attacked by Liberal gunboats. Santa Anna was forcibly removed from the ship by the Liberals, tried before a court-martial, and sentenced to be hanged on the 8th inst. So the teleram says.

### Dr. Byrant in California.

Dr. J. P. Bryant wishes us to say that he is not going to make California his permanent home, as stated in the "Banner of Progress." He never had such an idea in his mind, he says, although he likes California very well, and believes Spiritualism there far in advance of the Atlantic States. He will remain at Grass Valley till July, and then go to Portland, Oregon. He intends to return to New York next October.

#### The Last Sunday of J. M. Peebles in Charlestown.

Next Sunday Mr. Peebles closes his engagement in Charlestown, Mass, and goes directly to the West. His subject in the afternoon will be The stone rolled away from the sepulchre, and the coming man." In the evening, "The condition of the dead."

### Ogdensburgh, N. Y.

We seem to live on one of the great thoroughares leading from the East to the West, and it seems to me that many of our lecturers must pass this way in traveling from the East to the West, and from West to East. Will you advise some of them to stop here, if only for a night, and speak to us? And if any, please let it be one that we will be delighted to honor. J. B. ARMSTRONG.

### Corry, Pa.

The Spiritualists of Corry, Pa., have organized Sunday meetings in that town under a legal charter, which is a gratifying sign that our friends in that section are fully alive to the faith that is in them. Charles Holt is to occupy the desk till further notice. This brother is a fine inspirational speaker, and we gladly welcome his return to the lecturing field.

### "Principles of Nature."

We are informed by A. J. King, Esq., that the second volume of the above-named popular work is nearly finished in manuscript, and the author will finish the third before either are printed. One if not both these volumes will be printed by next

### Dr. J. R. Newton.

The rooms of this noted healer, 20 Boylston street, Boston, are crowded daily by invalids, all of whom receive treatment, and many go away apparently in as good health as they ever were -blessing the instrument that cured them.

### Children's Picnic.

The Children's Progressive Lyceum Union Picnic will take place at Union Grove, Greenwood, were not able to complete their arrangements ticulars next week. ं प्रकार के में में के किया है। जिस्से के किया के किया है कि किया है कि किया है कि किया है। जिस्से के में में में के किया किया है किया किया है कि क जिस्से किया है कि किया किया किया है कि किया किया किया है कि किया कि

### ALL SORTS OF PARAGRAPHS.

The London Spiritual Magazine is getting sour-at least some of its writers are. Its tone reminds us of a seven-by-nine monthly, whilem published in New York, which, being nursed by Rev. O. B. Frothingham, died in its infancy. While speaking a good word for the SPIRITUAL REPUBLIC (for which we commend it), the Magazine has not one commendatory word to say in regard to the oldest and largest paper published in the United States devoted to Spiritualism—the BANNER OF LIGHT-notwithstanding scarcely a number of the Magazine has appeared, since its first issue, that has not contained articles, credited and otherwise, from our humble sheet. We perceive that our English cotemporary is not disposed to do us justice. We can readily perceive what sort of quill its ink oozes from. Hence the stab in the dark.

It gave us pleasure to clasp hands with our genial friend, Dr. H. B. Storer, last week, who paid us a flying visit from New York. He is looking finely.

Some person, we have authority for saying, has left a package of the BANNER OF LIGHT at the Boston Post-office, directed to George Foster, Co. C., 5th U. S. Infantry, Fort Wingate, New Mexico, which is held for postage. The department charges letter postage on all matter sent to

The eight hour system and strikes in Chicago have sadly inconvenienced our cotemporary, the SPIRITUAL REPUBLIC. We admire your grit, brother. Freedom is the watchword of to-day. Protect your individual rights at all hazards.

The question of closing barber shops on Sunday has been vexing the Connecticut Legislature. The Committee reported against the passage of any such bill. A Mr. Ives logically explained that the committee thought if it was wrong for a first man to shave a second man on Sunday, it was wrong for the first man to shave himself. The bill was rejected.

The Arch-Duchess Matilda, daughter of the Arch-Duke Charles, died at Vienna on the 6th, from the effect of burns recently received.

It is far preferable, at least so far as comfort is concerned, to dig clams for a living, than to edit a newspaper. An editor is continually hunted by fault finders, and their name is Legion. They consider him public property-that they own shares in him, and that he must dance the tunes they prefer to play, whether he feels inclined to or not; otherwise he is not fit for the position he We say devils, because the very best editors in this passed through "hell" in youth, they can stand the "torments of the damned" (to use an Orthodox expression) - fault-finders, better than college-bred editors.

The venerable Rev. Dr. Joel Hawes, of Hartford, Conn., died two weeks since, and his wife followed him the next week. She was seventy-

"My friend," says the Rev. Sidney Smith to a cobbler who was mending his shoe when the great wit was a poor curate in Gloucestershire, "you How so?" quoth the cobbler. "Because you bind two souls together in unity."

"Let Heaven and earth, let man's revolving race, His conscless generations toll their tale; Let overy part depending on the chain That links it to the wh le, point to the hand That grasps its term; let every seed that falls, In silent eloquence unfold its store Of argument. Infinity within, Indinity without, belie Creation. The interminable spirit it contains Is Nature's only God."—Shelley.

Read the spirit-messages upon our sixth page. The questions and answers are very suggestive.

The Canastota (N. Y.) Weekly Herald informs us that Mr. A. James, the reliable clairvoyant. has, by the aid of his spirit friends, located in that town two wells, where an abundance of superior alt water can be obtained by boring a distance; and he also stated that he could induce capitalists from abroad to test the truth of his

Queen Victoria has written an autograph.letter to Nanoleon, congratulating him on the success of the Exposition, and expressing her regrets that she would be unable to visit the Exposition herself, with the customary ceremonies; but the letter leaves it to be implied that she will visit Paris incognito.

At Philadelphia, Saturday, in the case of Winnemore, convicted of the murder of Mrs. Magilton, a motion for a new trial was overruled and the prisoner sentenced to be hung. Winnemore protests his innocence, and said he would have laid down his life to protect Mrs. Magilton. He denied that the razor found in her house belonged to him.

There is no longer any doubt about the evacuation of Luxembourg within a fortnight. Only a few hundred men will be left to superintend the transportation of material.

Five mills will be erected at Augusta by the Spragues of Rhode Island, containing in all one hundred thousand spindles, and giving employment to two thousand hands.

BANNER OF LIGHT.-This paper, devoted to radical religious reform, comes to us regularly, and is well worth the reading. Although we cannot always agree with its conclusions, or indeed with its premises, yet as we believe its right to "prove all things and hold fast to that, which is good," we read the BANNER with pleasure and profit.—The (Iowa) Southwest.

A Lawrence operative named Jennie A. Jones. just recovering from an attack of erysipelas, applied chloroform to remove spots from her face, recently, and died from the effects in a few hours.

The post-office department is going to organize metropolitan post-office district, embracing Boston, Chelsea, Charlestown, Somerville, Cambridge and Roxbury, the Boston office to be the headquarters, by which all these towns can have the full benefit of the system of carriers, post-office boxes, etc., now enjoyed by our city.

The American institute of instruction will hold its thirty-eighth annual meeting at Boston on the 31st of July and the 1st and 2d of August.

The Gazette de France announces that the medlcal attendants, after having held a consultation on the state of the Empress Carlotta, (Maximillan's wife,) have declared that she will never recover her reason. It is also the opinion of her physiclans that her nervous system has received a shock which must soon result in her death.

### Acton, Mass.

Cephas B. Lynn lectured on Spiritualism in on or about the 10th of July. The Committee Acton, June 14th, with such satisfaction that he was reengaged for June 23.1. Our friends there when we went to press. We will give full par- are making efforts to inaugurate regular Sunday meetings.

# Aew York Department.

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

WARREN CHASE...... LOCAL EDITOR AND AGENT. FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Our Book Trade. Our Book Trade.

Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature's Divine Revelations, 38th edition, just out. 5 vols.. Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker. Magic Staff, au Autohiography of the author. Penetralia; Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (20 discourses, History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Special Providences, Harmonial Man, Free Thoughts Concerning Rollgion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual-full set. 824.

and After Life, Children's Frogressive Lyceum Manual—full set, 424.

We cannot enumerate the many valuable books now on our shelves and awailing orders from the friends all over the country. We are thankful for the many favors already received, and will try to deserve more of the same sort. Lyceums, Libtraries and private families can find the best works on spiritual literature here, which the express and mail will soon transfer to them if desired.

on a spirit message from Daniel O. Evans, thinks that the confirmation of these messages would do wonders in converting the skeptics and opponents of Spiritualism, but he is greatly mistaken. His one would think of making a telegram of such a experience is not what ours is, or he would come to a different conclusion. We will cite one of many instances of our own experience to show an opposite effect.

Some years ago a little girl in Ohio became a writing medium, and through her hand a number of neighbors, mostly Methodist, including the preacher, were regaled with what purported to be spirit messages; for at that early day it was not so much a heresy as now. On one occasion a spirit came, purporting to be a young man well known to them all, and whose letters by last steamer from California brought word of his health and prosperity. The spirit stated all the particulars of its separation from its body, where, when, and how, and only four days after the occurrence. In due course of mail, which was some two weeks after the narrative was written, the letters came, which the plous but not honest Christians asserted would settle the question, and truth of the spirit and their belief, &c.; and now for its effect. First, it confirmed in every particufar the narrative, and by direction of the minister put a stop at once to all circles, sittings, and further communications through that medium; for it was now decided to be the work of the devil, or at least evil and familiar spirits, with whom it was dangerous to hold intercourse.

The fact is, the confirmation of these communications is the most dangerous to the church, and the most bitterly opposed, scandalized and denied, and oftener drive prejudiced people away from them, than do those that are left without confirmation; and we believe our spirit friends. knowing this, take advantage and give us a large share that cannot be easily confirmed, but occasionally put in a clincher to secure the principle of t ath running through the whole subject. Many of them could by great exertion be traced out and confirmed, but it "do n't pay."

#### Servant Girls.

A lady correspondent asks us why, in all the strikes, organizations and charitable movements of the day, servant girls are always left out. She asks why no ten-hour or eight-hour law never reaches servant girls, whose labor is usually from twelve to eighteen hours per day, and why this class of laborers, who have least opportunities of any to read and inform themselves, are so grossly neglected, and no voice raised for them. She very truly says they seldom have time to keen their own scanty wardrobe in repair, which is poorly supplied from the lowest wages, and have no time to read, or if they do, are too much fatigued to study and be benefited. Light literature and trashy novels alone have power to keep them awake while reading. She also states from her own observation that females who have had servants, and been counted respectable, when driven to extremes by poverty will sooner resort to the great social vice of the cities than go into the kitchen as servants. This is too true; and if it is because servant girls are so degraded, it certainly is time this subject had the attention of all philanthropists. Let us look after it.

### Habits of Good Society.

Seated in a car on the Worcester railroad the other day, our attention was attracted by the conversation of two well-dressed young men, whose gloved and soft hands proved they were not lahorers, and whose language also confirmed it, for it was some degrees above a whisper, and mostly about loose and lewd females and wild adventures in their experience, and marriage and matching for property, &c. Sitting in the sent before us, we supposed for a long ride we would be regaled by the morals of fashionable society en deshabille; but we were disappointed, for they left at Worcester, and the seat stood empty in a crowded car for a long time, several passengers prefering to stand up rather than sit with their feet in the tobacco filth left on the floor. It was interesting to see passengers hurry to the empty seat, and with a sickening scowl turn away, till at last a boy was almost forced into it by a man, evidently his father, and we were left with a double reflection on the habits of good society, the grown boys and cruel parent.

### Lectures In Williamsburg.

We seldom see as fair a statement and as much truth in as few words as in the following, which we cut from the Brooklyn Daily Times of June 17th, evidently from the pen of Henry Witt: THE WILLIAMSBURGH SPIRITUALIST SOCIETY

THE WILLIAMSBURGH SPIRITUALIST SOCIETY. Editor Brooklyn Times:
An article appeared in your paper of Thursday last, referring to a lecture by Warren Chase, at Continentat Hall, Fourth street, wherein the speaker is represented as having said that "the age of miracles had not ceased."
We have no desire to intrude upon your pages, but we think it unfair that such a report shound appear unnoticed, as a reflection upon the common sense of titls community, who in such matters, you must be sure, do not prefer fiction to a candid relation of facts, let their differences of opinion be what they may. It is well known that the speaker took entirely the opposite ground, and distinctly stated that there is not and never were miracles performed, in the onlinary acceptation of the word, but that all thines move and operate in accordance with wise and hem fleent fixed and unchangeable laws—a theory, if you please to call it so, the truth of which but few of your intelligent readers will venture to call in question. The speaker did claim that the same wonders (not mirac cs) which were performed in the days of Jesus are being performed now, and through the agency of the same natural laws.

As shiritualism is as rapidly gaining the ascendant over all

ing performed now, and through the agency of the same natural laws.

As Spiritualism is an rapidly gaining the ascendant over all other avstems of religious belief, it is not surprising that it should be exposed to a few awaward thrusts, which its numerous adherents can richly afford to bear.

The truth of the matter seems to be, that professed religious teachers, as well as newspaper editors, presume too much upon the supposed ignorance of the people. This will no longer do The schoolmaster has been abroad to greater ediciency and nobler results. Our district schools, and even our Bible classes too, are becoming most potent means toward pulling down the strongholds of bigotry and superatifion which have so long enalayed the minds of oppressed humanity. Lift up your eyes to the falls! The glorious light of the new dispensation can be no more obscurred than can be the natural light of the sun at noonday! Therefore set your house in order, Mr. Editor, and trim your salls to the breeze, which we trust will in due time bring you to the desired haven where you should be.

Your reporter was correct in representing the speaker as anything but Orthodox in his views." His will no doubt he you should be. Your reporter was correct in representing the speaker as "anything but Orthodox in his views." He will no doubt be able to substantiate this charge more fully in his next lecture.

#### A Capital Hit at the One-sidedness of the Press.

The N. Y. Tribune of June 17 contains a telegraphic dispatch with this heading: "Sentence of the Spiritual Murderer." On reading it I was sorely puzzled to understand its meaning, and accordingly set my wits at work to unravel the mystery. The first thought that occurred to my mind was that perhaps some member of the Liquor Dealers' Association" had, under the influence of his own "vile spirits," been guilty of murder, and was duly sentenced. But on further thought I came to the conclusion that although these men are under the influences of such spirits very often, and said spirits not being deemed purer or more peaceable than they should be, still I did not know they had the reputation of being particularly spiritual. This would not do, so I tried again. "The Spiritual Murderer!" I had read of child-murderers by "muscular Christians," and supposed that to mean the murderer of a child. Well, thought I, a spiritual murderer must be one who murders spirits. But here I met Bro. Mullins, of Memphis, Tenn., in commenting sentenced for "murdering" any quantity of spirits of the ardent kind, and that the one who could surround, demolish or murder the most, was thought by many to be the best fellow, and no piece of news. So I was "done" again. I began scratching my head in the region of Ideality, hoping to find the true solution of the problem, when in came friend B -. I stated the case to

him.
"Why," said he, "this is as plain as the nose on your face. The 'murderer' alluded to is supposed to belong to that large and constantly increasing class of people denominated Spiritualists, and such a crime being a rare occurrence among them, it is thought worthy of note." I could hardly see the point to this, but B--- insisted. "Crime," said he, "is so common among the Orthodox, that it would be a waste of time and paper to write: 'The Rev. Mr. A-, the Methodist adulterer and woman-murderer : ' the Rev. Congregational boy-whipper and murderer; 'the Right Rev. Bishop O ---, the Episcopal adulterer'; or 'Elder H-, the Baptist forger and murderer.' Besides, it would be unnecessary to specify. the fact that they are Orthodox. But this case, you see, is out of the usual line of occurrences, hence it is put down as extraordinary that a Spiritualist has received sentence as a 'murderer.'" I saw the point. JUSTICE.

#### The Next National Convention of Spiritualists. Editors Banner of Light:

The question is being asked in all quarters, where and when will the next and Fourth National Convention of Spiritualists be held? There cems to be a general feeling that one of the central Western cities-Buffalo, Cleveland or Cininnati-would be a proper location. An invitation has been received from Cleveland, O., and as many of the Executive Committee have given in their preference for that place, a call has been written for the Convention to assemble at Cleveland, and will be sent to each member of the Executive Committee for their signatures, if approved. When completed the call will be published at once.

I would suggest the propriety of every State and local organization throughout the country appointing their delegates as early as possible, and forwarding their names to me at the earliest moment. I would also request that the friends in different localities (and especially the Vice Presidents who are members of the Executive Committee) make arrangements, as far as practicable, for the reduction of fare on all the Railroads.

Friends, let us all work together with heart and hand, in rolling on the great car of free thought and free investigation, knowing no sect or party, but ever cherishing a high and sacred for God and humanity.

Newman Weeks,

Newman Commi

Fraternally yours. NEWMAN WEEKS,

Chairman Executive Committee.

#### Illinois State Convention of Spiritnalists.

ed, constituting the Executive The undersigned, constituting the Executive Board whose duty it is to fix upon the time and place for holding the annual meeting of the Illinois State Convention of Spiritualists, and being desirous of calling such Convention at such time and place as shall give general satisfaction to the Spiritualists throughout the State, and especially to those where such Convention may be holden, do hereby respectfully ask the friends residing in easily accessible and eligible localities for the holding of such Convention, taking into consideration the probable hospitality that would be extended to such delegates as might attend such tended to such delegates as might attend suck annual meeting, to correspond with Milton T. The friends desiring the Convention to be holden. The friends desiring the Convention to be holden in their vicinity will please state distinctly to what extent hospitalities will be extended to delegates, and a general description of the hall, church gates, and a general description of the hall, church or building that will be furnished for the use of the Convention. Address Milton T. Peters, Sec'y, Chicago III.

S. S. JONES, Pres.,

GEONGE HARCALL,

WARREN CHABE,

E. O. SMITH, Treas.,

MILTON T. PETERS, Sec'y.

### Grove Meeting.

The First Spiritual Society of New Boston, Ill. 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, with will be below Rock Island and twenty five sixty miles below Rock Island, and twenty-five miles above the Oquaka Junction C. B. & Q. R. R. Friends who contemplate meeting with us, par-ticularly 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.

### Peace Convention.

In the village church in Bridgewater, Vt., a Peace Convention will be held on the 2d and 3d Peace Convention will be held on the 2d and 3d days of July, 1867, (Fuesday and Wednesday,) for the purpose of considering the necessity of making 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 botel.

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

### Grove Meeting.

ble rates at the hotel.

There will be a gathering of Spiritualists in SUMMER, ME., on the 4th of July, at the Grove of Lewis Bishee. All are invited, and may bring their baskets with them, as no refreshments will be sold on the grounds. Speakers are invited, and will be cared for by Mr. Bisbee.

### Pienie.

The Dover and Foxeroft, Me., Children's Progressive Lyceum will celebrate the coming Fourth of July by a picule at Chamberlain's Grove, in Foxeroft. Friends in the adjoining towns are invited to be present.

Per Order.

MRS. E. D. MURFEY, formerly Mrs. E. D. Simons. Clairvoyant, Magnetic and Electric Physical and Children's Progressive Lyceum No. 1, of Charlestown, will give a grand exhibition at City Hall on Thursday evening, June 27th.

### Our Office in New York.

No. 544 Broadway has been newly fitted up and neatly arranged, and will be kept open for the reception of customers and visitors, every day except Sunday-from six A. M. to eight P. M. Every Spiritualist visiting the city, is invited and expected to call and see Warren Chase and the BANNER Bookstore, where information of all kinds appertaining to our work will be collected and distributed. Do not forget the place, nearly opposite Barnum's Museum, up stairs.

The Paris correspondent of the New York Daily Times, writing of American contributions to the Exposition, says:

"Messrs, Mason & Hamlin, of New York, have sent a beautiful collection of cabinet organs. The workmanship of the cases compares favorably with the best specimens of the kind in the French department, and the designs are light, rich and elegant. It is only of late years that the cabinet organ has taken a legitimate place in the ever-ex-tending family of musical instruments. In its old form, it was a coarse provocation to psaim-sing-ing; a loud inducement to howl in short or long metre. The grossness and inequality of its scale sufficed to cover up every defect of the performer, even the custom of singing through the nose, which is yet prevalent in certain pious and occi-dental districts. Messrs. Mason & Hamlin were dental districts. Alesses, Mason & Hamin were among the first to seriously consider the possibil-ity of changing a toy into an instrument of music. Under their hands, the various registers have been equalized, and the whole character of the instrument is thereby rendered homogeneous. The quality of the tone is clear and vocal, and the con-trivances for blending it in many forms are inge-nius, without being complicated. In Europe nius, without being complicated. In Europe they still adhere to the rough, loud tone, which with us has been totally superseded. Messrs. Mason & Hamilin bave, therefore, to struggle against a prejudice, or rather a predilection. Some of the most eminent organists in Paris have already declared in their favor, and I hope that the jury may do the same. They are alone in the honor of righting the rest of the world, and it would be pleasant to record that victory had perched upon their banners."

#### To Correspondents.

[We cannot engage to return rejected manuscripts.] DR. J. P. BRYANT, MARYSVILLE, CAL-Received draft for

L. R. W., GALKSBORO', ILL - Read the notice under head of Lecturers' Appointments.

#### Business Matters.

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

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## Message Pepartment.

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 announce 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.

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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; ter which time no one will be admitted. Dona-

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.

Our Father God, we thank thee for the gift of this handsome day. It smiles like a new-born infant in the arms of Mother Nature, and it brings its gifts of sunshine, of early spring flowers, of cloudless skies. And oh, our Father God, we pray thee that it may teach thy mortal children that thou art as near them as the pulsations of their own lives; that even as the sunshine is around them and within their being, so thy life is around them and within them. Even as in the external world the sun is smiling, so the sun of thy love is smiling upon the souls of thy children. Our Father God, may their hearts go out in thankfulness to thee for all thy favors. Oh may they turn to thee no longer, our Father, with murmurs, with complaints for all thy most holy decrees, but with a prayer of thankfulness. Father, we know thou doest all things well. Thy wisdom is greater than ours. Thou art the mighty whole of which we are but members. Oh, our Father, we try to understand thee, and our ignorance can never, never comprehend thy wisdom, Try though we may, long and earnestly, yet there is ever a something we cannot analyze, a power which we cannot compass. Yet, oh Father, in thy mystery, thy greatness, we will worship thee, and endeavor through all our journeyings to praise thee as our Father, our Mother, our Life, our Divine Source. We reach out our hands toward thee, yet we can never comprehend thee. But we would strive to be satisfied with as much of thy glory as thou seest fit to confer upon us; as much of thy wisdom as thou seest fit to give us; with as much of thy love as thy great heart of love seeth fit to bestow upon us.

Lord, our Father, and our Mother, too, teach us to praise thee as Nature praises thee. Teach us to lift our souls toward thee, as this day does, in thanks. And unto thee shall be the sweetest songs of our souls, forever and ever. Amen. April 23.

### Questions and Answers.

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

QUES.-What was the great gulf that separated the rich man from Lazarus? and why could the rich man not get water?

Ans.—This, to my mind, is but an allegorical picture, representing different states of being existing between different mentalities or different individualities. The rich and the poor, Jesus perceived, were divided in his time; and any observer may perceive the same to-day. He no doubt desired to convey this idea to the minds of his hearers, namely: that the same division that existed between rich and poor, good and evil, socalled, in this world, existed beyond this world; for the condition of this, influences to a very great extent the condition of that which is to come. The rich carry with them their intense love of riches, the poor their fear of the rich man. The good man has no affinity for the evil man, and vice versa. There is a great gulf fixed between all conditions of society, all castes of mind; a gulf over which no one can pass except by change, by the slow but sure law of eternal progress and natural assimilation.

Q.-By Mrs. E. Stafford, of Waukegan, Ill.: Can the spirits tell poor people how to better their

A .- If we are to believe the words of Jesus the Christ, we presume that there will always be a class of people who will be poor. But inasmuch as the Great Over-ruling Intelligence whom men call God has endowed nearly all of his children with certain faculties and discriminating powers. we are to suppose he has given them for them to use, and not to call on other people for use of theirs. Those who desire to obtain the riches of this world, should observe how those who have the riches of this world obtain theirs. And if the occupation will pay, spiritually as well as temporally, then we would advise their pursuing such a course. But if the experience of others warns you against taking such a course, by all means heed the warning. It is well that all should have enough with which to unfold themselves: with which to enjoy the things of this world. But more than that is a sin, not only against the poor, but against the Holy Ghost. Now mark me: every one who has more of this world's goods than simply enough to enjoy the world with, this beautiful world, is sinning against the Holy Ghost. Persons may differ in regard to their requirements. One man may say, "Ten thousand dollars is enough for me," another man may say, "fifty thousand is enough for me," and so on. They all differ. Very well; there is a standard by which every soul may be governed; and that standard is to be willing to accord to all other souls what you would be willing they should accord to you. Your correspondent desires to know by what process the poor may better their condition? We would recommend that the poor make use of all the faculties that God has given them: unfold themselves, as far as they are able to, by all that is given them; and use to their utmost power all that] is within their spiritual reach. And if this does not bring them a sufficient amount of worldly riches, then rest assured there is no other way by which to attain them. It is vain, absolutely vain, for one to expect riches without striving for them. All true happiness which can accrue to any individual

sonl, must be bought and paid for by the soul.

us. If this is so, how can they give us original in- want to tell you. Good-day, mister. April 23. formation pertaining to material things? Is not their knowledge of earthly matters limited to that of men who are living in the form, and which they see clairvoyantly? And, if so, how can spirits tell of events that are to happen in the future of a material nature?

A .- There is nothing absolutely original. Everything that is, has a background. It has come from something else, not from nothing. And, again, every external form has its internal life, which is the real ofthe thing; that is, that internal life, that real part that the disembodied spirit is cognizant of. For instance, when I yield the control of this subject, I shall not be able to see the external form of this article of furniture (table); but I shall be able to see the internal life, shall be able to see the power that holds these particles together. It is as the disembodied spirit perceives things that we have power to advise concerning the affairs of this world. It has been said that spirit is able to overcome all matter. That is true, I believe, in this sense. As it has gone beyond the conditions of earthly matter, it is no longer bound by the law matter. You talk of this world and these changeable, decaying forms as being tangible, being real. They are to your senses, but to the internal senses they are not so. These material forms will pass away, but the life, the indwelling then, I say so now. So we got into a dispute; properties, will remain. The rose fades and is lost in your atmosphere; but the spirit of the rose rows and blooms in beauty in the atmosphere. And it is that inner life that the spirit takes cognizance of in its true spiritual state. Supposing you desire the advice of a disembodied friend concerning a certain object; that object has not only an external form of thought, but it has an internal form. Therefore it is with that internal that your disembodied friends will deal. If they advise you concerning your material interests, they do so by reading the internal form. They do not go to your ledgers in the external to know how you stand with your neighbors, but every thought, every idea which is penned on them has two forms, an external and an internal. It is not the external they deal with, but the internal form; that you call unreal, the dreamy, a something that you cannot grasp. You cannot grasp the internal; they cannot grasp the external. You live by virtue of law, stern, immutable law. The law that gives you power over these objects (tables), gives us power over the inner life of these objects. April 23.

### Augusta Trowbridge.

I have come back to my mother. Augusta Trow

When I was going I heard the birds a singing. And so I asked mother if it was n't spring, because the birds were singing so sweetly. She said, "No, it was n't time for the birds yet." And she thought I was confused. Well, perhaps I was; but I did hear what seemed to me to be birds singing. Then mother said, "Why, Gussey dear. it's only two o'clock in the morning. Birds can't be singing now. And it's cold. There's snow on the ground." But I thought it was warm, and the trees were all green, and the flowers were out, and the birds were singing,

But my teacher in the spirit-land, my grandmother, who died when my mother was born-I live with her now—informed me I had been asleep, and had realized the condition I was going into so soon; that I carried the impression with me to earth, and it was so vivid, so clear, that I lived in it for a time.

I was thirteen years old, and it seems only such a little while; as though I only visited on the earth. Don't seem to me as though I ever lived there so long; seemed as if I only visited

But my mother-I want her to know how I live n the spirit-land; and want her to know that there is a place where people live after they die. You see, my mother's father did n't believe in any life after death; and so he taught his children that. And my mother says that early impressions are very potent. It's seldom ever that one gets entirely rid of them in this world. I used to wonder what mother could mean by saying one seldom got rid of them in this world. Then if there was no other world, we never would get rid of them. But I suppose she only expressed herself that way without realizing what she said. But I want her to know, mister, that I'm alive; that I am with my grandmother, her mother, She died when my mother was born; and she is beautiful. My mother used to hear that she was beautiful; and she used to wish she had a picture of her, wished she knew how she looked, and omething more about her.

Well, she 'll come to grandmother and me just as soon as she's done with this world, because there is another world; and it's a beautiful world, and folks live there without the troubles they have in this world. They aint so liable. My teacher-I call her my teacher, although she's my grandmother-she says that the folks that live where we do, are not so liable to make mistakes as folks are here. For instance, they don't marry people that they get sick of soon, and they don't do a great many things through ignorance, as folks do here. They have larger experience, and their perceptions are clearer. But it is n't all uninterrupted happiness, and nobody is entirely free from sorrow. There are times when you're very unhappy; I am, too, because-well, because I did n't know more, and because my mother is unhappy. That would make me unhappy. But there's a great many things to make you very happy. And mother's only got a little while to stay, a little while, when she's got through with that. And if-she'll be disappointed if she do n't learn of these things before she comes to the spirit-land, she'll find things so different from what she expects.

I shall come again sometime, and I shall send a message to my father. Mother will think strange, I know, but I shall do it.

I have been in the spirit-land it's a little more than a year now; because there's no snow on the ground, is there, now? and there was when I died. It was the last of February when I died. I do n't like died; it is a harsh, cruel word; it 's a word, died, that means anything that is n't pleasant to us; a something that's not pleasant. We'd rather you'd say gone away, or something like that. [Where does your mother reside?] I suppose, sir, she is in Norfolk, Virginia. I suppose she's there, and sick, too. She went-she don't live there. She belongs in New York State. My father he don't belong in Norfolk. He belongs in South Carolina. I would tell you a great many things, if it was best. I would tell you, but it's not best.

I want my mother to know that we do live. That's the most I care for. I should never want Q.—Can spirits better the condition of the poor?

A.—Yes, by simply teaching the poor to use all the faculties of their being, by teaching them not to abuse them, but to use them. This is the only way we can benefit them legitimately.

Q.—By J. M., of New York: It is asserted by pirits that the material world, to them, is as to come back, except to do folks good. If my

much of a nonentity as this spiritual world is to do n't you ask me why, will you? because I do n't

### John S. Deming.

The old saying that "dead men tell no tales," is good for nothing in these days, if I'm correct in my observations. I've been observing the turn of this wheel for the last eighteen months, and if I've judged right, I think that dead folks tell a great many things.

I am from Pittston, sir, Pennsylvania, and my name, John S. Deming. I went to California in 1852. If I've kept correct time, it's now 1867. went out with a party from our parts, of five. There was Jacob Weeks, Ben Gaston, James Abbott, and a German-I don't remember his name—besides me..

Well, things went on well for about a year and half, when we got into a dispute about our claims, and about dividing our gold. The most of them were a lazy set of fellows, who liked very well to see anybody else work, and take the pro-ceeds. But they didn't care to do much hem-

It was a law among us that every man had his own deeds. But for some cause these chapstwo of 'em, at any rate—came to the conclusion that I'd not only been a great deal more lucky than they were, but that I had helped myself to some of their gold, which was a lie. I said so and a dispute of words rose to a dispute of blows. We got into a fight, and the result of that fight was, I got killed.

They sent home word I died of fever incident to the climate. It's all well enough-their story, I mean—until the other story is told, you know. It aint so well, you know, after that other story is told.

I've waited and waited and waited, hoping that their consciences would get soft, and they'd send home to my folks what I left. I did n't care a mill about the going over; found myself very well off, and was satisfied; but I do care about the course they 've pursued since my death.

So I've been, waiting and waiting, trying to get to them, trying to reach them. But it was no go; I couldn't do it until to-day. I objected to this public way at first, but, found there was no other way. So if I came at all, I must come this way.

I always did believe in the old adage, "spare the rod and spoil the child." This is a rod with which to whip those men. They 'd better take the little switching that I'll give them, than to take the sound thrashings of their consciences on the other side. I've not a word to say, mark you, about sending me over. That aint what I come

Now those men have got the money I left. Instead of sending it where it belonged, to my family, they sent word to them that I died of fever, and left nothing, which was a consummate lie! a

All they've got to do, is to pay that money over to my folks, with interest, or I shall come at every turn in the road. There's no dodging it. If we have the power, we are apt to love to use that power, under some circumstances.

Mr. Chairman, I don't know what your terms are, or what straight rules you have for us to go by, but I was told that this place was free to all to speak their mind. [It is.] Very well, then; I am on safe ground. So good-day to you till I come again. You'd like to ask how this is to be got to those it's intended for? I'll take care of it; trust me for that. [Did you leave much property?] I lett, in all, about four thousand dollars. That's something to those who have got little or nothing. Now that, with interest, you know, would be a snug little sum for those who are struggling this way and that to know how to make a living.

I come as much to benefit those who don't seem disposed to benefit themselves, as for my family. [Are those parties you spoke of able to return the money they took from you?] They 'll say it will take all they've got; and I, in turn, will say it's a lie; for they can do that, and have enough to fall back on. It won't starve them; it won't take the coats off their backs; it won't do anything of the kind. And if it did, I do n't know

as it would make any difference to me. I am a stickler for justice, or was when I was here. If I hadn't been, I should n't have gone in as I did, to win or to be subjugated. It was a free fight. You ought to have been there to see it right under an old buckeye tree, that was, I venture to say, more than three centuries old. And there they buried me. It's all right. This is a voice from under the old buckeye. Good-day to April 23.

### Virginia Stark.

I am Virginia Stark, sir, from Lexington, Kentucky. My father was an officer in the army. He is from Tennessee. My mother belongs in Kentucky. I have been away from them two years: and I have tried many ways to get at them, excopt this, because I did not like to come here, it was so public. But all ways have failed, so I've come here. I was near nineteen. I suppose I passed on from some disease of the lungs; perhaps consumption—I do n't know.

I'm very auxious to reach my parents and my friends. I want to talk with them. I want to go home with them. I want them to know how near we all are to them sometimes; and how we all have the power to come, if it is only allowed by our friends here.

My father is Thomas J. Stark; my mother's name is Virginia. You'll publish for me, will you, April 23. sir? [Yes.] Thank you.

Séance opened by Theodore Parker; letters answered by Thomas Campbell.

### MESSAGES TO BE PUBLISHED.

Thursday, April 25.—Invocation; Questions and Answers; John Coose, to lis son and daughter, in London, Eng.; Annie Lee, to her father, Gen. Robert Lee; Michael Riley, of the 29th Mass. regiment to his family; White Antelope (an Indian), to Col. Chivington.

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

Tuesday, April 30.—Invocation; Questions and Answers; Lieut. Robert Dinwiddle, to relatives in Savannah, Ga.; Charlie Jessins, to his parents; Abijah Williams, of Northfield, Vt., to his father; Eliza Tyler, of Charlestown, Mass., to her children.

held, v., to his lather; Lend Tyler, o distributed with the rehildren.

Thursday, May 2.—Invocation; Question and Answer; Clara Josephs, of New York city, to her mother and sister; Sylvia Anni Howland, of New Bedford. Mass., to her nicco Hetty; Snaoyewatha, an Indian, to General Grant.

Monday, May 6.—Invocation; Questions and Answers; Anson Whipple, of Walphie, N. H., to his friends; William Carroll, a lores Jockey, who died at St. Louis, to his friends; Marian Mason, to her parents, in Charleston, B. C.; John C. Caliboun.

Marian Mason, to her parents, in Charleston, B. C.; John C. Calloun,
Thursday, May 30.—Invocation; Questions and Answers;
Adjutant William P. Mudge, to Uch. Underwood, of the 33d
hiass, regiment; Augusta May, to her mother in New York;
Jennie King, of New York, to her mother in New York;
Jennie King, of New York, to her mother.
Monday, June 3.—Invocation; Questions and Answers;
George P. Wyman, of Troy, N. Y., to his friends; Sarah A.
Southworth, to friends; Annie Maria Barry, to her mother, in
Denver City, Colorado; the wife of William Tappan, to her
husband, in Colorado, to Lewis, or Samuel Foster Tappan.
Thuesday, June 4.—Invocation; Questions and Answers;
Capt. Aloxandor Murry, to his wife; Frances Hiwse Prescott,
to her sister, in New Bodford, Mass.; Willie Demarest, to his
hardy, of East Boston, to his brother James, and Uncle Daniel
Brady, of East Boston, to his brother James, and Uncle Daniel
Brady, of East Boston, to his brother James, and Answers;

Written for the Banner of Light. GONE TO THE SUMMER-LAND.

BY KATE J. BOYD.

By the side of a purling stream, . On a sultry summer day, A fair young girl in her bloom Calmly passed away; Passed from sorrow and strife, To a sunlit Isle of love, Where Hope and Faith are rife, In the summer-land above.

The south winds gently bore, In a tiny spirit bark, The soul of this budding flower Beyond the peerless dark: No sound of dripping oars Were heard through the waves of space, As they neared the golden shore Of the beautiful realms of Faith.

The angels were smiling a welcome, As they crowned her entrée with joy, And chanted glad tidings of glory, Free from earth-born alloy. Now, robed in moonbeams of silver, And wreathed with garlands of light, Dwells this fair spirit immortal. In the land of eternal delight,

#### A TALK TO LYCEUM CHILDREN.

BY M. B. DYOTT.

The following remarks were addressed to the Children's Progressive Lyceum No 2, of Philadel-

officers. Leaders and Members of the Children's Progressive Lyceum No 2, and coworkers in the cause of progress and luman elevation—Two or three weeks ago, I was present at one of your Monday evening sociable gatherings, and was invited by your worthy conductor to take part in your exercises, and say a few words to your Lyceum. I said then I felt myself better fitted to be an observer than a participant, and with his permission I would occupy that position, promising upon some future occasion to embrace the opportunity of making a few remarks to you.

Whilst listening to the infantile efforts of those who shall one day be your future orators, and the musical voices of those who have in embryo the musical voices of those who have in embryo the latent talents which by cultivation and proper refined direction, (which is the province and privilege of this Lyceum to afford) shall one day make the beautiful halls of civilization resound with their musical cadences, I could not help thinking of the responsibility and glorious privilege our heavenly Father has committed to the care of the officers of this Lyceum; and the significant words of the great Teacher of Nazareth seemed more pregnant with force and meaning than they had ever before appeared to me: "The harvest is rise."

harvest is ripe."

To the officers and leaders of this Lyceum I To the officers and leaders of this Lyceum I would say, although you have not all the advantages and facilities you could wish, you have far greater opportunities and conveniences than are nossessed by other Lyceums. You have a neat, comfortable and pretty hall, or church, at all times at your command, for your meetings. You are surrounded with a class of children possessed of talent, genius and latent powers that by culture and development shall place them in the first ranks of refined and educated society, and give them prominence as thinkers and orators; and their musical acquirements will give them position among the foremost of our land. It is true, much of the material is rough, crude and untrue, much of the material is rough, crude and un-inviting. You have unpolished diamonds strewn thickly around you, and it is your privilege to bring out the lustre, polish and set them in the crown of glory that shall rest gracefully upon the brow of many of those embryo angels that now surround you.

To the members of this Lyceum I would say You, too, have privileges and opportunities which are enjoyed by few others similarly situated. You are not taught that there is a fearful bell in which you shall eventually suffer; that your Heavenly Father is a consuming fire, revengeful, jealous, vindictive and guilty of all the abominations that would consign any one of you (were you guilty of such enormities,) to the prison and the gallows, and are then commanded to love him under the peaks of excelenting numbers.

You are beneataught that every wrong act brings inevitable suffering; for every wrong you do you must yourself pay the penalty; that not only God sees all your actions, but that the beautiful angels the principle of the penalty of the penalty. -the spirits of your mother, father, sister, brother or friend—are cognizant of all your good or bad deeds; that they are ever watching over your conduct and are solicitous for your welfare.

And now let me say a word or two to the chileron of this Progressive Lyceum—and in this collection I include every man, woman and child, of from four years old to ninety. If these children are obedient to the dictates of reason, the laws of health the obligation of the absolute laws. of health, the cultivation of the physical possibilities of the body, as well as the soul, as incul ated in the Children's Progressive Lyceum, we shall have to extend our catalogue of members so as to include those children who have passed their three score years and ten, and even to those who have attained to their hundredth year of earthly existence. But I hear some of our young Americans say, "Why call it a Chil-dren's Progressive Lyceum?" to which we would reply: The term children is not meant to convey the idea of infancy, but is used in the sense you use it when you say, "We are all children of one God; of one Universal Father;" "God aren or one God; or one Universal Father;" "God is merciful and careth for all his children." Although nearly fifty winters have passed over my head, it is one of the proudest titles you can confer upon me to speak of me as one of the children of the Proposed. of the Progressive Lyceum.

### Lynn Awakening to the Good Work.

Prior to November first, 1866, little progress had been made here by the friends of our cause toward organizing any regular society and employing speakers to address stated meetings. To he sure, we had for several years been the recipthose speakers we would mention the worthy names of Mrs. Laura Cuppy, Mrs. Byrnes, Mrs. Fannie B. Felton, of South Malden, Mr. Greenleaf, and several others whom we do not call to mind at this moment.

But about this time, Nov. 1, 1866, a new interest was awakened among the friends of progress, and from thence forward they seemed to take hold of the good work with new zeal. Among those to whom we are as much indebted for awakening the friends of our cause at this place as any other one, we would refer to Dr. L. K. Coonley, of Vineland, N. J., who visited us about that time. Finding that we had no regular organization, no hall of our own, nor regular meetings, he manifested the despest interest in the cause, and urged that the friends be immediately aroused from their the friends be immediately aroused from their dormant state, while so great a work was wanting to be done. A few of us set about and procured a hall, and the Dr. gave two of his interesting lectures. Although the lectures were well received, for a few days afterward it did not seem that we could do much here, as our, few friends were again sinking into their former state of apathy. But some of us, not yet willing to be discouraged in our good and holy cause, hastened to call another meeting and join in earnest consultacall another meeting and join in earnest consultation relative to the proper mode of operating. We resolved, first, to nominate a competent number of officers for permanent organization, and to raise funds commensurate to the requirements of the same, by subscription and otherwise, and to do all other acts and things within our power by which to secure one of the most complete organizations and maintain a growing interest in the cause. Suffice it to say that the Committee entrusted with this work succeeded even beyond

our most sanguine hopes; for they had, during the first week of their labor, procured sufficient funds to defray the expenses of the organization for some time—had obtained a hall in which to conduct our services, and secured a good speaker, (Mr. N. S. Greenleaf, of Lowell,) for the following Sunday. We now began to enjoy the fruits of our labors, and to more fully realize that such labor is not in vain, for within about three weeks from that time we had fully completed the work of organization, and devised ways and means by which to precure ample funds to maintain the glorious work ever since. With the exception of two or three Sundays—bad weather—we have supported regular weekly meetings; two lectures each day, Sunday afternoon and evening.

We will now refer to some able speakers who have visited us this spring, and who are worthy

We will now refer to some able speakers who have visited us this spring, and who are worthy of more extended notice. Among them were Mrs. Byrnes, Dr. W. K. Ripley, of Foxhoro', Mass., and Cephas B. Lynn, of Charlestown, Mass., who delivered the first lectures in our new hall, Sunday, June 2, 1867, giving two very able and appropriate lectures for the occasion. It will here be proper to introduce a brief description of our new hall, which is located in Larabee Bros.' Block, fronting on Market street. The hall is a most capacious one, well lighted and ventilated, and provided with seats to accommodate a large audience.

Mrs. Juliette Yeaw, of Northboro', Mass, who has been with us at different times since the revival of November, 1866, to which we have already referred, was with us again last Sunday, (June 9,)

referred, was with us again last Sunday, (June 9,) and gave us two very interesting lectures. In the evening she spoke from Mark v: 1-14: "A legion of devils cast out," &c. She did, indeed, handle this subject in an able manner, and to the seeming satisfaction of all her hearers, who, it is seeming satisfaction of all her hearers, who, it is but just to state, represented many of the leading denominations of this city. Her principal argu-ments were that the man Jesus, who was a great and good man, was a medium of great power at his time, and all his works were in strict conform-ity to natural laws; that the unclean spirits which allied themselves to this man, who had his dwellity to natural laws; that the unclean spirits which allied themselves to this man, who had his dwelling among the tombs and no man could bind him, "no, not with chains," were spirits in a low and undeveloped state, who, seeking a ligher sphere, and desiring to better their condition, sometimes attached themselves to people of earth; not that they wished to harm any of earth's children, but from a desire to obtain a more perfect state for themselves; that when these spirits were in the form they lived a low, selfish, groveling life, and when they came in contact with the man Jesus, and were obliged to leave the man of the tombs, they instantly sought their next affinity and asked permission to enter into the swine, which ran down into the sea and were choked. She proceeded to show in a clear train of arguments that down into the sea and were choked. She proceeded to show in a clear train of arguments that what people of earth denominate sin or evil must be atoned for sooner or later; that no laws of Nature can be trampled upon with impunity, without subjecting yourself to a just retribution in this world or the next. I also have the honor to state that we consider Mrs. Yeaw one of the ablest trance speakers of our acquaintance.

We are now on the ave of organizing a Chil-

We are now on the eve of organizing a Children's Progressive Lyceum, which most impordren's Progressive Lyceum, which most impor-tant topic has been discussed again and again, till the final issue has arrived. Now the golden opportunity is offered, everything is in readiness, providing a few individuals, who are unable to see themselves as others see them, will stand back and let the good work go bravely on. We have in our society, as in every other society I am sorry to say, a few individuals endowed with such ponderous organs of self-esteem, firmness, &c., as to render them incompetent of viewing them-selves in their true light, and who do not possess a sufficient portion of reason and common sense a sufficient portion of reason and common sense to realize how utterly obnoxious they are voluntarily making themselves appear in the eyes of all intelligent ladies and gentlemen, and who are attempting (and have been for a long time) to obtain exclusive control of the society—to the great injury of all concerned. Truly, common sense is a virtue. A little more of this element bestowed upon some of our members, would make the cause of truth and justice prosper to an unlimited extent. May God give us all sufficient.

Yours, in love and good will to the cause of humanity,

J. C. CHESLEY.

Lynn, Mass. June 13, 1867.

### Obituaries.

Passed to the life-eternal, after a lingering and most painful iness, on the 28th of May, at the residence of Mr. John M. Poor, in Hammonton, N. J., Mr. Henry Lomas, aged 55

years.

The earth-life of this, our beloved brother, had been one of the most varied, and, in some respects, the most painful and deeply afflictive character. He was an Englishman by birth, and in that country, Ireland, Germany, Holland, Beiglum and France, was a deep and most successful student of scientific

the gallows, and are then commanded to love him under the penalty of everlasting punishment; but you are taught to think, to reason and use your own judgment upon all subjects; that your God is a loving Father, just, merciful and almighty to accomplish all his purposes.

You have the opportunity of meeting here not only on Sundays but whenever you and your officers desire, for the education of the body as well as the cultivation of the mind; that thinking, immortal elementin your nature, which it is your duty during this earth-life to educate and fit by good deeds for a continuous, progressive life beyond the confines of this earthly existence.

You are here taught that every wrong act brings was raised in the ordinary way of cultivation. Ills family la coming from Liverpool to Charleston, S. C., were all lost at sea in 1857, and neither they, nor any vestige of the ship, were ever heard from through any of the carthly channels after leaving England. In the South, at the breaking out of the war, he espoused the cause of the North, several times barely escaped death at the hands of the rebels, and finally, after having lost by the fagot of Sherman what property had escaped the hand of the Southern spoller, he returned to the North beggared in purse, but rich—passing rich in smirt. No murmur at his carthly losses ever alsturbed the sublime calmness of his noble soul. No dark annthemas were ever breathed toward those by whom he had been reduced to want. Having learned what we must all learn sooner or later—to practically love his enemies—it was impossible he should be without spiritual and earthly friends also. With the spiritual senses he held constant and sweet intercourse with the loved of the supernal life, who, failing in mortal bark to cross the ocean of earth, still found no difficulty in spirit form in navigating the fast-ebling tide we call death, to comfort him who still wore the guise of carth. This spiritual influence, to a degree that to many might seem fabulous, attended him ever, till at last it brought the welcome summons to cease from his labors and relire to his rest. With every passion subdued, and spirit fully flodged for glory, his last days on earth and transit to the spirit-life were a most transcendently beautiful comment on the worth and practical excellence of our heautiful Philosophy. His whole being, during the writer's short acquaintance with him, seemed but one glow of burning intellect and independent and sympathelic spirituality.

His funeral, or rather transition-festival, was largely attended by the Spiritualists of liammonton, and the perfect deluge of beatitude that descended upon the congregation on that occasion, will not soon be forgotten. The gates of glory were

nonton, N. J., June, 1867.

Passed suddenly to the summer-land from Havre de Graco, Md., May 24th, 1867-in his 16th year-Louis, youngest son of

A. P. and Maria McCombs.

A. P. and Maria McCombs.

Louis was a good boy, of strong, noble and generous impulses. Surely he did not inherit that heirloom that old Adam is said to have bequeathed to his posterity—an utterly depraved nature—as it was as natural for him to do right as it was to eat or sleep.

He was truly a child of nature. He loved her wooded hills, her fields and flowers, her singling birds and bight waters. He saw goodness and beauty in her rough and unlewn forms and in all her varied moods and changing asnects. He was happy amid life's busy throny, and alone with the solitudes of nature as joyous as the hirds. He looked upon the development of natural laws, including death, without the slightest tings of fear, and talked with and reposed on nature, as lovingly and trustingly as a child on its mother's bosom.

He was a full believer and rational reasoner—for one so young in years—in the beautiful philosophy of spirit-inter-course.

Course.

Mirs. F. O. Hyzer, of Baltimore, was present at the burial, Mirs. F. O. Hyzer, of Baltimore, was present at the burial, and spoke words fresh and fragrant from the celestial fount of inspiration, sparkling with gems of puetic thought, radiant with the divine truth of angel communings, that lighted convolcted and pleased the sectarian attendants, and grave consolation to parents and friends who sadly mourned the loss of the bodily presence.

George Henry, son of Charles and Ellen Speliman, Granville,

O., born into the spirit-world, Aug. 31, 1865, aged three years. Dear lovely George, so pure and good, Heaven claimed thee as its own; Angels bright around him stood And bore his spirit home.

And bore his spirit home.

Little George was a bright, promising child, the idol of both parents and grandparents, and none know him but to love him. But a fatal disease (the dysentery) fastened upon him which the skill of physicians could not cure, and after suffering four weeks, angels came and bore his spirit away to the summerland. His last words were, I am going home—I am going home.

O. Spellman.

Passed to spirit-life, May 22d, 1867, Mr. Lowell F. Wood, of

### Miscellaneous.

## ORGANS

### DRAWING ROOMS, CHURCHES,

LODGES, SCHOOLS.

"THE BEST ARE THE CHEAPEST."

MASON & HAMLIN are now manufacturing MORE THAN SIXTY STYLES of their celebrated CABINET ORGANS and PORTABLE ORGANS, varying in price from 875 to un wards of \$1000 each. They have within ten years been awarded FIFTY-SIX GOLD OR SILVER MEDALS, or other highest premiums, for IMPORTANT IMPROVEMENTS in this class of instruments, and for the superiority of their work.

They have the honor to refer, for hearty testimony to the great improvements which are combined in their Cabinet Organs, and to the superiority of instruments of their make. to THE HOST PROMINENT ARTISTS AND COMPOSEDS OF THE WHOLE and to those generally of recognized dighest Musical PROFICIENCY, most of whom are practically acquainted with the Mason & Haulin Ongans, and can speak advisedly as to

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

They call attention especially to the PECULIAR PURITY, VOL THE AND RICHNESS OF THE TONES of their organs, the superioilty of which is recognized in Europe as well as America; also to the perfection and strength of their construction in every particular, securing the greatest possible durability.

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### Miscellaneous.

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4w—June 15.

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THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage atamp, and the address, and state sex and age. 13w\*—April 6. MRS. A. C. LATHAM,
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STILL continues to heal the sick, at No. 19 Pine street MRS. E. L. JEWETT, MEDICAL CLAIR-voyant, has opened an office at No 1592 Washington street, where she will describe and cure disease of all forms. Advice given on business matters.

MRS. L. PARMLEE, Medical Clairvoyant, ex-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. S. J. YOUNG, CLAIRVOYANT and Business Medium, 56 Pleasant street, Boston, Mass. June 8.-3m\*

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DR. NEWTON'S practice is mostly diseases given up as incentible. Ills treatment is peculiar to himself, although there have been men in sit ages who have had the same magnetic power over diseases of the body and pand (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 fiuld. So powerful is this influence, that persons who have many years suffered from diseases which have been pronounced incurable, and to whom medicine has been administered with no good effect, have been restored to health in an almost incredibly short space of time. It will not restore a lost member of the body or perform other impossibilities, but it will always refiere pain from whatever cause. The practice is based upon the most strict principles of science: it is in harmony with all natural laws. Many cannent physicians of every other practice not only acknowledge this nower but receive the freatment for themselves and namiles, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no Medicine, and maniles, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no Medicine, and consider a second operation. Paralysis is slow and uncertain; sometimes, though rarely, these patients have been fully restored with one operation; they are, however, always benefited. Deafnoss is the most doubtill 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 afford to pay are cordially invited, "without money and without price."

EJF Letters must be as short as telegraphic dispatches, or they cannot be nawered. Tuesdays, Wednesdays and Thursdays.

without price."

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

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

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

May 4.

#### SOUL READING.

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully Mannounce to the public that those who wish, and will vis a them in person, or send their autograph or lock of hair, they will give an accurate describtion of their leading traits of claracter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate. Everything of a private character XETT STRICTLY. As such. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or jetters will be promptly attended to by either one or the other.

Address. MR. AND MRS. A. B. SEVERANCE. Or Psychometrical Delineution of Character. nderess, MR. AND MRS. A. B. SEVERANCE, Adress, MR. AND MRS. A. B. SEVERANCE, April 6.

### DR. J. WHIPPLE, JR.,

THE CELEBRATED MAGNETIC HEALER, CURES BY LAYING ON OF HANDS. Being possessed of a remarkably strong, healthy body, and a vigorous natural constitution, the Doctor is eminently fitted to impart vital force and healing power to those who are weak and suffering from diseases, which he has proved in hundreds of cases that he has trented with the most complete

The Boctor not only has a strong physical organization, and a kind, sympathetic nature, but is also Possessed of Wonderson Br. WillPTLR will be in Worcester, Mass., from June 18th to 28th; in Springfield from June 28th to July 10th. Terms for treatment reasonable—always considering the poor. June 22.—4w

### ELECTROPATHY.

DRS. GALLOWAY, WHITE & BOLLES, the Old Medical Electricians. Discoverers and Trachers of This System, are curing the most obstinate disease, at the Philadelphin Electropathic Institution, Corner of Thireenth and Walnut streets, Philadelphia, Galvanic Batis gives.

CONSULTATION FREE.

Students Received. Cures Guaranteed.

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 your development, by the aid of her non-conductors. Terms, Lock of Hair and \$1. Address No 11 Dewey street, Worcester, Mass.

VALUABLE USES OF MAGNETISM! DR. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located ABand 3:00 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 afteen cents. 11w\*-June 1.

THE CLAIRVOYANT AND MAGNETIC PHYSICIAN, will be at the litebard House, Jackson, Mich., Mondays and Tuesdays, Fridays and Saturdays of each week, from 10 A. M. to 5 P. M.

MRS. ABBY M. LAFLIN FERREE.

CIVES PSYCHOMETRICAL READINGS for 3: Directions for Development, 52; Business Directions, 55; Address (enclosing two red stamps), P. O. Box 455, WASHINGTON, D. C. MISS M. K. CASSIEN, Medium, will answer Sealed Letters. Terms, 82,00, four 3-cent stamps. Address, 248 Plane street, Rewark, N. J. 4w\*-June 8.

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

A NATURAL CLAIRVOYANT will answer questions on Business, &c. Address MRS, LIZZIE P. ODS, Salem, Mass., No. 143 Federal street. Terms \$1.

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

SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT SPIRITUAL AND REPORMATORY BOOKS

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

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

Address, TALLMADGE & Co.,

Inne 24. Box 2/22 Chicago, Ill. PROGRESSIVE LYCEUM EQUIPMENTS. E. WATERS & BONS, 303 River street, Troy, N. Y.,

ARE now manufacturing and ready to deliver at short notice the entire equipments of the Children's Progressive Lyceums. We will send circulars giving particulars in regard to price and mode of starting the Lyceum, &c., to those who write on the subject, enclosing a stamp.

3m—May 11. D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW. 38 COURT STREET,

House, 18 Websterstreet, Bomerville.

THE GREAT

SPIRITUAL REMEDY!

MRS. SPENCE'S

### **POSITIVE AND NECATIVE** POWDER8.

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

PROF. PAYTON SPENCE, M. D.: Sir—I received a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the 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 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 conthe United States Capitol Extension. I am a contractor for the baluster work. I would further inform you that Six Powders cured a boy 14 years old, of the worst kind of Chills. He could not go to his work. He had the Chills every day. He has not had a chill since taking the first powder.

No. 3 East Capitol street.

DR. JULIA WILLIAMS, Practical Midwife, of East Braintree, Vermont, makes the following 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 Numbress, or Palsy of 12 years' duration.
The Powders cured Mrs. H. Claffin of Neuralgia. They also cured a lady of Painful Men-

struntion, 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, 1868. DR. SPENCE: Sir-I have been so deaf in one ear, for Mx years, that, when the other ear was closed, I could not hear the loudest peal of flunder; and I had become so deaf in the other ear that I could not hear any common talk in the room, to distinguish one word from another. I had become alarmed about myself for other. I had become alarmed 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 dellars' worth of the Negatives. I took and k taking them until now I can hear as well with both cars as I ever could.

Very respectfully,
WARREN WHEATON.

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

Yours truly, DANIEL DUTTON.

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

Truly yours.

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

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

it was strange to see how quick they yielded to the magic influence of your valuable Powders. 1 have had two cases of Bilious Remitting Fever in which I used the Powders, and in 24 hours they were cured; also two cases of Chills 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."

generally used by Druggisto and Double The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS OURE Neuralita, Headache, Enrache, Toulache, Rheumatism, THE POSITIVE POWDERS CURE Neuralin, Headache, Earache. Toothacke, Rheumatism, Gout, Colle, Prins of all kinds; Cholera. Diarrica, Bow et Complaint, Dysentery, Nausca and Vomiting, Dysepesta, Indigestion, Flattlence, Wormst Suppressed Menstruation, Pailing of the Womb, all Female Weaknesses and berangements; Cramps Pits, Hydrophobia, Lockjaw, St. Vitus Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Smnil Pox, Measles, Scarlatina, Eryspelas, Pneumonia, Pieurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Glaud; Caturrh, Consumption, Bronchitts, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

THE NEGATIVE POWDERS CURE Parnlysis, or Palsy; Amaurosis and Deafness from paraly-

ralysis, or l'alsy; Amaurosis and Deafacts from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation.

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

and care of choices a, work of the restrict of the Postitive and Negative Powders do no violence to the system; they cause no purging, no nausea, no vomitting, no narrotizing; yet, in the language of S. W. Richmond, of Chenoa, Ill., "They are a most wonderful medicine, so silent and yet so efficacious."

medicine, so silent and yet so efficacious."

As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Powders. They are adapted to all ages and boths sexes, and to every variety of sickness likely to occur in a family of adults and chibiren. 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

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

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

PHYNICIAN So 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."

Try the Powders, "Printed terms to Agents, Physicians and Druggists, sent ce. Circulars with fuller lists of diseases, and complete explana-

tions and directions sent free postpaid. Those who prefet special critien directions as to which kind of the Powders to usa, and how to use them, will please send usa brief descrip-tion of their disease when they send for the Powders. Mailed, postpaid, on receipt of price.

One box Positives, \$1.
One box Negatives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Six boxes, \$5; twelve boxes, \$9. Rums 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. MARES PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, NEW YORK CITY.

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. April 20. SEXUAL DEBILITY.—A TREATISE ON THE CAUSES, OCCASIONS, EFFECTS AND TREAT-MENT OF SEXUAL DEBILITY will be sent free to all inquirers of both sexes. Address, WINCHESTER & CO., 36

John street, New York.

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

6w\*—June 6

## Mediums in Boston. New York Advertisements. New York Advertisements.

### 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 Tubercles from the Chest and Lungs. DR. 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, was so fistened upon me that my consulting Physician pro-nounced my case hopeless. A trial of three months of your Ellur of Tar and Inhalant has cured me. I stand as a living witness."

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

E. TRIPPE, 333 Indiana street, Chicago, Ill., was cured of Dyspepsin 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. RAYNS, Windsor, N. F., was cured of Thront Disease, of long standing, by the Inhaler. MR. JULIUS KIMBALL, clerk in Sawyer & Co.'s stone

yard, Chicago, Ill., was cured of Heart Disease and Kidney Disease by the Tar. W. E. BARRY, 113 State street, was cured of Erystpeins. MR. J. SECON, in Singer's Sewing Machine Office, says, "My mother died of Pul-monary 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

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 chools of Medicine and Emeritus, Professor of Obstetrics and Diseases of Women and Children; possesses superior powers of Diagnosis. The only man in this country who successfully cures Gout and Rheumatism, and the above-named

Patients taken by the month, and medicine furnished. Ad-June 15.—(w 462 Oth 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 ix: 6.

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

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 mundanc 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 Christianits and Judaism. Spiritualism is rapidly developing a philosophy and a science which shall embrace all forms of " heating," past as well as present, and reduce to a simple, intelligible and practical formula the art by which Christ, or a 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 Sphiltunlism, 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 spiritu. Dealing has culminated in the production of a incdicinal 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 hunds of Jesus, becomes a vehicle or carrier of a spiritual licaling power. I refer now to the Positive and Negative Powders about which I have already said much, and about which I expect to say still more, until the skepticism of the world, through their instrumentality, as well as through the com-bined instrumentality of all spiritual phenomena, shall acknowledge the great fact of spiritual intercourse, to which

they all point, and which it is their first object to demonstrate. I have been slow in making a public explanation of this 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, derful nower of the Positive and simply because that interpretation came through the medium ship of Mrs. Spence: but I have nationally 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 of the Positive and Negative Powders. Over two years and a halfago, when they were first intrusted to my external management, the same cautious skepticism restrained me from 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 impart ing Positive and Negative power to a medicinal substance. As soon as convinced of that fact I made a public aunouncement

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 interpretation above refered to was also given me, namely, that the Positive and Negative Powders become relicies or carriers of a spiritual healing power, as well as of Positive and Negative magnetic forces: yet it is only now, after the lange of more than two years and a half spent in the patient and careful observation and collection of facts bearing upon the subject, that I take the responsibility of making a full and earnest public statement of my conviction that the Positive and Negative Powders do become vehicles or carriers of a spiritual healing power, by the slient and mysterious efficacy of which, diseases acute and chronic are healed as permanently and as effectually as was the blind man by the mixture of clay and splittle with which Christ anointed his eyes. As part of the evidence upon which this conviction is based, I refer the reader to the case of the "deaf man," as well as other cases, cured by the Posltive and Negative Powders, which will be found in another PAYTON SPENCE. column of the BANNER.

of it, and assumed all the responsibility of its defence.

MRS. COTTON, MAGNETIC PHYSICIAN, IVA No. 461 3d avenue, near East 33d street-late of 235 East 18th street, New York-cures without medicine, by laying on

of hands.

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

May 25.—8w\* A GENTS AND CANVASSERS WANTED to sell copies of Balling's great National Painting of "The licroes of the Republic," and other valuable works of Art, now on free Exhibition at 54t Broakway, Room No 1, under Banker of Light Office, by D. Doubleday. 4m-June 15. MRS. H. S. SEYMOUR, BUSINESS AND Test Medium, No. 1 Carroll Place, corner Bleecker 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\*

Mits. JENNIE WATERMAN DANFORTH, Clairroyant Physician, No. 9 East 11th atreet, New York, magnetizes and prescribes for diseases underspirit influ-ence and dictation. ence and dictation.

MRS. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th street, New 13w\*-May 18. MRS. MARY TOWNE, Magnetic Physician

### Bleccker and Sullivan streets, New York. 4w\*-June 15. J. H. CONANT.

### PIANO FORTES, ORGAN HARMONIONS

AND MELODISONS

OF THE BEST QUALITY, and WARRANTED in every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Plano vary in price from \$230 to \$800, according to style of finish. All in want of any of the above instruments, creinvited to call and examine our stock before purchasing.

OFFICE, 188 WASHINGTON STREET, Ilcom No. 3.

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

April 7.

A. B. CHILD, M. D., DENTIST, 60 Bohool Street next door East of Parker House.

# 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 BANNER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the BANNER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to Boston, Mass., care Banner of Light.

#### "Are There Evil Spirits?"

The investigative and intuitive conversant with the human constitution, with the inductions of science and the deductive methods of study, perceive in the moral realm as the physical gradations of existence - perceive, furthermore, that virtue and vice, good and evil purposes, do not originate in the gases, phosphates or carbonates, the mineral matter, the avoirdupois shell, the physical body, but in the more occult and remote. The body does not reason. Animals do not sin. The physical, or animal nature, does not cognize moral law, is not morally responsible—never tried by jury. Humanity, however, is erratic, erring. Human lives in manifestations are fragmentarystained by perversions, selfishness, violence, sin.

The slight event in man's career termed death. produces no radical and instantaneous moral change. For Nature, unitary and grand in her process, knows nothing of spasmodic leaps, or 'cataclysmic strides." Men do not die away from themselves; but, thrust into the immortal world, they are men still, with their acquired mentality, their hereditary tendencies and practiced proclivities. Accordingly, there are there, as in this life, qualitative gradations, wisdom and folly, good and evil, good and evil spirits, each and all acting from the conditioned planes they occupy, And yet, they are the subjects of an Infinite Father's government, our immortal brothers, loved and taught of angels, and destined to ever tread by methods diverse and inverse the shining pathway of eternal progress.

How philosophically Bro. A. J. Davis wrote upon this matter. Referring to deformities and secondary tendencies resulting from mismated progenitors, he said:

'It is a great consolation to know that all this which we condemn in human nature—this evil and sin—adheres only to those strata of character which are of temporal duration. The human spirit must express itself through forms."

Further, alluding to the different formations of character, he wrote thus:

"This hereditary possession continues through this world, and may continue for centuries in the next, but is capable, under self-control, of whole-sone, harmonial modification."

He also employs the phrase, "undeveloped spirits," and refers to some as still in "bondage" to earthly falsities.

When it can be shown that men upon entering the next stage of existence are divested of forms for manifestation, are released from hereditary characters, possessions and habits, are disenthralled from their more materialized spiritual bodies, in brief, are all SPIRIT, essential and absolute, the few advocates of the "no evil spirits" theory will have taken their first step in defence of their indefensible position.

Saying nothing of a vast and well analyzed mediumistic experience, the words of the gifted and eloquent Emma Hardinge are telling upon this matter:

"In the spirit-world are garnered up all the various conditions of mentality, and gradations of intelous conditions of mentality, and gradations of intellect, opinion, vice, and virtue, which constitute the humanity of this sphere. When you recollect that the central claim of Spiritualism is that of moral gravitation, by which inevitably each one goes to his own appropriate place—the place which he has made, and which his affections have determined—the place for which by his love he has fitted himself, and whose whole surroundings correspond to his inner nature, you will comprehend that for every being whom you now behold upon this earth there is a representative state, which even in its minutest physical exterior corwhich even in its minutest physical exterior cor-responds to the moral state of the souls who dwell within it. \* \* \* They have storm and tempest there, but the howling blast is conjured up from the stormy heart of human passion. Spirits are there who are bound in an ley region, to which earth's arctic skies are tropics; but the cold of these fearful scenes is outwrought from the frozen hearts of cruelty and scorn. The souls of earth who have heard the cry of famine in vain, are the hungry beggars there, and many a houseless soul is wandering faint and wearily seeking for shelter and for rest, who drove earth's wanderers from their doors of splendor, and ground out dwellings and lands from the labor of tolling poverty. The garments of spirit-land must all be woven on earth, and are rags of shining glory according to the woof of vice or wrong, mercy or tender charl ty, which were spun in our earthly life-threads."

The Rev. Adin Ballou, one of the best and soundest men of the country, speaks in his work entitled "Spirit Manifestations" of "Low departed spirits consociated with kindred spirits in the flesh," and says:

" For aught that appears to the contrary, imperfect, low and gross depraved spirits, are quite as likely in the nature of things to make these had manifestations, as similar low spirits in the flesh;" the man taking all that essentially belongs to him to the spirit-world. "Does any one imagine that merely passing through death elevates the human spirit to defication? Some seem to cherish these extravagant notions, not only with-out proof but contrary to all reason."

He asked, "Are we in danger from evil spirits?"
"It depends upon yourselves altogether. With the deep religious and prayerful spirit you manifest, I see no danger of evil spirits. Those from the first, second and third spheres are all the ones we call low spirits," responded the controlling influence.

The "cast-out demons" of Christ, the "lower intermediate demons" of the Greeks, the "wicked spirits" of Swedenborg, the "undeveloped spirits" of Davis, the "anguished souls" of Mrs. Hardinge, and the "depraved spirits" of Adin Ballou, all convey the same general idea of spirits, good and evil, in the immediate hereafter. Such is a natural conclusion. Human nature is the same in all ages; its seers and highly inspired souls would naturally give expression to the same great leading principles, gradations, good and evil spirits.

The teachings and deductions of Plato, Jesus, Apollonius, Plotinus, Proclus, Porphyry, and other anciently illumined moral chieftains, might be cited, in confirmation of the almost universal testimony of the "fifty thousand" known American mediums upon this matter-that is, so far as we have been able to gather and sift their testimony. The links are almost numberless. The chain is complete - facts - facts, organized in groups and correctly interpreted-FACTS, arranged in systematic and harmonic order, crystalize into truth. Accordingly we say, with Dr. R. T. Hal-

"In the order of scientific genesis, facts precede conclusions. Now the facts upon which to rest a 'Scientific Theology' (and science is continually becoming more spiritual, and Spiritualism more scientific) 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 gentiemen who cannot bear with any patience so much as the mention of them."

negations coupled with exorbitant self-conceit, and hypercritical theories in perfect consonance with the supernaturalism of Universalism, are a formal reply.

The alarm-bell of "demonology" so faintly rung, frightens no one. All cultured Spiritualists, understanding the original Greek, and conversant with past and present manifestations, believe in demonology in the classic sense of the term. Some of the wisest sages of antiquity aspired to become demons in the elysian lands of eternity. Philo Judieus says, "Those among the Greeks that have studied philosophy, call those of the most divine nature heroes and demons, which Moses, giving them a more felicitous appellation, called ANGELS." Plato, speaking of certain immortals, termed them demons, adding, "They are clergyman as giving utterance to the following demons, because prudent and learned." The Gre-words: cian Hesiod in his "Works and Days," gives us this line:

"Holy demons by great Jove designed."

Proclus taught there were three grades of demons: "Those pure, those intermediate, and those wicked."

Accustomed to dwell upon and deal with whatever is generous and great, we will not so presume upon the ignorance of millions of intelligent non-immortality theory of infants; will not repel the imputation of believing in "devils"; will not plead for sympathy by complaining of "misrepresentation."

We hope our readers carefully read the article of Bro. J. S. Loveland in the last issue of the find a man, especially a clergyman," is what we BANNER, noting the style, spirit and confidence he manifested in clairvoyance and mediumshin back the truth from motives of policy. The day generally. Calm criticism and a brotherly interchange of opinions upon the conditions of the a mighty revelator. future existence, may be grandly instrumental in eliciting truth; and providing the truth be more clearly brought to light, educating and spiritually benefiting humanity, we are satisfied.

#### Letter from E. V. Wilson.

DEAR BRO. PEEBLES-It has been a long time since I have heard directly from you. It was in the sere and frost of winter. You was in the City of Brotherly Love, I in the Queen City of the West; both of us sheltered under the pleasant influences of friends devoted to the Gospel of the living Christ. You bearing the cross in the East, I in the West. You with the forgiving, loving spirit of an Apostle John, I with the battle-axe of a Paul and positiveness of a Peter. The one hew ing down the trees of error and bigotry with the battle-sword of facts, the other healing the wounded, inspiring the sad, and giving rest to the weary in their earthly pilgrimages. And as the positive and negative were necessary to the dissemination of Christ-principles eighteen hundred years ago, so are they requisite in the cause of Christ to-day.

, LOVELAND VERSUS YOUNG.

I am on the battle-ground of those mental gladiators that bravely tilted for God and humanity on the one side and churchianity and humanity on the other. These principles carry me back in thought to the days of Marston Moor, when the supporters of Prince Charles and Oliver Cromwell met in the battle that decided the liberties of England. The cry then was, from the followers of Charles, "God save the king." The battle, now as then, was won for God, liberty and the people's rights.

OPINIONS OF THE PEOPLE. In traveling through the country, from Rock Island to Monmouth, the following conversation

"Where do you live?" said I to a fellow-travel-

"In Monmouth."

"Were you there during the discussion between Mr. Loveland, the Spiritualist, and Dr. Young?" "Yes," with a sigh. " How did the discussion come out?"

"Well, I am sorry to say Dr. Young got the

worst of it."

chickens at one shot?" "No; Loveland, like a true sportsman, hit his game on the wing every time."

In this city you can hardly find a man but concedes that Dr. Young lost prestige and Loveland won golden opinions. And, Bro. Peebles, we have many Lovelands in our ranks, both capable and willing to meet these theologic game-birds and pluck their feathers. And yet these vanquished sectarians and their abettors, the public press, continually cry, "imposture," "humbug," 'infidelity," and point the finger of scorn at Spiritualism as the great delusion of the day.

This is a sample of their style: "C. C. Williams. the Spiritualist, sentenced to the Penitentiary for five years, for child-murder." Who has not heard of Lindsley, the Presbyterian child-murderer; Onderdonk, the Episcopalian; Avery, the Methodist; Pomeroy, the Presbyterian; Kalloch, the Baptist, and Alexander Leehance, of Canada, the Catholic-adulterers and murderers of the deepest, darkest stamp? Why not attribute it to the uncultivated, uncontrolled animal in these men. rather than to the creeds they professed? For every offender against the moral law among Spiritualists, I pledge myself to find ten in Protestanism. And the same ratio exists in the poorhouse, lunatic asylum and the various penitentiaries. Now, then, churches concede that Spiritualists abound everywhere and are numbered by millions. Public journals also admit this to be true, and yet they pander to the popular elements around them. I personally know several editors that are Spiritualists, and yet they dare not publish one word in their papers upon this subject.

THERE'S A REMEDY.

It is this. Start a first-class Spiritual Times in New York City. Make it a daily, tri-weekly, semithe head as managers, and then this constant slur | Puthan, Conn.—Meetings are held at Central Hall every dunday afternoon at 1% o'clock. Progressive Lyccum at 10% weekly and a weekly, with able business men at from the press would soon cease. With these eleven millions of Spiritualists, as estimated by Judge Edmonds, to support such a paper, it could not fail of success, besides actually aiding those already in existence. Carry the same principle into the churches, and slander would cease. I know Spiritualists that pay their hundreds each year to support some kind of sectarianism, and dimes only to the support of Spiritualism. I can put my hand on men by the score that are rich; some of them having made their money by spirithelp; and yet these very men give nothing to the cause of truth, and don't want to be called Spiritualists. I know one town in the West where there are ten or fifteen families that attend the Spiritualists' meetings, and yet pay their money into the coffers of the churches.

DENYING OUR GOD.

We have another class of Spiritualists who are all right in the "dark "or on the " sly"; some who hey must be spiritual facts—facts presented by pirits from the world of spirits. I know there are nany white-handed gentlemen who cannot bear logic; and yet to-day these same persons deny with any patience so much as the mention of hem."

Were made notorious for latent eloquence and logic; and yet to-day these same persons deny christians. They Christ, deny their individual inspirations. They say, "We have no evidence that we are controlled at 2M progressive Lyceum meets at 2M progressive Lyceum meets at 2M progressive Lyceum meets at 1M progressive Ly

No, ne, not "we." I know other Spiritualists, sound in everything pertaining to our Gospel so long as Spiri nalism don't touch the chains of not entitled to sufficient consideration to warrant of the oppressed. The moment our Christ-principle strikes hands with the oppressed and enslaved, opening the door of freedom to the whole human family, then away with it, crucify it! Thank God, I am a Spiritualist, with a loving wife, pleasant home, beautiful surroundings and many spirit-helpers. And my Spiritualism inspires me to toil for the ignorant, the oppressed, the fallen and the wicked, rather than the righteous and the koly. Thine for the truth, E. V. WILSON. Monmouth, Ill.

#### Rev. G. T. Flanders Endorsed.

The Gospel Banner reports this Universalist

"To know just where to find a man, especially a clergyman, is what I like. I want to be able to nut my finger upon those with whom I have to deal in religion as well as in other things. To have a man one thing to your face and another behind your back; one thing in one place and another in another, is despicable."

Amen! responds our delighted soul. If a priest believe in endless torments, let him preach them with a vengeance, lifting the can right off from Spiritualists as to explain who was meant by the hell, giving sinners a foretaste now of that sulphurous hereafter. On the other hand, if a Universalist or Unitarian clergyman believe in a present intercommunion between this and the spirit-Spiritualists are richly gifted in world, let him say it-let him preach it from the pulpit like a man imbued with a genuine apostolic courage. Yes, yes; "to know just where to like. God will not hold those guiltless who keep of masks and cloaks is passing. Clairvoyance is

#### A Permanent Organization in St. Louis.

The Spiritualists of this city have perfected an organization under the name, "Society of Spiritualists, and Progressive Lyceum," electing as their principal officers, Charles A. Fenn, President; Thomas Allen, Secretary and Treasurer; Myron Coloney, Conductor of Lyceum.

We are glad that our good friends of St. Louis, and elsewhere, are coming to more and more understand that in unity there's power, in system the elements of success. Spiritualism was never marching through the world in such rapid strides. Verily, the hour of our redemption draweth nigh.

#### The Universalists of Milford.

This waning sect built a church a few years since in Milford, Mass., ostensibly for the worship of God-then, indirectly, forbade one of the sons of God preaching and worshiping in it last week when unoccupied. Less cultured than Unitarians, less liberal than the Congregationalists of the West, Universalists have seen their palmiest days. We shall hold those of Milford in prayerful remembrance.

#### What "Banner"?

The Philadelphia Tribune, copying an editorial recently from this paper, credited it to the "Banner." Other periodicals have taken editorials from our different departments, giving no credit -this has occurred frequently. Take what you please, gentlemen, but simply say: " BANNER OF

#### Rev. J. O. Barrett's Removal. This fearless advocate of the truth has removed

to Sycamore, Ill., his former battle-ground, where he is engaged to speak during the summer months. His correspondents will remember his post-office address.

### SPIRITUALIST MEETINGS.

Boston.—Spiritual meetings are held every Sunday at 544
Washington street, at 3 and 7½ r. x. The Children's Progressive Lyceum meets at 10 A. x. D. N. Ford.
The Progressive Societies in care of Miss Phelps meet in No.
12 Howard street, up two flights, in hall. Sunday services, 10½
A. x., 3 and 7 r. x.

EAST BOSTON.—Meetings are held in Temperance Hall. No. 5 Maverick square, every Sunday, at 3 and 7½ P. M. Speakers engaged:—Cephas B. Lynn, June 30; Mrs. Sarah A. Byrnes, July 7 and 14. L. P. Freeman, Cor. Sec.

CHARLESTON.—The First Spiritual Association of Charlestown hold regular meetings at City Hall every Sunday at 22 and 72 r. M. Children's Lyceum meets at 10 A. M. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Quardian. Speakers engaged:—J. M. Peebles during June; Charles A. Rayden, July 7 and 14.

July 7 and 14.

CHELSEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 74 P. M. Admission—Ladies, 5 cents; gentlemen, 10 cents. The Children's Progressive Lycoum assembles at 10 M. M. J. S. Dodge, Conductor; Mrs. E, S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speaker engaged:—Mrs. C. Fannie Allyn, June 30.

June 30.

Fire Bible Christian Spiritualists hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't. LOWELL.—Spiritualists hold meetings in Leestreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. E. B. Carter, Conductor; Mrs. J. F. Wright, Guardian. Speaker engaged:—Mrs. S. A. Byrnes during June.

during June.

Cambridgeport, Mass.—Meetings are held in Washington Hall. Speaker engaged:—Mrs. Wilson, June 33.

Haverhill., Mass.—The Spiritualists of Haverhill hold meetings at Music itali every Sunday, at 22 and 7 p. M. Children's Progressive Lyceum meets at 10 A. M. C. C. Richardson, Conductor: Mrs. E. L. Currier, Guardian.

Purmouth, Mass.—The "Plymouth Spiritualists" Fraternity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday forenoon at 11 o'clock.

Wongeryp, Mass.—Meetings are held in Horticultural Hell

noon at 11 o'clock.

Woncester, Mass.—Meetings are held in Horticultural Hall
overy Sunday afternoon and evening. Children's Progressive
Lyceum meets at 11% A. M. every Sunday. Mr. E. R. Fuller,
Conductor: Mrs. M. A. Stearns, Guardian. Speakerengaged:
Mrs. Emma Hardinge during June. Mrs. Martha P. Jacobs,

Cor. Sec.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lycoum meets at 10 A. M.; Conductor, H. S. Williams;
Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 P. M.
Speaker engaged:—A. T. Foss during June.

FITCHBURG, MASS.—The Spiritualists hold, meetings every junday afternoon and evening in Belding & Dickinson's Hail. FOXBORO', MASS.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. QUINCY, MASS.—Meetings at 2% and 7 o'clock P. M. Pro-gressive Lyceum meets at 1% r. M. SOUTH DANVERS, MASS.—Meetings in Town Hall every Sunday, at 2 and 7 o'clock P. M.

Sunday, at 2 and 7 o'clock P. M.

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

PROVIDENCE, R. I.—Meetings are neld in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7 Mo'clock. Progressive Lyceum meets at 12 Mo'clock. Lyceum Conductor, L. K. Joslyn; Guardian, Mrs. Abbie H. Potter.

Speaker engaged:—Miss Nottle Colburn during June.

in the forenoon.

Portland, Mr.—Mectings are held every Sunday in Temperance Hall, at 104 and 3 o'clock. Speaker engaged:—J. Madison Allyn during June.

Madison Allyn during June.

BANGOR, Mr.—Spiritualists hold meetings in Pioneer Chapel every Sunday, afternoon and evening. Children's Progressive Lyceum meets in the same place at 3 P. M. Adolphus G. Chapman, Conductor; Miss M. S. Curriss, Guardian. Speaker engaged:—Miss Lizzle Doten during July.

DOVER AND FOXOROFT, Mr.—The Children's Progressive Lyceum holds its Sunday session in Mervick Hall, in Dover, at 10 J. A. M. E. B. Averill, Conductor; Mis. A. K. P. Gray, Guardian. A conference is held at 1 J. F. M.

NEW YORK Citr.—The First Society of Spiritualists hold neetings every Sunday in Dodworth's Hall, 806 Broadway.

Beats free.

The Rociety of Progressive Spiritualists, having leased Masonic Hall, No. 114 East 13th street, between 3d and 4th avenues, will hold meetings every Sanday at 11 A. M. and 73 P. M. Dr. H. B. Storer, 370 Howery, Secretary. The Children's Progressive Lyceum will meet in the same place at 93 A. M. P. E. Farnsworth, Conductory, Mrs. H. W. Farnsworth, Guardian, Speaker eneaged:—Dr. George Dutton during June.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cum-boriand-street Lecture Room, near DeKalb avenue, every Runday, at 3 and 72 P. M. Children's Progressive Lyceum meets at 103 A. M. J. A. Bartiett, Conductor; Mrs. R. A. Bradford, Guardian of Groups. WILLIAMSBURG, N. Y.—The Spiritualist Society hold meetings every Wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

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

Burrato, N. Y.—Meetings are held in hall corner of Main and Eagle streets. TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and ½ P. M. Children's Lyceum at 2½ P. M. Monroe J. Reith, Conluctor; Mrs. Louisa Keith, Guardian.

JERREY 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 hasle to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus Lyccum in the afternoon. Lecture in the evening, at 1½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 1½ and 1½ P. M. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

Vineland, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10½ A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock P. M. Mr. Hoses Allen, Conductor; Mrs. Deborah Butler, Guardian.

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

HAMMONTON, N. J.—Meetings held every Sunday at 103 A. M. and 7 P. M., at Ellis Hali, Belleview Avenue.

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

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

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and 8pring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 112 A. M. Evening lecture at 72. The Spritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 102 A. M. and 72 P. M., and on Wednesday evening at 8 o'clock.

Corr, PA.—Spritualists hold meetings every Sunday at

CORRY, PA.—Spiritualists hold meetings every Sunday at 11 A. M. Admission free. Speaker engaged for the present, Charles Holt.

PittsBurg, PA.—The society of Spiritualists hold regular meetings every Sunday in Ashland Hall, Wylle street. BALTIMORE, MD.—The "First Spiritualist Congregation o Baltimore" hold regular meetings on Sundays, at Saratoga Indi, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-

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

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

The Progressive Lyceum meets immediately before the morning lecture. A. W. Fugh, Conductor.

CLRYKLAND, O.—Spiritualists meet in Temperance Hallevery Sunday, at 10\frac{1}{2}\to L. W. And 7\frac{1}{2}\to P. M. Children's Progressive Lyceum regular adunday session at 10 clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Toledo, O.—Meetings are held every Sunday, at 10\frac{1}{2}\to A. M. and 7\frac{1}{2}\to P. M. All are invited free—no admission fee. The Hanner of Liont and Spiritual Expusion are for sale at the close of each lecture.

Chicago, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10\frac{1}{2}\to A. M. and 7\frac{1}{2}\to P. M.

Spiritual Mertinos, for intellectual, scientific and spiritual improvement, are held overy Sunday at 10\frac{1}{2}\to A. M., and Tucsday at 7\frac{1}{2}\to P. M. at the hall of the Mechanics' Institute, 185 South Clark street. (Room 9, third floor.) Chicago, 111. Persons interested in this subject out of the city expecting to visit it, had better note this, as they will be continued till further notes. Sepringfield, Ill.—Regular Spiritualists' meetings every

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forenoon at 10° clock. Mr. Wm. H. Pianck, Conductor; Mrs. E. G. Planck, Guardian.

tor; Mrs. E. G. Pianck, Guardian.

St. Louis, Mo.—The First Society of Spiritualists of St. Louis hold their meetings in the (new) Polytechnic Institute, corner of Seventh and Chestnut streets. Lectures at 10 A. M. and 75 P. M. Children's Progressive Lyccum 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 Hall, at 104 A. M. The Children's Progressive Lyceum meets in the same hall at 2

Louisville, Kr.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7M P. M., in Temperance Hall, Market street, between 4th and 5th.

SAN FRANCISCO, CAE.—Mrs. Laura Cuppy will lecture every Sunday at the new hall in Mechanica Institute, Post street, between Montgomery and Kearney. Admission free.

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A. M., and a lecture at 74 P. M. Children's Lyceum meets at 2 P. M. H. Bowman, Conductor; Miss G. A. Brewster, Leader of Groups.

#### LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK.

Arranged Alphabetically.

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

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

of Light, bosch. Spease in Fortiard, inc., outing other.

C. FANNE ALLYN will speak in Chelsea, Mass., June 23 and 30; in Londonderry, Vt., during July: in Dover, Aug. 4 and 11; in Putnam. Conn., Aug. 18 and 25; in Milford, N. H., Sept. 1 and 8; in Worcester, Mass., during November. Will respond to calls to lecture week evenings in vicinity of Sunday engagements. Address as per appointments, or North Middleboro', Mass. J. G Allba will receive calls to lecture and organize Children's Lyceums. Address, Chicopee, Mass.

MES, SARAH A. BYRNES Will speak in Lowell, Mass., during June; in East Roston, July 7 and 14; in Hudson, July 21 and 23; in Lynn during August; in Stafford, Conn., Sept. 1, 8, 15 and 22. Would like to make further engagements for the fall and winter. Address, 87 Spring street, East Cambridge, Mass. Mas. A. P. Brown will lecture in Hartland Four Corners, June 30; in Lynn. Mass., July 21 and 28. Will make a few more engagements near these localities. Will also attend funerals, and speak week-evenings. Address, St. Johnsbury Corner. W.

MRS. M. A. C. BROWN will make engagements to speak wherever the friends may wish. Address, West Randolph, Vt. MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, lii., care of Spiritual Republic.

MBB. EMMA F. JAY BULLENE, 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.

WARREN CHASE, 544 Broadway, New York. DRAM CLARK, inspirational speaker. Address, Camden, Me., till further notice.

MBS. LAURA CUPPY is lecturing in San Francisco. Cal. MRS. AUGUSTA A. CUBRIER will answercalls to speak in New England through the summer and fall. Address, box 315, DR. J. H. CURRIER will answer calls to lecture: Address

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

P. CLARK, M. D., will answercalls to lecture. Address, 15 Marshall street, Boston. Marshall street, Boston.

J. B. CAMPBLL, M. D., the seer and healer, will receive calls to lecture and attend evening meetings and funerals. Address, Cincinnati, O.

Miss Lizzie Doten will lecture in Bangor, Me., during July. Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston, Mass.

GEORGE DUTTOR, M. D., will lecture in New York during June. Address, Rutland, Vt.

ANDREW JACKSON DAVIS can be addressed at Orange, N.J. MRS. E. DELAMAB, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis. Mrs. Clara R. DeEvers, trance speaker, Newport, Me. DR. H. E. EMERY will receive calls to lecture. Address, South Coventry, Conn.

South Coventry, Conn.
A. T. Foss will speak in Springfield, Mass., during June; in Willimantle, Conn., during August; in Stafford Springs during November. Fermanent address, Manchester, N. H. Mrs. Mary L. Fernach, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

Pillage, South Doston.

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

DE. II. P. FAIRFIELD will answer calls to lecture. Address, Quincy, Itl., drawer 2179. 8. J. FINNEY, Troy, N. Y.

MRS. FANNIE B. FELTON, South Malden, Mass.

MRS. CLARA A. FIRLD will answer calls to lecture. A4 iress, Newport, Me.

C. Augusta Firch, trancespeaker, box 1835, Chicago, Ill. Miss Eliza Howe Fuller will answer calls to lecture therever the friends may desire. Address, LaGrange, No. IBAAC P. GREENLEAF, Kenduskeag, Me.

MRS. LAURA DE FORCE GORDON, Denver City, Col. Ter. JOHN P. GUILD will answer calls to lecture. Address, Law MRS. C L GADE, (formerly Mrs. Morris,) trance speaker. I Cedar street, Room 8, New York.

N. S. GREENLEAF, Lowell, Mass. DR. L. P. GRIGGS, inspirational speaker, will answer calls to lecture. Address, Fort Wayne, Ind.

to lecture. Address, Fort Wayne, Ind.

MES. EMMA HARDINGE lectures in Worcester, Mass., during June-address care of Mns. Martha Jacobs, Worcester, or 406 East ölst street, New York City, care of Mrs. J. M. Jackson. Mrs. Hardingo can make no more Sabbath engagements. Dr. M. Harder Houghton's will speak in Hudgen Mass, during June. Will lecture before religious, political and temperance assemblies. Address Millord, Mass.

W. A. D. Hungs will speak to Electure.

W.A.D. Humz will speak in Florence, Mass., June 23 and N'; in Fitchburg, Mass., July 7 and 14. Address as above. LYMAN C. Hown, inspirational speaker, New Albion, N. Y S. C. Harrond will answer calls to lecture, and organize Culidren's Lycoums, if dealred, Address, Bangor, Me. J. HACKER, Portland, Me.

MRS. SUSIE A: HUTCHINSON will speak in Stafford, Conn-June 30; in Buffalo, N. Y., during July and Angust; in Cleve-land, O., during September, October and November. CHARLES A. HAYDEN will speak in Charlestown, Mass., July 7 and 16. Permanent address, Livermore Falls, Me. J. D. Hascall, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis.

Consin. Address, Waterloo, Wis.

D. H. Hamilton loctures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

Mrs. Anna E. Hill, inspirational medium and psychometrical reader, Whitesboro', Oneida Co., N. Y.

Jos. J. Hatlinger, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings.

Address, 26 Court street, New Haven, Conn.

Miss Nellie Hayden will receive calls to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Mass. Dn. J N. Hodors, trance speaker, will answer calls to loc ture. Address, 101 Mayorick street, East Boston, Mass.

Mrs. S. A. Horton, Brandon, Vt. Miss Julia J. Hubbard, box 2, Greenwood, Mais. MES. F. O. HYZER, 60 South Green street, Baltimore, Md.
DR. E. B. HOLDEN, inspirational speaker, will lecture in
Potsdam Junction, N. Y., June 20; in Norfolk, July 7; in
West Stockholm, July 14 and 29; in Fort Jackson, July 21 and
Aug. 4. Address, No. Clarendon, Vt.
CHARLES HOLT, Columbus, Warren Co., Ps.

Moses Hull, Hobart, Lake Co., Ind.

Miss Susie M. Johnson will speak in Havana, Ill.. during June: in Rock Island during July; in Springfield during Au-gust; in Mt. Louis, Mo., during September. Permanent ad-dress, Millord, Mass. DE. P. T. JOHNSON, lecturer, Ypsilauti, Mich.

W. P. Jaminson, 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, E.S.Q., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spiritual Philosophy and reform movements of the day. WE. H. JOHNSTON, COTTY, Pa.

O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month. GEORGE F. KITTRIDGE, Buffalo, N. Y. CEPHAS B. LYNN, semi-conscious trance speaker, will lec-ture in East Boston, June 20: in Lynn, July 14 Address, 547 Main street, Charlestown, Mass.

J. S. LOVELAND, Chicago, Ill., care Spiritual Republic. MRS. E. K. Lapp, trance lecturer, 179 Court street, Boston. Mrs. F. A. Lodax will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums. Address, Station D, New York, care of Walter Hyde. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, Hammonton, N. J.

Many E. Longuon, 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. LTONS, inspirational speaker-present ad-iress, 98 East Jefferson street, Syracuse, N. X.-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. bus 2226, Chicago, Ill. MRB. ANHA M. MIDDLEBROOR, box 778. Bridgeport, Conn. MRS. SARAH HELER MATTHEWS, East Westmoreland, N. H. DR. G. W. MOBBILL, Ju., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.

LOBING MOODY, Malden, Mass. B.T. Muyny will lecture on Spiritualism within a reasonable distance. Address. Skancateles, N. Y. MES. MARY A. MITCHELL, Inspirational speaker, will asswer calls to lecture upon Spirituallym, Sundays and weekday evenings, in Illinois, Wisconsin and Missori. Will strend Conventions when deaired. Address, care of box 221, Chicago, Ill.

Dr. JAMES MORRISON, lecturer, McHenry, III. ME. & MES. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. Prof. R. M. M'Cond. Centralia, Ill. EMMA M. MARTIN, inspirational speaker, Birmingham . Mich

Charles S Marsh, semi-trance speaker. Address, Wone-woo, Junsau Co., Wis. DR. JOHN MATREW'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. NUTT Will answer calls to lecture. Address, Claremont, N. H. C. Nozwood, Ottswa, Ill., impressional and inspirational speaker.

A. L. E. NASH, lecturer, Rochester, N. Y. J. WM. VAN NAMER, Monroe, Mich.

GEORGE A. PRIRCE, inspirational and trance speaker, inde-pendent chairvoyant and healing physician, box \$7, Aubum, hic, contemplates visiting East, in the valley of the Penot-scot and Piscataquis, after the middle of Jone or July, to preach the gospel of Christ and Spiritualism, hold circles, heal the infirm, and give tests of spirit presence. Will the fried & of the Spiritual Philosophy employ his services? Pleass ad-dress him as above immediately, stating particulars, pecunicry encouragement, etc., etc.

J. L. POTTER, trance speaker, West Salem, Wis. Dr. D. A. PEASE, Jr., Detroit, Mich.

LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich. MISS NETTIE M. PEASE, trance speaker and test medium, Detroit, Mich. A. A. POND, inspirational speaker, North West, Ohio.

MES. ANNA M. L. POTTS, M. D., lecturer, Adrian. Mich. MRS. J. PUFFER, trance si caker, South Hanover, Mass. L. JUDD PARDEE, Philadelphia, Pa.

Dr. W. K. Ripler, box 95, Foxboro', Mass.
Dr. P. B. Rambolpn, lecturer, care box 2252, Roston, Mass.
J. T. Rouse, norn al speaker, box 281, Beaver Dam, Wis. A. C. Robinson, 15 Hatherne street, Salem, Mass., will answer calls to lecture. J. H. RANDALL, irspirational speaker. Upper Lisie. N. T., will lecture on Spiritualism and Physical Manifestations.

MES. FRANK REID, inspirational speaker, Kalaurazoo, Mich. Austen E. Simmons will speak in Woodstock, Vt. on the first, second and fifth Sundays of every month during the coming year. Address, Woodstock, Vt.

MES. E. W. Sinner, trance speaker, will answer calls to lecture. Address, Fitchburg, Mass. MRS. FARNIE DAVIS SMITH, Milford, Mass. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

10. Address, Baldwinsville, Mass. MES. MARY LOUISA SMITH, trance speaker, Toledo, O. Авнам Swith, Esq., inspirational speaker and musical me dium, Sturgis, Mich. MISSMARTHA S. STURTEVANT, trancespeaker, Boston. Ms.

H. B. STORER, inspirational lecturer, 75 Fulton street, New MES. 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. H. SALISBURY, box 1313, Portsmouth, N. H. J. W. SEAVER, inspirational speaker. Byron, N. Y., will answer calls to lecture or attend funerals at access fole places.

MRS. C. M. STOWR Will answer calls to lecture in the Pacias States and Territories. Address, San José, Cal. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas. MRS. M. S. TOWNSEND, Bridgewater, Vt. MES. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 391.

J. H. W. Tooney, 42 Cambridge street, Boston. BENJAMIN TODD, San Francisco, Cal. Hunson Turrer, Berlin Heights, O.

JAMES TRACK is ready to enter the field as a locturer on piritualism. Address, Kenduskess, Me. MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank atreet. Cleveland. O. MRS. MART E. WITHER, trance speaker, 71 Williams street Newark, N. J.

N. Frank Whitz will speak in Oswego, N. Y., dering June. Calls for week evenings will be attended to. Address as above; during July, Seymour, Conn. MRS. M. MACOMBER WOOD will speak in Fitchburg, Mass., June 23; in Leominster, June 30. Address, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., 29 West Fourth street. New York. Mrs. S. E. Warner will lecture in Rockford, Ill., June 23 and 30; in Richiaud Centre during July; in Rochester, Minn., during August. Will answer calls to lecture week evenings in vicinity of Sanday 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, Du Page Co., 111.

Grove, Bu Page Co., 111.

MRR HATTIE E. WILSON, (colored) trance speaker. Address
East Cambridgo, Mass., for the present.

ALGINDA WILBELM, M. D., inspirational speaker. can be
addressed during June care of H. Stagg, St. Louis, Mo.; during September and October, care of A. W. Pugh, P. O. box
2185, Cincinnati, O.
E. S. WHENDER: inspirational account. 2185, Cincinnati, O. E. S. Wherler; inspirational speaker. Address, care this office, or 5 Columbia street, Boston.

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. MES.N.J. WILLIS, trance speaker, Boston, Mass. F. L. WADSWOTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, 111.

HENRY C. WRIGHT will answercalls to lecture. Address care of Bela Marsh. Boston. PROY. E. WHIPPLE, lecturer upon Geology and the Spiritua Philosophy, Sturgis, Mich. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich.

EMSS. E. M. WOLGOTT will speak in Willisten, Vt., June 30; in Montpeller, July 7. Will answer calls East, West, North or South. Address, Danby, V. Mass, Mary J. Wilcoxson will lecture in Brooklyn, N. Y., till July. All wishing to engage her services for the fall months please spply immediately. Address, 50 Clinton avenue, Brooklyn.

A. C. WOODRUFF, Battle Creek, Mich. MISS H. MARIA WORTHING, trance speaker, Cawego, Ill. will answer calls to lecture and attend funerals. B. H. WORTMAN, Conductor of the Buffalo Lyccum, will so-cept calls to lecture in the trance state, also to organize Chil-dren's Lyccums. Address, Buffalo, N. Y., box 1464.

JONATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn. A. A. WHERLOOK, St. Johns, Mich. MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. Y. A. B. WHITING Will speak in Buffalo, N. Y., during June. iddress till July 1st. 127 Sixth street, Buffalo, N. Y.

MES. JULIETTE YEAW. Northboro'. Mass. MR. & MRS. WM. J. YOUKO will answer calls to lecture in the vicinity of their home, Boise City, Idaho Zeristory. MRS. B. J. YOUNG, trance lecturer, 56 Pleasant street, Bos

Mas. Pawers T. Yours will lecture in Hampshire and Ma-rengo, Bioth. the three first Sundays in June. She leaves for Boston the 28th.