VOL. XXI.

[\$3,00 PER YRAR,]

BOSTON, SATURDAY, JULY 6, 1867. {SINGLE COPIES,}
Eight Cents.

NO. 16.

Titerary Department. to prevent a groan from escaping, to whisper even to the walls of an untold sorrow—those stars, with

(Original.)

SONG OF THE FLOWER GIRL

DY. H. CLAY PREUSS.

I bave flowers, I have flowers, Of richest, rerest hue; From the Rose's blushing carmine. To the Violet's heaven blue. Here's the Lily of the Valley, From the wildwood's secret place, Where the sun scarce ever kisses Its alabaster face. And here's the haughty Dahlis,

As peerless as a queen; And Daffollis and Daisies, With the constant Evergreen. Oh the flowers! oh the flowers! Fresh from their woodiand bowers! Will you buy my pretty flowers, My pretty, charming flowers?

I have flowers, and I 've plucked them From places far and wide; In the shadows of the ravine-By the suppy mountain side. I seized them 'mid their revels In the joyous woodland air, And I bring them blushing captives To grace the maiden fair. Oh the flowers! oh the flowers! &c.

Gentle lady, will you bny My flowers sweet and mild? No other help is left me, A friendless orphan child. My father was a soldier, In his country's cause he died, And my mother, broken-hearted, Now slumbers by his side. My little blue eyed brother, too, Has gone to the spirit-world, And I am left alone on earth, Poor orphan flower girl. Oh the flowers! oh the flowers! &c.

Written for the Banner of Light.

THE OLD LOVE AND THE NEW:

HOW I BECAME A SPIRITUALIST.

BY THE AUTHOR OF "LIGHT AND SHADE:" "HE DOETH ALI

THINGS WELL;" "SUNNY ITALY," ETC.

PART III. Progression.

" Decidedly the hit of the season!"

"Yes, la belle Minton understands costuming, certainly. She reminded me of a naisel floating on a wave, as she so gracefully swam through that last waltz with you, with the shimmer of foamy white lace and soft pearls."

"I tell you, Fontanelle, I could only think of Undine before she finds her soul, as I looked in | a thoughtless, laughing sprite, to a woman, bright, those calm, passionless eyes, whose depths nothing seems to ruffle. She has no soul-or heart at least!

"Heart, my dear fellow! From what primeval planet have you recently descended? What should a beauty and a coquette of the deepest dye want of a heart of her own, when she counts those of men at her command by the score? In her first season out, too! Wait half a dozen years. mon cher, until Miss Minnie has run her race, and found her world after all 'stuffed with sawdust,' and then begin to talk to her of hearts. Oue voulez vous, mon cher? When our 'admirable the good of others. With her it was never "what Crichton,' Harry Devere, failed, and is sent off to I wish." but "what you prefer." A high sense of bury his mortification in parts unknown, what rectitude and a constant thought of the right, can insignificant people like ourselves expect?' and the speakers strolled on, unconscious of my vicinity and unwilling hearing of their criticism.

It was the latter part of September, and the weekly " hops" (vile Americanism) of the Newport season had the previous night culminated in grand farewell ball. The "season" had been, it was said, an unusually brilliant one. It being around? Did not my own experience teach me my first experience, I of course did not constitute myself a judge; but if beautiful girlish faces by the score, and moustachioed young dandles by the hundred; if a never-ending round, from early June to late September, of driving, yachting, dancing and flirting, form a "brilliant season," then this certainly had been one. I had rushed into every gaiety with a feverish eagerness, a wild recklessness, born of the desire to forget! From the moment that I learned my love had been bestowed on one unworthy of it, it had been the eyes and said: aim of every action to prevent the auspicion that that love had over existed. How well I had suc- Minnie, but have hesitated, because you seem ceeded, the above conversation of Guy Fontanelle | (forgive me if I pain you, dear,) to be shutting me, and Albert Sydney has shown. They were the two great partie of our set, inasmuch as they vied with each other in the elegance of the Ara- wearing a mask; that your galety is all on the bian ponies and stylish carriages which they sported on "The Drive"; the swan-like beauty of of my school-friend exists beneath all this entheir white yachts, which floated so gracefully crustation of worldliness, or pride-which is it, through many a friendly race; and the personal attractions each possessed, added to the eclat of believe it will still love me, although I tell you their "independent fortunes," Both had been what will shock all your prejudices, combat all among my most attentive cavaliers through the your ideas of right! Have you forgotten, dear, summer, with how little success their own words our old 'Rapping Club,' and that Mr. Carleton confess. They, as little as others, dreamed that was the gentleman who, through Sally, initiated beneath all my haughty repellance to words of us into some of the formula of seauces? Mr. love, my easy acceptance of attention and admir- Carleton is to day, as he was then, a firm believation, my ever ready "quips and cranks and er in Spiritualism, and I-I, too, Minnie, am a wreathed smiles," the first in every scene of mirth | Spiritualist!" and pleasure, the acknowledged leader of every revel-ah! little they fancied that beneath all lay know I am right, so I am here!" with which her a heart quivering with the augusts of a deadly. strokel an over-present consciousness of a trust seemed to dilate her petite form to unusual probetrayed!

The quiet stars, which looked down many a "I see, Minnie, that you are grieved at what pight on a white, despairing face, on they hands you think a delusion, although you rather ad-

their sweet, pitying eyes, alone knew or saw what I in my young pride, would have died to keep any one from knowing! Did I not feel to the utmost that I could, "like the Spartan boy, smile and smile, while secrect wounds do bleed beneath our cloaks"! The heaviest burden of all was the death of my faith in man! I could not. longer trust. The warmest vows, the most passionate protestations, but brought a curl of scorn to my lip. Had he not so looked, so spoken, and was false?

It was early in the following year that I received a letter from my old school-pet, Nellie Selden, renewing her former urgent entreaty for a visit from me. She wrote:

"You can't refuse this time, Minnie, darling, for if you have astonishment be ready to expend it now; open those great grey eyes to their fullest extent, and prepare that little resebud mouth for any amount of ohs, for-for-my hero has come! You remember that beautiful story we used to so love, of the girl's dream of a hero to release her from bondage—the boudage of an unhappy life hers was. But how nonsensically I am putting off my announcement of the important event of my approaching marriage. The idea of poor little me being converted into a dignified matron! Is n't it absurd? But I have not told you who is the wonderful Adonis who has captured the heart of your little school-wife. Guess, ma chere. But if you guess from now until you are gray, you'd still be far from the truth. So up courage, and out with it! Mr. Carleton! Yes, the beau-ideal of Sally's girlhood, and the veritable angel that she depicted him, too! Apropos, Sally came to see me last week with her bluff, young farmer linshand-and the fattest baby! She is just as kind and good as ever, and as happy as possible. Well, when Mr. Carleton returned from Europe last spring, and found his old ladye love had filted him, (he insists she never was and never could have been his ideal,) why you see, he came to me for consolation, and so-and so-pity is akin to love, you know. And now sixthly, lastly, and conclusively, on the 20th of next month mamma and I do propose journeying from St. Louis to New York, to provide the 'trousseau' of this young lady, and also, of not secondary importance, to lay violent hands on a certain belle. of your town, who shall be nameless at present, and bear her, nolens volens, to our Western home So hold thee in readiness, for you must 'stand by even unto the last. Your old friend,

NELLIE BELDEN.

P. S.-I forgot to say that my brother, my darling Gerard, you know, will of course act as groomsman with you, and you must do your duty and fall in love with him; all those New York beaux au contraire !"

I love! Ab, Nellie, I had tasted that apple of Sodom once, and had no desire to try its "dust and ashes" again.

I found on our n had borne Nellie Selden from a girl of eighteen to a woman of twenty-two, had improved her from cheerful and vivacious, but with an undercurrent of serious, earnest thought, that I had never looked for in her. When we parted it was she who, in spite of her seniority of years, looked up to me; now I found myself deferring to her. While she had advanced, I, like most who mature unnaturally early, seemed to have stood still, or retrograded. I seemed to have no nurpose in life: to have become a mere butterfly of fashion, existing only for the sweets of the hour, with little thought for any but mere sensuous pleasure, whereas Nellie was full of earnest endeavor for seemed to guide all her actions. I wondered silently at the change. Could this apparent revolution of her whole thoughtless nature be the effect of a happy love, the reverse of which I had known? Could a pure, trusting affection so expand the heart, that it would be ever endeavoring to shed the sunshine of its happiness on all that mere human love, on the contrary, was rather absorbed in selfish thoughts of its own pleasure, and that of the one loved person? Something of this I expressed to Nellie one morning as we sat quietly sewing, some days after our arrival at her home-a charming place in the outskirts of the great Western metropolis, St. Louis. A look of ineffable trust and hope arose on the sweet face, as, putting aside her work and taking both my hands in her own, she looked earnestly into my

"I have been longing for an open talk with you, as every one else, out from your heart, your inner self.' It seems to me that you are ever surface. But I believe that old, warm, true heart darling?-and I shall trust to that heart and

Ohl the beautiful look of daring-of fearless " I whole features were illumined, and which portions!

Church, and a scoffer at Spiritualism. Now I it, wrote these words: "My own darling, my best know, feel and revere its beautiful truths. I loved-mother's only one, I am with you, ever bule of a world as tangible, as real as this, and where our lives go on from just the point where we leave them here. I have learned that all that fanciful, misty, far-away heaven-with streets of gold and jasper, great white thrones, with cherubims and scraphims continually praising God-is as unreal as it ever seems to every one. Fordid you ever find any one belonging to the church, and believing only in its tenets, who had any clear and distinct idea of what their life hereafter was to be? Seeing and knowing, as I now do, what is to come-a life that is just what we make it here, just so high or just so low as we are prepared to enter upon-and feeling, as I do, the constant presence of dear guardian angels longing, and endeavoring to aid and assist us in each high, noble, pure effort and aspiration of our lives, can you wonder that I no longer feel like leading an aimless, purposeless existence here? or that I have rather learned to be 'Up and doing, heart within and God o'erhead!""

I listened as in a dream! Was this the effect of the "grand humbug" of the nineteenth centuryto transform a gay, thoughtless, ophemeral existence into an earnest, God-like life? God-like in its adherence to the Divine command, "Love one another even as I have loved you!" I was bewildered. I had no arguments wherewith to answer her. My aunt's specious sophistries fell before this pure, earnest faith. Here at least was no mercenary adventurer trying to deceived It might be a mistaken faith, but at least it was pure and earnest. I was by no means convinced that Spiritualism was truth, and not error, but I at least saw that it could have truthful followers. Yet, I reflected afterwards, when separated from the magnetism of Nellie's presence, other false creeds had as earnest devotees. The Mahometans prayed as fervently, with faces turned eastward, to Allah and his Prophet, as we Christians with bowed heads invoked the aid of Jesus-Truly Faith was no test of Truth! So it was with some hesitation that I consented, when that eve Nellie said to me, "Some few ladies and gentlemen who, like us, are earnest seekers after knowledge, meet weekly for development of apirit-influence, or mediunuhip, as it is called, They will be here this evening; and even if you will not join in the seance, Minnie, I wish you would stay in the room." So reluctantly I promised, feeling very much, I fancy, as Nicodemus did of old-that it was a perilous search for knowledge unlawful, and which rendered me liable to the wrath of God and man, and His holy church.

At eight o'clock some ten or twelve persons arrived, and to my surprise, I found them people of as much culture, refinement and "position" as my aristocratic selfi

Just as we were quietly seated, with dim lights. in two gentlemen whose appearance created quite

"Gerard, my dear Gerard!" cried Nellie, as she sprang into the arms of one, "how delighted I am! We did not expect you for a week." And then she gracefully welcomed the other gentleman with, "Mr. F ---, you could not have chosen a more apropes moment for a visit. We have here one of the greatest of skeptics to our heautiful belief, and yours shall be the delightful task of converting her. I had so wished for a good test-medium, and now I shall hope for wonders, for you always bring them."

Mr. F--- smiled and bowed courteously as he hand warmly as he said:

"Most welcome, Miss Minton, is the long-heardof, much wished-for friend of my sister! Was it not fortunate, Nell." he added, seating himself near me," that I chanced to meet F-on the cars? He was going to a botel, but of course I vetoed that. We persecuted Spiritualists must stand by each other, or, our foundation being so unstable, we shall of course meet with a fall when of utter weakness upon strength. the winds of public wrath blow, and the floods of the churches' indignation descends."

And he smiled with an air of such conscious security in his own strength to bear any amount of such tempests, that I felt he was a rock against ever immovable.

From the instant these gentlemen had entered the room my attention had been attracted by a series of light raps, seeming directly on the floor where they stood, then on the table, anon on the sofa on which I sat; but as no one seemed to remark them, of course I was silent until, as Mr. Selden finished his ironical speech, one so loud and emphatic caused me to fairly start from my seat and him to observe laughingly:

Why, F-, you are in great power to-night, startling Miss Minnie," (the familiar name seemed to slip unawares from his lips, and somehow I rather liked it) " here, before you are even seated. us see if we three cannot accomplish more than all the chosen twelve over there."

The table at which we were seated was what is called "an extension table," of massive black walnut, for we were in the dining-room, that the parlors might be free for any chance visitors. Scarcely was Mr. F--- seated, and before he had even placed his hand on the table, it seemed literally covered with thny bammers, rapping clear, distinct strokes, and a moment after, to my horror, I saw it-saw it so clearly there could be no doubting-arise slowly from the floor until it was suspended in the air, the upper portion nearly on a level with our heads, and, after swaying clenched in agony, and teeth pressed on rosy lips mire my fearlessness! But wait; do not judge of that scarcely a jar was perceptible. Mr. F- and baby-slater. But beyond this knowledge was ender not the control of the control

what you know nothing of-walt and see! Two | now took a pencil and some paper which Nellie | the feeling best described in Moore's hackneyed. years ago, I, like you, was a member of the had placed on the table, and, scarcely glancing at have learned to regard this world as but the vesti- | with you!" pushed the paper to me, and rapidly drawing up his sleeve, I saw on the firm, white arm, for the first instant free from mark or stain, I there saw gradually-appear in red characters, as if some one with a hard substance was writing thereon, the name "Emile"! I uttered a cry of terror and caught and convulsively clasped, as if it was a refuge of strength, the hand Mr. Selden had soothingly placed on my arm. And as with dilated eyes I still gazed, I saw that name fade away without the slightest movement on the part of Mr. F-, no passing of his hand over the arm, not a gesture to betoken any notice of himself and, as it faded, leaving the arm again white and pure, I saw arise another word, "Estelle !" I doubted the evidence of my eyes. I looked again and again. I pinched myself to be sure I was awake and not dreaming. I looked at the rest and saw they perceived the phenomenon as well as I: and s'ill there it remained as distinct as if written with tangible pen and ink.

This was decidedly worse than the first. That I should have been thinking of my mother was natural, and that Mr. F- might have read that thought, according to my aunt's theory, seemed possible. But poor Estelle! I had not thought of her in weeks, perhaps months, certainly had never imagined her dead. And she was not. I would not believe it! Scarcely had this thought passed my mind ere it rose to my lips. Mr. Fseized the pencil and wrote in French:

"Mademoiselle, I have left my Henri; he is

He glanced at what he had written, said simply, I cannot read this, nor am I told who it is for." I reached over and took the paper, read it, and glanced from one to the other helplessly, feeling as if an avalanche was descending, and I with no power to resist. Mr. Selden, with a kind, reassuring look, said:

"I think this is enough for one time, F-Step by step, you know! We cannot reach the summit of a mountain by a single stride."

Mr. F- quietly assented; indeed, he had throughout manifested the utmost indifference, as if he was doing nothing and was in no way responsible. I believe this composed unconcern gave me some faith in him; it was so opposed to the bravado of a charlatan.

He now wrote several messages to different persons present. Among others, I recollect one was a few, sweet, affecting baby words to a young mother from her little son. She wept tears of joy at receiving this (to her) positive evidence of his presence and not forgetting her in his new home. Occasionally words would come that the one to whom they were addressed would say were wonderful tests; but as all were believers in the possibility of their departed friends communicating with them, and all were in some degree acquainted with Mr. F-, none created excitement and, I thought, rather a solemn appearance, the like mine. After the communications were finishdoor was thrown open, and the servant ushered et all sat in silence for a time, for what they called a developing circle, then with cheerful, hopeful words separated.

I had become so excited and nervous that after I reached my room I lost all self-control and wept and sobbed so convulsively, that Nellie heard me in her room adjoining mine, and came with gentle, loving words and caresses to soothe me; finding I grew but more hysterical under her efforts, and needed a stronger power than her own, she sought her brother. I was too nearly unconscious to think of or object to the presence of a stranger, and scarcely knew when my head was transferred from the lounge to his shoulder, and a firm hand, whose very touch seemed to imwas presented to me, but Mr. Selden clasped my part strength and quietude to my over-wrought nerves, was pressed on my throbbing temples. The magnetism (as I have since learned to call it) imparted soon restored my consciousness, and as soon as he saw me growing composed he quietly left the room, with the instinctive delicacy which felt the chagrin I would experience if I found him there when my strength and self-control fully returned, and I ceased to feel the entire dependence

I wondered the next morning how I should ever face Mr. Selden, after the exhibition of what I feared he would regard as the most childish weakness. My fears were quickly dispelled, however, when he met me in the hall, as I descended, and which all waves of opinion might dash and find after a glance at my blushing checks, said, "I need not ask after your health; your roses speak of a night's pleasant rest. Will you come out and see my roses while the dew is still on them?" and drawing my band through his arm he led me into the pretty garden. There was a quiet superiority. not arrogance, about Mr. Selden which was very new to me. Instead of deferring to me, admiring and complimenting by looks and tones, if not words, like other gentlemen I associated with, he treated me very much as if he regarded me as a spoilt child, one to be petted and cared for watchfully; much the same as he watched our Nellie, and his gentle little mother. I felt my vanity a little piqued, perhaps, by this unusual manner of Come, come over on our side of the table, and let regarding my queenly self, who for two winters had been the reigning belle of our New York set; yet I rather liked to feel there was some one worthy of reverencing, as from the first I felt he was. Had any one at the moment of our strolling so familiarly out in the garden, that bright June morning, suggested to me that I had met for the first time the evening before, this young gentleman upon whose arm I was resting a trustful hand. very different from the light touch I usually accorded to an escort, I would have regarded the assertion with surprise. I had known Gerard Selden for years, through Nellie's glowing pictures painted by a loving heart of one who had been both brother and father to the little girl comback and forth for perhaps half a moment, (which | mended so fondly to his care, when his father left seemed an eternity to me,) it descended so gently him a boy of sixteen, the protector of his mother

but ever aweet lines-

Ah, there are looks and tones, that dart An instant sunshine through the heart, As if the soul that moment caught Some treasure it through life had sought; So came thy every glance and tone, When first on me they breathed and shone, New as if brought from other spheres,

Tet welcome as if loved for years."

I learned that day, with a great shock to my prejudices, that Mr. F-was a "public medium," and had gone into the city to engage a room to re-

"Why Nellie," objected I, "it seems a sacrilege to connect the souls of our dear friends with the worldly dross of money."

"My dear Minnie, mediums are but mortals: they cannot live like the lilies of the field, more than you or I; as long as they are bound by material laws, they must have material needs, and as long as the world is too selfish to give aught but a stone when a brother asks bread, why all must strive for the filling of these needs. I believe that the lesson which Jesus Christ wished to inculcate when he bade his disciples 'take neither bread nor scrip' is the true one; but as yet, it is impossible to follow it literally. I have no doubt that if a medium could be entirely free from worldly cares and pecuniary thoughts in connection with this power, it would be much better; but, unfortunately, few have fortunes which will enable them and their families to live without any pecuniary efforts of their own; Mr. - I know cannot. And pray, why should not mediums receive pecuniary compensation for their services, as well as the clergy, who pretend to be walking in Christ's footsteps, and yet fall to follow his injunction in this matter of 'taking no thought of what ye shall eat and drink,' as well as that far more important one, 'what ye shall sny, for in that day and hour it will be given

Oh Minnie, which seems the nearest to Christ. those who for six days drill out two sermons for the seventh day, or those who, giving really no thought to what shall be uttered by their tongues, rise up, as I have seen many do, and pour forth words of heart-stirring eloquence, unknowing before hand that they are to speak at all? But I forget you have seen and heard none of our inspirational speakers, so cannot understand my enthu-

"Don't think me quite insane, darling," giving me a kiss, " and pray put off that be wildered look from your levely face, and, to descend to things terrestrial, come and give your opinion as to the style of making that blue poplin. Mamma and I cannot quite think alike about it." And, warbling a merry air, Nelly entered with as much zest into the discussion of silks and laces as if she had not a thought beyond.

[To be continued,]

Spirit Guardianship.

That our spirit friends are able to watch over and guard us against imminent danger, is not : matter of doubt among Spiritualists. The proofs of this fact are too numerous and convincing to be longer questioned. Instances of the kind are often given in the secular press, and commented on as wonderful and inexplicable phenomena. And so it always will be to those who are so b'gote I that they will not see nor accept a truth, no matter how well fortified it may be by facts. Here is an instance, copied from a Troy (N. Y.) paper: On Thursday evening a lady of Troy, sitting in her room, was instantaneously oppressed with the conviction that her little son had fallen from the window in his sleeping apartment to the ground below. She repelled the thought as an impossibility. In a few moments more it finshed upon her mind with such force that she could not resist it. She hurried to the bedside of her son, and there, to her intense horror, she discovered the lad sleeping upon the window sill, the window open, his head projecting outside—he was on the very point of falling to the pavement below." It s not a very hard matter to believe that spirit agency could work effectively as instanced above. Another case is recorded in the Alta, of May 11th, published in San Francisco, which is more properly classed under the head of pre-vision.

A few days since, Miss W. of this city, dreamed that she had called on Mrs. B., whom she found in the nursery, wearing a scarlet jacket and attending on her child, sick with the measles. Miss W. related the dream at the breakfast table as singular, and said itreminded her that she had not called on Mrs. B. for some time, so she must visit cancer on Ars. D. for some time, so she must visit her that day. She went, and was somewhat as-tonished at being invited into the nursery, where she found Mrs. B. in a scarlet jacket, attending a sick baby; Miss W. asked what was the matter with the child, and the mother could not tell; she with the child, and the mother could not ten; she had not seen a physician, and thought it was a fever. Miss W. said nothing of her dream, but she was satisfied the disease was the measles, and for fear there might be on her clothing some infection that might be communicated to her little niece and nephow she spent several hours in the atreet, and in paying visits to adult friends before going home. A week after, she met Mrs. B. and inquired about the baby; the reply was that he induced about the baby; the repry was that he had the measles, but was nearly well again. She foresaw the visit, the reception in the nursery, the dress and the nature of the disease—the last being at the time entirely unknown to any person. When she told the dream at the breakfast table she did not imagine that it would be verified. She is not a Spiritualist, neither does she pretend to have any powers as a medium.

ERRORS OF THE WORLD.—The little I have seen of the world teaches me to lack upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellowman with Him from whose hand it came. -Longfellow.

An exchange says that cedar boughs hung around the heads of horses in a stable, will effectually keep off flies.

Children's Department.

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

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

[Original.]

BOUQUETS OF FLOWERS.

Arcthusa

This lovely flower is now budding in many a meadow, and trimming its fair petals for its speedy blooming. It is a flower full of poetic association. Its very name is a sweet history. Many are the poets who have looked into this fair blossom and wondered if they could sing it into eternal celebrity. The beloved Theodore Parker loved the flower, and called up its sweet image to illustrate his rich thought.

It belongs to a family celebrated for their beauty. It is of the eighteenth class, first order, where we find the lovely Orchis and the Grass Pink. It has a Grecian name, which it must have gained a long time ago, and probably because it loves the cool, shady fountain, or the little quiet nooks in the meadows, from whose aprings the fountains arise that are to flow into the babbling brooks. The Grecians tell this pretty history of Arethusa:

She was a woodland nymph, beautiful and fond of the chase. She was not vain or foolish, and when her heauty was praised she cared not, but entered more fully into her rural sports. She loved the fresh, free air; she loved the tender flowers of the wood, but best of all she loved to chase the wild game, and to feel the inspiration

One day she came from the full enjoyment of hunting to a pure, cool stream. So limpid were the waters that they seemed like the very air, and every pebble shone on the bottom of the stream with a lustre like that of gems. Arethusa was delighted, and imprudently determined to step, while yet heated with exercise, into the stream. She felt exhilarated, enraptured with the refreshment, but her delight was only momentary. She heard a low murmur, as if from the depths of the stream. It terrified her, and she fled to the bank. A voice called to her: .

"Oh Arethusa, why do you fly? Do you not know me? I am Alpheus, the god of this stream; do not fear me."

But Arothusa was only the more alarmed, for she loved only her own happy life, and desired not that the powerful river god should seek to convert her into a water nymph. But as she fled Alpheus pursued, for the river was swift. She could no longer trust to her own powers; her strength failed, and she cried to Diana, who was the goddess of light, or the moon.

Ever a friend to those in trouble, Diana sought to help the terrified Arethusa, and wrapped her gently in a white mantle of mist. Alpheus looked in every direction for the beautiful Arethusa.

"How sad," he thought, "if I never find her. Would she not make beautiful my home? At best my life is not all I desire. I would bring to it more of the purity, the freshness and joy which I am sure she possesses." And he called in silvery tones, "Arethusa, Arethusa."

The trembling Arethusa stood, dreading to be discovered. The cold sweat streamed from her forehead, and ran down her beautiful hair in strooms. At her feet was a pool, and hefore she knew it she was changed into a beautiful fountain. Diana intended this as an answer to the prayer of Arethusa, but Alpheus was powerful in his place, and recognizing the change in Arethusa determined that the sweet waters of the fountain should mingle with his. To prevent this Diana cleft the earth, and plunging under ground, Arethusa hid in a cavern, appearing again in Sicilyfor she lived at first in Elis. When she came again to the light she was wed to Alpheus, for the pure sweet waters of the fountain no longer dreaded the glorious stream.

The poet Moore, when quite young, wrote a little poem, giving the poet's translation of this Grecian allegory:

"How divinely sweet . Is the pure joy when kindred spirits meet, Like him, the river god, whose waters flow With love, their only light, through caves below: Walting in triumph all the flowery braids And festal rings, with which Olympic maids Have decked his current, as an offering meet To lay at Arothusa's shining fort. Think when he meets at last his fountain bride, What perfect love must thrill the blended tide! Each lost in each, till mingling into one Their lot the same for shadow or for sun.

The Grecian poets who built up their religion, finding the divine life of God in everything, made the life personal, and so expressed it in these little histories. Is there not something in the soft musical flow of the water that sounds not unlike Arethusa, Arethusa? Perhaps, too, they thought that maidens should always be coy and timid, and so they represented the beautiful nymph as opposite as possible to a bold maiden, and as one to be sought to be won.

A type of true love, to the deep they run.'

As this sweet flower of our meadows puts forth its summer beauties, we surely can read in it a history more tender and true than that of the Grecian divinity. It holds within its purple shelllike buds, a testimony of the wonderful life that everywhere reveals to us the All-Beautiful. Go the world over and you will not find two leaves or two biossoms precisely alike. Each one seems perfect, yet all are different. It is as if the natural world, in order to show the infinite of beauty, must never repeat itself.

(Original.) THE LITTLE MATHEMATICIAN.

There was born of poor parents, in Vermont, a boy whose peculiarities of mind soon made him famous. This was Zerah Colburn. He was born in 1804, and he had five brothers and sisters older than himself. His father was so poor that he was not able to pay much attention to his education, and he was not thought to be a very bright child. He was awkward in his manners, and had on each hand five fingers, the one extra finger growing from the outside of the hand.

He had been to school but six weeks when he was six years old, and at that age he was playing on the floor one day, while his father was at work at his joiner's bench. The boy began suddenly to say, "Five times seven are thirty-five, six times nine are fifty-four." &c. His father stopped from his work, and looked in amazement at the child. He thought that some boy had been teaching him, but he was surprised at his memory.

He took the little fellow on his knee, and examined him in the multiplication table. He answered every question correctly and without the least hesitation. The father thought he would try ligher numbers, and said, "What is the product of ninety-seven multiplied by thirteen?" Instantly he replied, "One thousand two hundred

and sixty-one." He continued to question him, and in every case he replied without hesitation and without mistake.

The wonder soon became known, and when he was a little more than six years old he went to Boston. Here he was visited by scholars and men curious to see so great a prodigy. Among the questions put to him was the following, which every child who reads this, and has studied Arithmetic sufficiently to understand, is requested to perform by the clock, and note how many minutes it takes; for the young Zerah gave the answer immediately, without pencil or paper:

"Suppose I have a cornfield on which are seven acres, having seventeen rows to each acre, sixtyfour hills to each row, eight ears on a hill, one hundred and fifty kernels on an ear; how many kernels in the cornfield."

Answer, 9.139,200.

This is another question given to him, which, also, you are requested to calculate on time:

"In two thousand years how many seconds?" His immediate answer was: 730,000 days, or 17, 520,000 hours, or 1,051,200,000 minutes, or 63,072, 000.000 seconds.

Think for a moment of the wonderful genius of the little six-year-old boy who could thus repeat numbers, even to millions, as easily as most children of that age count rose-leaves, and then understand a little to what our minds can grow when we cultivate them through the coming ages.

When Zerah was eight years old he was taken to Europe as a wonder. He went to London and Paris, and to other places of note, and he received much attention and was placed for a time in a school in France. But he did not remain very long there, for his father found it not altogether easy to pay all the expenses, notwithstanding the assistance he received.

He returned to America and taught school to support himself, and afterwards became a Methodist preacher; but he was not great in any respect except as a mathematician, and gave but poor sermons to the people that he might have taught the infinite capacity of the spirit by the solution of a few arithmetical problems. He was often urged to explain how he could gain in a moment a result in figures that others had to work for by slow process with pencil and paper. But he could never tell; he only knew that the answer came to his mind in a moment, without thought or calculation. He sometimes went because people urged him to tell his method, for he had no method.

He died when quite a young man. No doubt if some judicious person had taken charge of him he might have shown still greater feats of arithmetical talent. But he will always be remembered as the wonderful boy, and be a proof of the infinite power of the human spirit.

TO MY OLDER FRIENDS WHO READ THE CHIL-DREN'S DEPARTMENT.

If any there are—for I live in a little world full of children as I write, and never dream that a full grown man or woman can seek out my little corner unless it be for the sake of the little folksbut if such there are, I have a word to say to

Various rumors, I might call them "tintinnahulations," on the spiritual atmosphere, reach me, out a melancholy tone, as if there were some feelings at work in that atmosphere comparable only to weeds, briars, nettles, sharp intonations, east winds, foggy mornings, &c.

My friends-loving me I hope-can't see why I don't write for the Lyceums, and suggest that some ill-timed prejudices against the good Jackson and Mary hold my pen. I doubted to reply to these half-defined rumors, but will reply partly

Jackson and Mary Davis, as far as I know, are my personal friends. They have never seemed to doubt me or my work in any way. I have some very pleasant proofs that they like what I am trying to do, and bid me a God-speed, urging me to a wider field of influence and more general work of teaching the young the sweet truths of

I also rejoice in all they can do and have done. I see how strong a hold they had upon the popular mind, and how willing they are to give themselves to the beautiful labor of converting the world, beginning where all Nature begins in her work, at the veriest little seed, putting it in the best soil, giving it sunshine and rain, dew and

magnetism. I rejoice in all that is done for all the children in all the land. My heart glows as I think of them. I reach out in my hopes and wishes to every child in all the world. As I expressed in a letter some time ago, there were some things in the Lyceums that were not satisfactory to me. But what am I? One among thousands. I am no

guide as to what is best. I am ever seeking for it. When I sit down to write I have no plan in my mind. I never arrange a chapter or a sentence. I take my pen and make a pause, and from my heart goes up a silent prayer that I may write something that shall instruct or help the children who, in imagination, I feel as if I was then to

I write with great rapidity, and despatch without waiting for review or correction, as the printers and proof-readers no doubt can testify. What goes forth goes from my heart. I never write a line I do not feel, and I always feel as if I might never write again, having written so long that I should surely fail to have anything more to say. I have received letters suggesting some addition to the department, such as poetry, original or selected, suitable for recitations at the Lyceums. As far as possible I have fulfilled these requests, seeking for poetry not generally met with, and containing some sweet, true lesson.

Now, under these circumstances, let meask the doubters what they would have me do. I write for the children. I write for the promotion of spiritual ideas, for the suggestion of thought among children. I cannot see that I can help the Lyceums in any better way. I am not a worker in one. I live at present a quiet life, interrupted only by domestic cares and the answering of the wants of my only pupil, my own little girl. Shall I help the children better by any other course? I leave for their teachers all the advice necessary. I leave for the nure instincts of childhood the interest and devotion to their classes. I feel that I gather them about me and repeat a little story; tell a little fact; recite a little bistory. And I have done all that I can at present do. But I stand ready, and wait. I will direct nothing. I

will do what for the hour is given me to do. One thing I beg: impute not to me so ignoble motives as personal feeling in the work which is not to be done with unloving hands. Be my friends in this: that you believe me sincere and in earnest. LOVE M. WILLIS.

A housemaid who was to call a gentleman to dinner, found him engaged in using a toothbrush. "Well, is he coming?" said the lady of the house; as the servant returned, "Yes, ma'am, directly," was the reply; " he's jist sharpening his teeth."

SPIRITUALISM:

its worst friends and best enemies.

BY EMMA HARDINGE.

I can scarcely undertake any more repulsive task than to bear witness of myself; but as my observations on the progress of the cause of Spiritualism are necessarily made in connection with my own career, and the friends who should report progress are either too apathetic to do so, or else deem, like your last year's New York reporter for the BANNER, "that Emma Hardinge is too well known to need any comments on her speeches," so I feel compelled to the ungracious task of recording my own progress in and through the far West, because I desire most earnestly to call the attention of thinking Spiritualists to the anomalous position which Spiritualism occupies in regard to its " worst friends and best enemies."

I have returned from a tour including the great cities of St. Louis, Springfield, Hannibal, New Albany, Peoria, Cincinnati, Dayton, and several other towns and villages in Illinois and Missouri, stopping on my way out at Corry and Meadville, Pa., and on my feturn at Cleveland, Buffalo and Rochester. I have lectured, on an average, five times every week, and always to large and in many instances overwhelming houses.

To the dear and hospitable friends who have entertained me in every place where my pilgrim feet have tarried. I have nothing but the undying and grateful: memory of their generous hospitality to cherish. To the vast and highly appreciative gatherings I have addressed. I can only tender an equally grateful recognition; and to the Spiritualists (with a few noble exceptions in every place) who seem to have the management, or rather mismanagement of the cause they profess to serve, I unhesitatingly put the question of Paul "Sirs, sirs, are ye mad?" Inharmony, strife and internal discord seem to prevail among those who should be bound by all the ties which common sense and the hollest and most fraternal of teachings could weave around them.

I have passed many years in this American missionary labor, and I grieve to record the fact that the last few and closing months of it have been darkened by more unkindness, petty malice and foolish antagonisms than the whole previous ten years' career put together. Why this is, I cannot say, unless indeed the war spirit that has possessed the nation at large has now obsessed individuals, and parties in particular; but the result of it I can point to, and all that run may read

it. Our strength is weakened to sheer weakness; our immense numbers embarrass rather than sunport us; our meetings are ill conducted and heterogeneous, and the mediums suffer painfully from the inevitable sense of discord that prevails around them. The worn and weary itinerant, instead of finding a home and place of even temporary rest, enters a tewn to become a mere shuttlecock, battled about between rival parties, friendly or inimical to them according to the party who engages them, and too often "boarded around," as our friend Peebles was, until each fresh engagement adds another hair to the load of change and itinerating toil that is fast breaking the overburdened camel's back.

Meantime all these inharmonies originate from within, and not from without the camp. Those whom we call our enemies come to our meetings expressing little regrets, sometimes also ringing (at least they have to mine) by hundreds, listen eagerly to our teachings, go away to investigate Spiritualism, hut positively refuse to identify themselves with Spiritualists, as they now stand

publicly represented. I know I am dipping my pen, hand, arm, and head even, into a hornet's heat when I write these plain facts. I expect that divers of the "brothers and sisters" who "preach peace when there is no peace," and suppose they are upholding "the cause" when they mask its weaknesses by " propheaving deceits," will indignantly protest against this statement, and declaring that "whatever is, is right," allege that I alone, of the beautiful little universe in which they theorize, am wrong; but I write as the pen and mouthpiece of hundreds of true and earnest souls in our ranks, who feel what I have written far more keenly than I have expressed it--persons who have borne the heat and burden of the day, who PAY, and pay largely, to uphold Spiritualism, and live to see it disgraced by disgraceful representatives "in high places," and frittered away for want of that unity of strength and purpose which is the soul of the great and glorious organisms of the universe. Nature, and all their integral parts.

Every day's observation convinces me that a belief in the phenomena and the development of medium power, no less than a love and appreciation for the doctrinal part of Spiritualism, is spreading over the whole continent with resistless and superabundant power. For the ultimate triumph and concrete establishment of Spiritualism on American soil, as THE scientific religion and religious science of the age, I have no more question than that the world has come to regard the locomotive as a superior mode of travel to the old stage-coach. But I sorrow to see Spiritualists themselves either active in disorganizing the elements which the stern and irrepressible laws of nature are laboring to organize, or else coldly apathetic to the neighbor's welfare, withdrawing into the shell of supreme selfishness, enjoying their Spiritualism in the narrow confines of their own homes; enjoying popular favor by sheltering themselves beneath some fashionable manufactory of ecclesiastical falsehoods, and then coolly telling the world that as they choose to serve or pretend to serve God and Mammon at the same time, said world has now the sanction

of their high authority to go and do likewise.
I can readily believe that a thorough-paced member of any popular sect may witness and believe in spiritual phenomena, and attribute them to their true source, namely, the agency of disembodied spirits, and yet adhere tenaciously to their old superstitious beliefs. But spirit communion does not consist alone of raps, tips, rope-tying, trance-speaking, spirit drawings, or the healing of sick persons. Spirits teach, preach and unanimously declare that they are living in spheres of judgment for deeds done in the body. The evil, (or since the phrase is unfashionable,) the undeveloped, affirm that they do not find their sins washed away by any theological sponge; that they are none the better for church membership, or the faithful payment of new rents; that cells, hooks, candles, long prayers and loud amens have never purged away one single sin, or changed the black hue of one single dark stain that sin has left on their characters; while the good bring equally corroborative testimony that they are in bliss, Satan (the church's chief whipper-in) and all his imps not withstanding.

If, then, ecclesiastical trumpery cannot excuse the sinner, or the lack of it degrade the good-if there are no sects, churches, atonements, &c., &c., in spirit-land, but all carry their heaven or hell within them, shaped, fashloned, grown and sown not inside but outside and independent of churches, what a miserable farce, what rank hypocrisy is that which pretends to believe in the unique, unitary and ever corroborative teachings

popular courches as their religion! Why not give things their right names, and whilst acknowledging that Spiritualism is their belief, confess that Mrs. Grundy is their God, and popular opinion

and popular society their religion? Let none mistake me. I write unselfishly, and utterly free from even the temptation to uphold any personal interests of my own; for this present month of June closes my career, as far as I can foresee and determine for myself, as a speaker on the spiritual rostrum; but until earth-life terminates, or common sense and reason forsake their thrones in my mind. I can never call that my religion, or by presence or sustenance maintain that as my religion, which I know to be false, to misrepresent fatally the conditions of spirit-land, and delude unwary and ship wrecked souls into relying on any ecclesiastical fables or mummeries to assuage the sins for which each soul will have to pay the stern and unyielding penalty in inevitable and personal retribution.

I once conversed with a very intelligent Mahometan, who was not only a firm believer in the phenomena of modern Spiritualism, but a good seeing medium himself. I questioned this man closely as to the effect which the observance of Mahometan rites had produced upon the souls of those with whom he held communion, and I forced him to admit that the universal tribunal by which the conditions of his spirit friends were regulated, was 'the good or ill they had done in life," Mahomet notwithstanding.

I have repeatedly sifted the value of Roman Catholicism on the spirit's condition hereafter, and from the lips of Catholics themselves convicted them of the gross and superstitious folly of attributing value to their forms and ceremonials whilst they were unable to show one single case in which these had availed to aid a wicked spirit or retard the happiness of the good. I never could find out, and I defy any Catholic Spiritualist to show upon authentic and well attested ground, that any priest had ever peddled out one dollar's worth of happiness to a guilty, sinful spirit, or changed the stain spots on a polluted soul by putting on a lace gown, an embroidered scarf, or mumbling over some Latin formulæ of worship to wooden images.

I have conversed with hundreds of "Christian Spiritualists," and have again and will yet again challenge any medium to prove to me, on reliable testimony, that any human soul in the spheres of spirit-land or anywhere else that we know of, has been made happier or more miserable because Christ lived and died-has, in fact, had one jot of the effects of their earthly career affected from the fact that they were born a Christian instead of a Buddhist, or that they were in any condition but just where their own deeds had placed them. If Spiritualists cannot draw their own infer-

ences from these things, then all I can say is, they are greater fools than other people; but they do so, and they know better than to believe in the mummeries of the ecclesiastical systems they uphold for the sake of being "well with the world." and preferring the society of highly respectable fossilized old church-members to those "vulgar Spiritualists." As far as the society goes, if people prefer to choose their associates from the narrow, creed-bound ranks of sects, I have no word of protest to offer. The fragmentary and inharmonious condition of Spiritualists affords no chances of social life, charitable organization, scientific instruction or profitable association. I blame none for seeking more orderly and profitable social relations than the ranks of Spiritualism can offer; but I would again urge that we call things and acts by their right names, and when our Spiritualists make it their boast that they won't go to our public meetings, and do go to churches, let them be candid enough to state what they avoid the one and seek the other for, and not strive to impose upon the community the idle tale that any Parson who makes concessions and compromises with his avowed creed, just as far as he dare, lest his progressive congregation run away from him, can know as much about the realms of immortality as the immortals themselves, or that his cautiouslpit, and can never be found witl fetters of a sectarian creed. I know that there are multitudes of unprogressed spirits who have not yet done with earth, who live in the soulworld of this planet, and have not yet risen to the broad and glorious vistas of eternity in the spheres; good and worthy spirits, too, though earth-bound by the superstitions they grew up in whilst on earth, who return to the spirit-circle and still preach churchism; but test them, as I have done a thousand times, and all will be compelled at last to acknowledge the grand central truth that every condition of happiness, misery, or any state whatever, is wholly outwrought from within, and that churches, creeds, sects and sectarian opinions do not weigh one feather in affecting the condition of the soul in spirit-land.

Converse with the noble-hearted and largebrained minds that have ascended to the glorious liberty of the spheres of light and love, and you will hear no more of churches nor sects, churchfounders nor creed-mongers, but God in all; goodness supreme; progress as the genius of eternity, and stern and inevitable compensation and retribution for deeds done in the body. These and other similar doctrines form the sum and staple of that terrible "American infidelity" that European Spiritualists wall over, and superstitious, earth-bound spirits still feebly protest against.

But the corrective to all this, and every evi that afflicts the zealous friends of Spiritualism, is, like that eyil itself, to be found within the camp and not without. Let the licentious who glory in defying the laws of society, please to remember that they cannot escape the higher law; and however by their sophistry and so-called philosophy they may pervert liberty into license, they may be sure that the silent footfall of the angel of, divine penalty will find them out at last. Let our speakers and mediums understand that no one rises on the ashes of another's ruin, and they will fare no better before the world from the fact that a rival is removed from their path, unless they deserve better. The success of one is the success of all, and mediums have to learn the fact that jealousy may drive a too successful individual from the field, but will weaken the cause, and with it the still weaker exponents that remain behind. I write of that from which I have suffered, and of that which I know.

To the Spiritualists generally I would earnestly commend the example of the Massachusetts Spiritualist Association. I know nothing of its sucmove in the right direction; that if wisely conducted and energetically followed out, it is the of scattered strength and wasted power in the cause of Spiritualism, which once united are enough to renovate and change the whole world.

As the only truly practical and common sense movements that Spiritualism has yet attempted, I give Mr. Davis's Progressive Lyceum system and the Massachusetts Spiritualist Association my heartiest thanks and God-speed. Whatever defiwhich the immortals bring, and yet hangs on to ciencies may attach to their present embryotic incarnation is the vital issue raised by Bro. Love-

states, they are the germs of the truest and wisest blossoms that the spiritualistic ranks can demand, namely, an educational basis for the rising generation's religious needs, founded upon physical, medial and spiritual training and—the great desideratum of the movement, Associative Ac-TION.

13 ideas

To those Spiritualists who go out from the broad, world-wide and all-embracing religion that Spiritualism teaches into the narrow cribs where minimum scraps of truth are doled out by men stuldfled by the creed they are paid to keep within, I say, have what you seek-church society, church respectability, and the droppings of the sanctuary for your edification. You know best how much of the good you seek, and doubtless get, you can take with you to spirit-land, and whilst you congratulate yourselves that you have found the way to combine the lofty respectability of church membership with the anug little circle all quietly hid away from vulgar people at home, you know best how you will answer to the great giver of the glorious talent of Spiritualism for the use that you have made of it.

For myself, I have only to say I have found in Spiritualism the pearl of price for which I can afford to throw away all the world beside. Spiritualism is to me all the world; and "no pent-up Utica" of a cold, dead, lifeless church shall ever again "contract its powers" for my soul.

I am now lecturing at Worcester. For two more weeks all and every contribution that my Spiritualist friends feel disposed to make toward my forthcoming history of American Spiritualism can be sent to me, care of Mrs. Martha Jacobs, Worcester, Mass.; after June, for two weeks only, to care of Mrs. Jackson, 406 East Fifty-first street, New York, and then-but before "then" I will again claim the privilege of these columns to address my friends, and after—across the pathless wastes of the broad Atlantic to whatever sphere duty and destiny call me.

Worcester, Mass., June, 1867.

THE EVIL SPIRIT THEORY. AN EXPLANATION, AND A RESPONSE.

BY F. T. LANE.

I notice in the BANNER of June 22d, that Bro. Loveland arraigns me on the charge of misrepresentation. He also affirms that not one of his critics have quoted a single argument of his or attempted an answer. To these charges, I plead

Bro. Loveland's articles were originally published in the SPIRITUAL REPUBLIC. I therefore sought, through that journal, a candid discussion with him on equitable terms. My first article was responded to, but the second, published March 16th, has been up to the present time unanswered. We now reproduce the printed copy, in order that the reader may judge whether either the spirit or subject matter are amenable to the charges Bro. L. has so vehemently made in the BANNER.

(Copied from the Spiritual Republic of March 16th.) REPLY TO J. S. LOVELAND.

In our discussion of evil and evil spirits, you consider that my great mistake is in assuming that all imperfection is evil. I wish to remind you that I have not made that assumption. I did say that imperfection is the cause of evil, but it does not follow that all imperfection is evil, for the good dominates it; in other words, evil is relative; and as man must always remain finite, therefore there will always be some form of evil.

You present two philosophies of evil, the theory of the church and your own. I reject both. I reject the church theory, because it holds that evil is absolute.

The church, in defiance of all axiomatic truth,

teach that good and evil are each absolute. Practically, however, they make the evil less unqualified than the good, hence, they consign more than one-half of the race to unmitigated perdition. I discard your theory because it holds that evil is only "a temporary incident of the soul's incarna-tion in an animal body." You decline to consider any practical application of your theory in detail, or to correct any misapprehension, until I shall have proved what you, as well as myself, consider to be an impossibility namely, the existence of evil as an attribute of spirit, per se. But I claim the right to be heard on my own hypothesis.

ly doled out minimum of truth is equal to the grand sum which DARE NOT be preached in a spirit; and when you wish me to show a malignant motive or tendency to evil in the spirit, I respond that the mind, and not the spirit, is the source of motives. Man's native love of truth and goodness comes from the spirit—the central life hence, however corrupt the mind may become, this native love of goodness cannot be obliterated. The spirit deals only with the absolute, the unqualified, therefore it cannot recognize evil, for that is relative. The work of the mind, through its various organs, is purely relative. These organs are sustained from two opposite sources, the central or subjective life of the spirit, and the outward or objective life of the material world.

Without a body, the mind can have no objective life, either here or hereafter, and it matters not whether that body be called an animal or spiritnal organism, for in either case it is made substanially of the same stuff, and like spirit and matter, differs in degree and not in essence.

However fine the body, it will always appear gross when compared with the pure life of the Evil, then, arises from the soul's personality; it

is not an "incident," but a necessity of that personality. The organs of the mind must always have a frame to hold them, and that frame, co paratively speaking, must always be gross and

Let us now look at the question, for a moment, in a moral light. Bro. Loveland says that "earth alone is the realm of falsehood." If this be true, the victous, earthly liar, on being translated to the higher life, becomes truthful, either because lying is impossible, or because it cannot be made to min-ister to any want or desire. In either case, there is no merit in his truthfulness, for there is no inducement for him to commit the overt act. Indeed, if good and evil are not set before us in the higher life, ethical distinctions will be superfluous, and

moral freedom will be abrogated.

I apprehend that our freedom will be extended and not abridged, and that moral distinctions, by virtue of our superior surroundings, will be finer and keener than they now are.

Now the reason Bro. Loveland did not respond to the above article, was not because it contained 'sneers," "ridicule," or "misrepresentation," but because I did not comply with his unreasonable terms? What were those terms? The closing sentence of his first and only reply, will show, as follows:

"We will not pursue this topic further now, for, until it can be shown that evil, in the sense of a malignant tendency to wrong doing, for the love thereof, is an attribute of spirit, per se, nothing whatever is alleged against our argument, and all claims of evil spirits are based upon an entire misapprehension of the subject."

Bro. Loveland complains loudly because his critics "force blin into a position he does not occupy," yet he is guilty of the same charge only in a more obnoxious form; for at the very outset, he dictates the BASIS on which his opponents cess or achievements, but I am confident it is a must argue the question. What is that basis? The existence of evil, per se. Now, both Loveland and his critics repudiate evil, per se, and yet both one thing needful to gather up all the fragments believe in evil, Loveland limiting evil to this life, and his critics extending it to the future life. Evil exists, then, according to the showing of both parties, independent of the "per se." theory; and one party is no more committed to the doctrine, primarily, than the other and

Bro. Loveland puts one of his fundamental propositions in these words, " Evil arises from the soul's incarnation in an animal body." The soul's

land, and not evil, per se, and he forewarns me not to meet him in the SOURCE of evil-that is, the soul's incarnation in an animal body-but to meet him on ground which both he and I repudiate; namely, the existence of evil per se. Now when I namely, the existence of evil per sc. Now when I meet a man on his own ground, he ought not to Convention at Muncle, Delaware Co., to take into complain that his arguments are not noticed. This thave endeavored to do in the above reply copied from the Spiritual Republic, and the reader can indeed that the reader can indeed the reader can indee judge of the justness of Bro. L.'s statement that "his critics have taken special care not to quote a

Republic of February 23d:

"Does Bro. Lane mean to say that culture, here, or in the Summer-Land, involves necessarily unhappiness or evil? Why the teaching of our dispensation is, that a true method of education is a flowery pathway through fields of beauty and pleasure. Does not Bro. Lane know this to be true? Does not every person know that labor organize?" which was earnest, aniumated and hardeness of the description of the question. "Shall we true? Does not every person know that labor organize?" which was earnest, aniumated and hardeness or evil? The shall we have been shall be true? The shall be true? Does not every person know that labor even, is not in itself painful, but the reverse? What then becomes of his conclusion of evil as a consequence of culture in the future life?"

In contrast with this language I would call your attention to your article, headed the "Cure of Evil," in the Republic of March 9th.

"Man's spiritual progress is thus the cause of evil. To be sure, were not man ignorant, the terribleness of the conflict might be avoided in a measure, but he is, and the way to wisdom is paved with thorns and flooded with blood and tears. In this vast amount of suffering, superficial observers and shallow thinkers see a terrible defect, or a terrible fall. These multitudinous ills are to them the evidences of a fearful wickedness, or a malicious devil, or both. They indicate neither one, nor the other, but they do show that the progress of man involves necessarily pain, sin and sorrow. However, these are incidental to certain stages of that progress, and are destined to grow less and less until we reach the long looked for period of peace and joy."

Thus, at one time, you affirm that "culture either here or hereafter does not involve, necessarily, unhappiness or evil;" but in the last quotation you explicitly declare the reverse, in saying that "these multitudinous ills show that the progress of man involves necessarily pain, sin and sorrow." Now, if "the way to wisdom is paved with thorns and flooded with tears," what becomes of your "flowery pathways through fields of beauty and pleasure"? Your true method of education cannot be a wise method, for the moment we are inducted into the way to wisdom, we are not "dripping with blessedness," but "flooded with tears." (If the way to wisdom is paved with thorns, what is the way to vice paved with?) I observe incongruities running through your whole series of articles, and I respectfully submit that your complaint of misrepresentation should be laid at your own door.

One word in reference to your statement, "That the modes of spirit-life are as incomprehensible to us as our life is to the gorilla." You call my criticism on the above statement, a "squib." It seems, then, when I fire what you call a "squib," a Arricle II. The society shall be known as the Indiana State Association of Spiritualists. Arricle II. The officers of this Association shall consist of a President, two Vico "residents, Secretary, Treasurer, and Finance Committee of five persons, who, together with the President and Secretary, shall constitute a board of Trustees, to be elected annually, and to hold their offices until their successors are elected. to us as our life is to the gorilla," You call my your own ground, lo, you are silent. I confess that I do not know how much of our life is within the comprehension of the "gorilla," but if your "gorilla" is like Barlam's beast, and can speak for himself, I would like to take his testimony. You say that you carefully qualified and explained your gorilla statement. I have looked in vain for any qualification that would modify the bearing of my criticism. Qualify and explain your gorilla statement as much as you please, yet so long as you let that statement stand in any form, it will be repugnant to the intuitions, and degrading to the common sense of every enlightened Spiritualist.

Progress Absolute.

The history of the past has come down to us with the halo illumined by the false light of pretended divine revelations. All manifestations of the phenomena of mind are magnified according to their remoteness from the present. The unfoldment of the spiritual nature is no exception, in whatever direction it was manifested. We believe that the aniritual nature and the powers of mind have unfolded in harmony with the law of l progress. Hence we do not believe that any individuals of past time were spiritually illumined, spiritually unfolded, or were possessed of spiritual powers equal to the highly developed mediums of the present day. Besides, these powers are unfolded as they have never been before, in the use, beauty and variety of their manifestation, as per example in the production of spirit portraits, in psychometric reading, and other spiritual phenomena. We are sure that Dr. Nowton has never had his peer among those who possessed healing powers in all past time, and Mrs. J. A. Michener -who has recently removed from Philadelphia to New York-has her interior nature so finely attuned in harmony with spirit-life, that she almost lives and breathes among the bright forms in the summer-land. Her clairvovant nowers are exceedingly acute in holding communion with and describing spirits. Revealments through her have been truly astounding, as well as the clearness with which she sees disturbances in the interior of the physical organism.

In our view, the law of progression is a "fixed fact," absolute as time, unerring as God and Nature. If we believe in progress, we cannot base our moral standard upon the authority of any individual of the past. The Moseses, Christs and Mahomets of the present time are more numerous, more gifted, more highly unfolded and superior in point of morality and love for humanity, than those of long centuries past.

He who believeth in the authority of the past shall not be saved; but he that believeth in himself and the law of progress shall enjoy and reap as he has sown and labored in behalf of human-LEON HYNEMAN. ity.

Inconsistency.

I wish to express a few thoughts on the inconsistent and absurd position held by those believing the doctrines of the Churches. They object to the modern spiritual inspirations and manifestations, that they are contrary to reason, and that there is no proof of their coming from spirits in the unseen, and to us, future life. Now why they should present this as an objection, it is difficult to understand; for to them it is or can be no ground for disbelief that these things are not in accordance with reason, or even that there is no proof of them. For they believe the doctrines of the Churches, which must be acknowledged to be unreasonable and absurd, and impossible to prove. They admit this, and say that reason must not be exercised on these doctrines; they must be believed without reason - without any, the slightest reason! So it is no objection to anything that it is not in accordance with reason, "blind human reason."

Now why do they not bring some other objection to this "modern manifestation"? They have none. This is all they can say: It is not reasonable; vit wants proof. By their own reasonable; it wants proof. By their own ed to adopt some plan for raising funds for the showing there is no force in this argument, and support of missionary labor. Committee appoint they really bring nothing against it was J. H. ... ed Shall, Chairman, Mrs. Dr. Hurburt,

SPIRITUALIST CONVENTION,

Hold at Mancie, Ind.

(Reported for the Banner of Light.)

Mary Thomas Clark, Secretary.

critics have taken special care not to quote a single argument of his or attempt an answer."

Now, Bro. Loveland, I think the misapprehension of which you complain has arisen from your qwn conflicting statements. Let me cite an example. You put the following query to me in the ample. You put the following query to me in the interest of the state. All committee of three were then appointed, viz. James Hook, Terre Haute; Agnes Cook, Richmond; William Lynn, Muncie. The Committee reported programme for afternoon session. Additional control of the state of the state of the state of the state. iourned.

monious throughout there being but slight difference of opinion upon that subject, all seeming to feel the importance of organized, energetic action to bring about the glorious results of Spiritualism. Adjourned.

Evening Session.—The meeting was called to order by the President, and the following committee appointed to select officers (permanently) for the Convention: Moses Hull, Enos Lewis, A. G. Gard-ner, Mrs. Bond, Dr. Westerfield. The committee immediately proceeded to business, and reported as follows:

s follows:

President—Dr. Hill, Knightstown.

President—Agnes Cook, Rlohmond.

Secretary—Mrs. Mary T. Clark, Williamsport.

Treasurer—William Lynn, Muncie.

Finance Committee—John C. Matthews, Chair
The Small Greenshoro': Enos

man, Muncie; Silas Small, Greensboro; Enos Lewis, Jay Co.; S. Maxwell, Richmond; Mr. Eidridge, Indianopolls.

dridge, Indianopolis.

Committee for Organization, Draft Constitution, etc.—Moses Hull, Chairman; James Hook, Terre Haute; Enos Lewis, Jay Co.; Silas Small, Greensboro'; J. K. Buel, Indianapolis.

Committee on Resolutions—A. G. Gardner, Chairman, Grant Co.; James Hudson, Terre Haute; Dr. Westerfield, Anderson; B. Mong, Muncle; Dr. W. Clark, Williamsport; Mrs. Agnes Cook, Richmond; Dr. Hill, Knightstown; Hiram Gregg.

The business here closed. Music by the choir, followed by a lecture from Moses Hull. Meeting adjourned. adjourned.

Saturday Morning Session.—Business commenced by report of Organization Committee, Moses Hull, Chairman, presented a paper embodying the following:

INDIANA STATE SPIRITUAL ASSOCIATION. CONSTITUTION.

Preamble, We, the Spiritualists of Indiana, in Convention assembled, for the purpose of forming ourselves into an Association for disseminating the truths of spirit communion, demonstrating the fact of the continued existence of men beyond the grave, and their power to still hold intercourse with those on earth, have no creed to offer other than that man should live in accordance with his highest inuitions. Believing as we do in the laws of progression, we regard all the avenues of knowledge, investigation and usefulness as the right of every individual; it ere boing no absolute or universal standard of truth and right, and in matters of religion every person should rely on his or her private judgment, and to effect such an organization, do hereby adopt the following CONSTITUTION:

to be elected annually, and to hold their omecs unin their successors are elected.

ARTICLE III. It shall be the duty of the President to preside over all meetings of the Society, to sign all orders on the Treasurer, under the board of Trustees, and to perform such other duties as usually devolve upon such officers.

Section 2. It shall be the duty of the Vice President to aid the President in the discharge of his duties, and in his absence to assume the duties of his office.

Section 3. It shall be the duty of the Secretary to keep a record of the proceedings and acts of the Association, to attend to its correspondence, to draw up all calls for and notices of meetings, and in case of the absence of the President and Vice President, to perform their duties until another shall be elected.

and Vice President, to perform their duties until another shall be elected.

Section 4. It shall be the duty of the Treasurer, after giving such bonds as the Trustees shall require, to receive and disburse the fands of the Association, under the direction of the board of Trustees, and to render to said Trustees semi-annually, or as often as may be required, an account of all moneys received or disbursed for the Association.

Section 5. It shall be the duty of the Trustees to call all meetings of the Association; to have in charge property belonging to the Association; to elect all officers to fill vacancies, not otherwise provided for, and to perform all otherfunctions usually devolving upon such officers, and to report their doings to the annual meetings of the Association.

ARTICLE IV. The members of this Association shall consist of delegates elected by Societies throughout the State, each Society being entitled to three delegates, and an additional delegate for every additional ten members over the first twenty.

ARTICLE V. A majority vote of all the members present at

detegate for every authorist ten members over the instituenty.

ABTICLE V. A majority vote of all the members present at any Association, when it does not contravene these articles, shall control; ten members necessary to change Constitution, ARTICLE VI. All money received for the objects of this Association, shall be asked by voluntary contribution.

ARTICLE VII. This Association may, from time to time, by a vote of two-thirds of their number, adopt such By-Laws, and make amendments to the Constitution, as shall be deemed necessary for the transaction of its business.

ARTICLE VIII. This Association shall hold annual meetings at such time and place as shall be designated by the board of Trustees.

Trustees.

ARTICLE IX. Any person desiring to assist in carrying out the objects of this Association, (who resides within the State of Indians.) can become a member by signing this Constitu-The Articles of this Constitution were received one by one, discussed and adopted. The Committee on Resolutions reported the following Pre-

amble and Resolutions:

MHOIGE BRILL MESSOLUTIONS:

Whereas, The Spiritualists of Indiana, desiring to cut loose from all blgotry, believing that inspiration is as efficient now as in the past, desirous to organize so as best to aid mankind, here do devise the means to that end.

Resolved, That it is the duty of a blate organization to exert its influence in organizing local Societies where at present there are none, as well as to give an increased stimulus to those aircady organized, many of which are lacking in efficiency.

cloney. Resolved, That it should present a practical system by which the friends, and liberal minds, can organize and carry on meetings in the absence of regular speakers.

Resolved, That inamuch as we aim at individualization as a leading element in the Spiritual Philosophy, the absence of which makes dependents instead of free men and women, therefore resolved that self-effort is the only medium through which success is achieved.

Resolved, That a true educational development, without regard to sex or color, is a principle which the Statte is justly bound to regard as a duty toward all its children, born or raised in it; said education based entirely upon scientific elements, excluding sectional induence, thus leaving the mind free.

free.

Resolved, That true freedom has no distinction in sex or color; woman is man's equal, and as such has a right to equal privileges; that she is as independent of him as he can be other; each one being allke dependent on the other, in the inalicnable rights of conjugal relations a true man and woman-

hood.

Resolved. That spirit manifestations are the most positive and satisfactory evidence of future life.

Resolved. That in the Progressive Lycenm movement we see the germ of our future prosperity, and will give it our heartlest support.

After some discussion, a special committee was appointed for the social question, said committee was appointed for the social question, said committee to consist of Moses Hull, Chairman, Dr. Hill, Dr. Westerfield, Mrs. Dr. Hurlburt, Agnes Cook.

After music by the choir, the meeting adjourned till afternoon.

Afternoon Session.—Meeting called to order by the President. The special committee on the so-cial question reported three resolutions on love, marriage and maternity:

Preamble, Whereas, certain opposers of Spiritualism have alsed this cry of "Free Love" after Spiritualists in general, and whereas, certain Spiritualists have given cause of offenso by preaching and practicing the lowest forms of animalism;

by preaching and practicing the lowers sold therefore be it reperied by the first spiritualism repudiates all reports that, as a religious system, it leads to unchastity, or conjugal insidelity, as alanderous libels on its fair character.

Resolved, That Spiritualism is no more to blame for the licentiousness of some of its adherents, than Christianity is to blame for the drunkenness practiced in the early Church, (see I. Corintbians, it chap: lith verse,) or of the professed Christian who had his father's wife, (see I. Corintbians, v chap: lat to 3d verse.)

who had his tarter's wife, take 1. Continuing, vehicle in the develop.

Resolved. That true marriage is a perfect blending of spirits, and the ceremony only legalixes what has already taken place in their own souls.

Whereas, The highest office upon earth is that of mother; therefore.

Whereat. The highest omce upon earth in that or mother; therefore.

Resolved, That it is the duty of Spiritualists to study well the effect of pre-natal conditions upon onspring, and live in harmony with those laws best calculated to people the world with harmonious and well-developed children.

Accepted and adopted.

The following committee were appointed to choose officers for the ensuing year: Moses Hull, Chairman, Mrs. Gill, Mrs. Dr. Westerfield, William Lynn, Mr. Orane. The meeting then adiourned. Evening Session .- After some discussion it was

Evening Session.—After some discussion it was ordered that the Constitution be duly subscribed and signed, thus showing the Spiritualists of the State to be an organized body.

Dr. Gregg was then introduced, and proceded to address the meeting upon the subject, "Mind, Majter, Mau," Moses Hull moved that a committee be appoint—

then adjourned.

Afternoon Session.—The committee to nominate officers for State organization reported as follows:

President—Byron Reed, Kokoma.

Vice Presidents—Agnes Cook, Richmond; James
Hook Terre Heurick.

Hook, Testee Haute.

Secretary—E. F. Brown, Richmond.

Treasurer—William Lynn, Muncle.

Trustees—Samuel Maxwell, Richmond; J. H. Hudson, Terre Haute; Mrs. Dr. Hurlburt, Mun-cle; Hiram Gregg, Penville; J. K. Buel, Indian-

apolis; and the report was adopted.

Warren Smith, as Chairman of committee, presented an address, which was read, adopted, and ordered to be printed in pamphlet form, together with the Constitution.

with the Constitution.

Voted, that the Finance Committee make arrangements for printing one thousand copies.

Warren Smith was introduced as speaker for the afternoon. His subject was "Reform."

Mrs. Mary Thomas Clark followed. She spoke

upon the education of children.
Warren Smith, James Hook, E. G. Gardner, Mrs. Hurlburt and Mrs. Ives were appointed a committee to prepare an address to the Spiritualists

of the State. Adjourned. Evening Session.—Music; lecture by Moses Hull; vote of thanks to the attendants of this Convention; to the choir for their excellent musical to the officers, speakers, &c.; music; adjourned till next

The necessity of missionary effort in the State was considered, and nearly five hundred dollars subscribed to further that object.

The following are the resolutions offered by

Warren Smith, and adopted by the Convention:

Warren Sinith, and adopted by the Convention:

Whereas, As Spiritualists we recognize in the vitiated and perveried practices of the age an urgent necessity of reform; and

Whereas, The popular religion of the day falls to embedy and apply the necessary means for the eradication of vice and the elevation of the race, therefore be it

Resolved, That we repudiate the popular idea of the arbitrary king-ship of God, and depraved self-hood of man, and instead thereof, recognize the Father and Mothericod of the infinite, impersonal, Deife principle, and the Divine fillal relationship, and universal brother and sisterhood of man.

Resolved, That we further repudiate the generally received opinion of man's innate depravity, and recognize in man and woman the germ-power of angelic existence endowed with the susceptibility of never-ending improvement.

Resolved, That we discover in the vicious inclinations and tendencles of the age, the reflection of antennal infuence, through an unsuspecting violation of hereditary law by our succestry; and in harmony with this discovery, would recommend the following remedial agencies:

Firstly, An increase of woman's individuality, by extending to her equal advantages and facilities for pecuniary support and intellectual improvement, to those possessed by the masculine sex.

Secondly, The impartation to prospective parents of a

cullne sex.

Secondly, The impariation to prospective parents of a knowledge of the true nature of marriage, as well as the laws of hereditary descent, thereby enabling them to effect harmonious conjugal unions, and the transmission to their offspring of those rare and priceless endowments—health and beauty of body, and strength and harmony of mind.

Thirdly, The application to the rising generation of a system of education that will apply with equal force to all functions of body, as well as to every department of the mental or spiritual nature.

tions or oddy, as went as to every steps. The spiritual nature.

Fourthly, The recognition of vicious character as a calamity, and the adoption of all means in our power to reform the individual sufferer, by the application of sedative influences to his perverted propensities, and proper stimulants to his moral nature, thereby emancipating him from the dominion of appetite

Fifthly, Fastening on man the conviction that all hones of

Fishly, Fastening on man the conviction that all hopes of happiness grounded on "repentance," "vicarious atonem.nt" and "theological fatth," will end in disappointment; and that the enjoyment of happiness here or hereafter; depends on the harmonious growth or development of the powers constituting the spiritual organism.

Resolved, That we cordially invite the sectorian, as well as the secular public, to join us in the emancipation of man from the rule and government of evil; and further hereby piedre ourselves and recommend others to sustain our beautiful philosophy by unswerving rectitude of conduct, and strict obedience to the requirements of justice and benevolence.

Spiritual Convention.

The Northern Association of Spiritualists held their regular quarterly meeting at Omro, Wis., on the 18th and 19th of May.

Mrs. H. F. M. Brown, of Chicago, and Prof. E. Whipple, of Clyde, O., were the invited speakers. Friends from Milwaukee, Racine; Madison, Janes-ville and other towns, as well as the members of

the Association, took part in the Conference, A prominent feature of the Convention was an animated discussion of the great question of fe-male suffrage, in which Mrs. H. F. M. Brown, Mrs. Paulina Roberts, of Racine, and Joseph Baker, Esq., of Janesville, took an active part. Mrs. Roberts also spoke on dress reform.

Miss Louise T. Whittier, of Milwaukee, made an earnest and womanly appeal in behalf of Chil-dren's Progressive Lyceums, and offered her ser-vices during the summer months to assist in organizing such schools within the limits of the

hospitality. All felt strengthened and refreshed by this harmonious communion of kindred minds, and parted with renewed courage and zeal to work in the great cause of universal reform.

Several resolutions were introduced and unanimously adopted, in favor of the great reforms of the age, including human duties and human rights, politically, socially and morally. Among them, as striking to the root, the following was

the most important: Resolved, That we, members and friends of the Northern Resolved, That we, members and riends of the Northern Association of Spiritualists, will do all in our power to properly educate our children physically and spiritually; and believing that the Children's Progressive Lyceum is one efficient means to this end, we will take the necessary steps toward the organization of these schools in our vicinities, and no longer give our means and our inducate to the support of those erects, dogmes and customs which tend to rivet upon their minds and bodies those chains which we ourselves are now endeavoring to throw off.

The Convention at Blue Anchor, N. J. A very interesting meeting has been held at Blue Anchor, N. J., on the domain lately pur-chased by Dr. Haskell and others, with a view to inaugurate an Industrial College, a number of co-

operative movements and an associative village.
The methods of action, feasibility of the location, and security of invertment, were all thoroughly canvassed, and the conclusions reached with great unanimity and good feeling. I have never been present in any meeting where there was more candid deliberation, or a more fraternal feeling manifested.

Resolutions were passed expressive of the sat isfaction of all who visited the tract with the character of the soil, climate, &c., their entire confidence in the integrity and nobleness of purpose of the pioneers in this movement, and the security felt in the enterprise as a mere matter of inestment.

There were present John M. Spear and wife, Henry C. Wright, Dr. H. T. Child, Mrs. Wilcoxson, Miss Harman, Carrie Lewis, John Orvis and other prominent Spiritualists and reformers. other prominent opinions and resolution. Altergether it was a most interesting meeting. Minutes of the proceedings will be published, and also an address in relation to an early inauguration of the college.

Explanation Wanted.

In the BANNER OF LIGHT, June 1, appeared an article copied from the Montpeller, Vt., Argus and Patriot, entitled "Tests of Spirit-Communication," in which may be found the following sentences: "I then askell him, (Mansfield,) if he ever knew or heard of such men as Fairbanks, Upham, Collamer, Day and others. His reply was that he

Now Mr. Mansfield is a native of Barton, Vt., a town about forty miles from Montpeller, and the writer hereof was intimately acquainted with him

writer hereof was intimately acquainted with him about twenty-five years since, and feels very contident that at that time Mr. M. did know, by reputation, at least, Fairbanks, Palmer, Upham, Mattock, and perhaps some of the others.

Many of your subscribers in this part of the country, would be pleased to see some explanation on this point, and as the above is written in no inimical spirit toward either Mr. M. or the cause of Spiritualism, but simply from a sincere desire that the truth may be made manifest, it is desire that the truth may be made manifest, it is hoped that Mr. M. will give the matter his earliest consideration. INQUIRER.

NOTE.-Mr. Mansfield requests us to say, the question asked him was, if he had seen these men, and answered in the negative, as he had not, to his knowledge, seen either of them,-[ED.

Mrs. Mong, Mr. B. Rood, Mr. Froe. The meeting Massachusette Spiritualist Association.

Bunday Morning Session.—Minutes of conference read and adopted; signing constitution; must by choir; sounference; lecture by Moses Hull; subject, "He that believeth in me, the works that I do shall he do also," &c. After much weightly argument, he proposed that a conference be got up, to be composed of Church delegates and Spiritualists, the object being to prove, by signs of healing, &c., who are the true followers of Christ, the Churches or Spiritualists.

Afternoon Session—The committee to nominate If among Spiritualists or the advocates of a erally diffuse spiritual light and truth-the practical result of combined action to more effectually promulgate the philosophy and religion of Spiritualism, through the instrumentality of the above named agency—we hope they will "read, ponder and inwardly digest," the following report of Mrs. S. A. Horton, one of its agents, and who is known to be one of the most devoted, worthy and conscientious workers in the spiritual or reform fleld.

This Association has indeed a most significant meaning in it. Its purpose is a holy one. Its agents are as unselfish and disinterested laborers in the master's vineyard as mortals can well be.

Individually they can each secure greater pecuniary compensation with far less of toil, of travel and less physicial wear and tear, by simply driving their own single team. Their object, however, is not primarily to lay up treasure on earth. Called of God, commissioned by high heaven and attended by angelic hosts, they seek to everywhere proclaim that truth which makes us freefree from superstition and intolerance and the necessary evils which follow in their train.

Will the friends of mental freedom and of rational spiritual progression see to it that these and others like them, are kept before the publicsustained and supported by your sympathy and your contribution? GEO. A. BACON.

Cor. Sec'y. M. S. A.

REPORT OF MRS. S. A. HORTON, AGENT OF THE MASSACHUSETTS SPIRITUALIST ASSOCIATION. MAY, 18T.

ASSOCIATION. MAY, 1ST.

To George A. Bacon, Cor. Sec'y. M. S. A:

RESPECTED FRIEND—I left my native hills, home, kindred and friends to go out as agent for the Massachusetts Spiritualist Association, commissioned to go into all parts of the State proclaiming the Gospel of Spiritualism. When obliged to leave in Boston (my temporary habitation for the last ten years,) a trunk, the injunction to the past ten years, is a trunk, the injunction to the past ten years, junction to the poor fisherman of eighteen hundred years ago came very forcibly to my mind: "Take neither purse nor scrip nor shoes, and salute no man by the way," would have seemed very appro-priate for the occasion, had it not been for railroad fares and thorns that might possibly pierce my feet. With my large social nature, I could not quite make up my mind to sacrifice all for truth. Though this is a progressive age, many of

these seemingly necessary appendages cannot very well and at once be laid aside. With satchel in hand I started en route for Unham's Corner, Dorchester, to fill an appointment made by E. S. Wheeler, our worthy pioneer agent. I stopped at the home of Thomas Payson, where I found both a son and daughter of peace, with house, hall, hearts and purse open to receive and advance the truth. A fine audience of attentive listeners to discourses Sunday afternoon and evening, with liberal contributions to the Massachusetts Spiritualist Association, made me think this was the true way.

From Dorchester I have lectured twice on Sunday, and on Tuesday and Thursday evening of each week in the following places: Cochesett, week in the following places: Cocheet, Weymouth, Scituate, Marshfield, Duxbury, Kingston, Abington, Hanson, Plympton, Middlehoro', Bridgewater, Stoughton and Raudolph. These last few weeks have added many important items to my life's experience, which have been instructive and interesting to myself, and I hope beneficial to others

I would report briefly, comparing notes with others, that through this associative effort all may judge something of the spiritual movement. Scarcely have I realized this as missionary work, as the name missionary has always been associated in my mind with intense suffering, privation and sacrifice. But, owing to well-arranged plans, I have but little idea of what might have been endured by some of my illustrious predeces Truly the Massachusetts Spiritualist Associa-

tion has a meaning in it, and with additional funds and suitable agents, will send truth and Everywhere I find people light to the world. Everywhere I find ready to receive spiritual light and truth. have only to know what Spiritualism is, and they gratefully accept it as the one thing needful to all The neetings were largely attended, and on Sunday evening many went away, being unable to obtain even standing room. The Omro friends entertained their numerous guests with generous But poverty being mine, by inheritance, I was unabled to be a support of the sum o able to go without some compensation, which perhaps has prevented many from hearing. There is an undefinable charm and satisfaction in advertising a free lecture. When we have an admission fee, the people seem to start back with a sort of holy horror, saying they prefer a free Gos-pel, and many very likely stay away for fear the speaker is trying to make money. I have full houses and attentive listeners, at almost every lecture, and the freedom of inquiry betokens a desire to investigate. The most perfect order and harmony which prevails, tells me truly there is an unseen hand directing the entire movement.

Many of our co-laborers say, only give us money
and we can spread Spiritualism. But I can now
say, sustain the Massachusetts Spiritualist. Assachusetts ciation and give me health and strength that ciation and give me nearth and strength that I may work till all shall hear the sound of truth, and feel its potency. The multitudes are famishing for something, they know not what, and when fed by the soul communings from the spirit-world, exclaim with rejoicings, "Eureka!" and are blest.

Mediums are being developed in almost every town I wiste and awad with a diversity of gifts.

town I visit endowed with a diversity of gifts some of which are physical manifestations. One very interesting case is Anna L. Whitcomb, of South Hingham. While sitting with her one evening, a guitar was played. Communications were given by raps, names spelled out, writing sentences and names in pressed flour, all of which was done with light sufficient to detect any de-

were done with light sufficient to detect any de-ception on the part of the medium.

Another wonderful gift has been developed with Mrs. Mary Wood, of Honover, Mass. A lady somewhat in years, has had the promise of support from the avails of oil paintings produced through her hand by spirits. They are symbolic,

through her hand by spirits. They are symbolic, and to many very interesting.

I often think when assertions are made against physical manifestations, "shut-eyed mediums" and the like, that we fail to recognize the intelligence already given us from the invisible world through these means, and the same is still saying "the half has not been told." "Give us reom, and are will show you greater things." "the half has not been told." "Give us reom, more room, and we will show you greater things." Mediums as healers of disease, are confounding the medical faculty, and I anticipate for Spiritualism an importance which will not oblige us to accept the names of Trinitarian or Unitarian in order to be received; but its facts, its demonstra-

tions, will give it universal acceptance.

I have received several subscriptions for our glorious BANNER OF LIGHT—mostly half subscriptions from those who avail themselves of the generosity of Father Calvin Hall's donation for that purpose. Shall not the stars of heaven shine brightly upon his "hoary head," for thus extend-ing the light to others? Noble investment. Who can measure this associative effort, if a few more of our wealthy Spiritualists "go and do likewise"? More anon. S. A. HORTON. wise"? More anon.

["I'll wait for thee in the happiest valley of that happy

Oh, blessed thought, though friends must sever Though all that's sweet and dear may pass

away,
There is a fairer, purer, holier sphere—
There is a spirit-land not "far away,"
And there may be our home when all things else decay.

We read of a novelty at the Paris Exposition in the shape of an artificial horse, which, when ready for the road, will travel twenty-five miles, and can then be wound up and again go the same distance, and so on ad infinitum.

Moses Hall and Mrs. Withelm in St. Louis.

DEAR FRIENDS-In view of the fact that the BANNER OF LIGHT is the organ of Spiritualism in America, and one of its greatest teachers, I presume again upon its columns with a local notice.

Spiritualism in St. Louis is an actual and organized fact, as really so as any of the churches, as will be seen by the enclosed circular of organization, and to which if you choose you can make such allusion as you see fit.

The society here is a living, growing one, full of vitality and instinctively alive to the spirit of reform. All of us have but to industriously work and patiently wait until society receives another growth, and then Spiritualism will imbue it and invigorate it with a new life and new truth, such as instinctively and universally felt to be approaching.

Rev. Moses Hull was the speaker in the month of May. He is an industrious man, with heart and soul in the work. He is eminently a revivalist after the order of the church ministers. He thoroughly understands the weak points of the theological organizations, and has great tact in exposing them, and their foundation—the Bible. His industry and the enlightened influence of Spiritualism upon him make him a successful lecturer and one of much value in the cause.

Mrs. Wilhelm, the speaker for June, in her nature is a loving woman. She is a woman of much experience in the workings of Spiritualism throughout the United States, and although having been in the field as a public lecturer but a short time, is a good speaker, has a good voice, enunciates well, and is an able advocate of our 'beautiful philosophy." Her lectures will be valuable to any audience as a Spiritualist and an advocate of reform.

SPIRITUALISM IN BOND COUNTY, ILL.

I had occasion to visit Bond county, Ill., a few days ago, and found that within a few years Spiritualism had gained a strong hold in that county. There are many zealous advocates and believers, almost as strong in numbers as any of the churches in that county. Henry Sharp, Esq., an intelligent and worthy citizen, is one of the principal leaders, and addresses the meetings with great interest.

Spiritualism is spreading everywhere with greater rapidity and deeper root than any church . in the nation, and the more we look abroad, the more we can see the truth of Judge Edmonds's statement of eleven million believers.

Respectfully, L. U. REAVIS.

Homes in the West.

I wish a small space in your valuable fournal to call the attention of the people of the overcrowded east, and especially those contemplating a change of residence, to the fine opportunity there is at this time to secure cheap homes in this new state of Nebraska, which has just attained its majority, and is entering upon its career of usefulness. As an agricultural and stock raising country, it is second to none; it has a dry, salubrious atmosphere, and is consequently healthy; its altitude one thousand feet above the level of

Omnha, on the Missouri river, is the initiapoint of the U.S. Railroad, and is a rapidly developing city, and is the centre where a large number of railroads are pointing.

Lands are all entered within thirty miles of Omaha; some good homesteads are to be had by going further. This radius of thirty miles is sparsely settled; the town I live in has thirty families, and two good school-houses. We are twenty-five miles north-west of Omalia, and ten miles from the depot, but expect a railroad through our neighborhood. One of these schoolhouses has been occupied for three Sundays by M. E. Taylor, a resident of this county now. though formerly from New York, a lecturer on Spiritualism of rare ability. The land is mostly owned by non-residents, but is for sale at about ave dollars per acre now.

I wish to say this: that parties wishing to avoid the inconveniences incident to first settlements in new countries, could form themselves into companies, and come in sufficient numbers loss of society, and also secure the advantage of cheap homes. Improved farms can be had at \$10 to \$20 per acre; timber land \$10 to \$40. Those wishing further information can address,

J. A. UNTHANK. Belle Creck P. O., Washington Co., Nebraska.

Spirit Test.

On the tenth of May last, my father-in-law, John Evans, died in the town of Portland, Chautauque county, New York. He was living with his son, Alonzo Evans. He has another son, James M. Evans, living at Middleport, Meigs Co., on the Ohio river, some three hundred miles from here. Alonzo notified his brother James of his father's death on the eleventh. I wrote him a day or two after on business of his father's, and received a letter in return, in which he makes the following statement:

"I was notified of father's death two days before I received Alonzo's letter, in the following way: Mother Evans (who has been in the spiritworld some twelve years) came and announced her presence by loud raps, and spelled out through the alphabet as follows:

'As soon as your father awoke to consciousness in the spirit-world, I have come to announce to you the fact.'

He also states that the next evening or two they both gave long communications, expressing happiness and joy."

We were not looking for his death at this time; though in his eighty-ninth year, he was smart and active. A paralytic stroke took him away in thirty-four hours. Many are asking the question. Do spirits commune with mortals on this earth? The above facts answer yes.

Yours, Westfield, Chautauque Co., N. Y.

Complimentary to Emma Hardinge. Whereas, Mrs. Emma Hardinge gratuitously tendered her services to deliver a Lyceum lecture for the benefit of the Religious Society of Progreselve Spiritualists of Cincinnati; therefore:

Resolved. That we, the Executive Board, in behalf of said Society, tender our heart-feit thanks for the solo lecture on "Seenes in the Far West, or life among: the Gold Diggings," delivered in Melodeon Hall, in this city, Wednesday evening, May 28th.

Resolved, That we regret we did not procure a phonographic report of the lecture for publication in the Banker of Light and Spiritual executives as allierary effort that should be preserved as one of the gems in spiritual extempore orstory.

oratory.

Mesoired. That the lecture (of two hours' duration.) was presented to with a profound hush by the audience, and pronounced "gorgoous" in matter end detail.

Misoired. That the Secretary send a copy of these Resolutions to the Banner of Light and Spinitual Republic, for publication.

A. W. Pugii, Secretary.

Cincinnati, O., June 18th, 1881. A lady complained of the insolence of some coal heavers. "To tell you the truth, madam,"

have failed in our efforts to get gentlemen to undortake the business." Good coal is brought to this market at a coat of \$6.54 per long ton of 2246 pounds.

answered their employer apologetically, "we

A STRANGE FACT IN PHOTOGRAPHY.

BY PROF. W. D. GUNNING.

A fact of great interest has just come under my notice. A few days ago a friend handed me a photograph of a young girl. The girl was not alone. One would say that some woman must have stood behind her with her arms clasped around her neck, and that the artist had caught the features of the girl but only the hands of the woman. This picture, my friend told me, was taken from a tintype. Some things about it puzzled me very much on any theory of trickery. I determined to investigate the case as thoroughly as I could. It appealed to me as any fact in phys-

The parties live in one of the suburban towns of Boston. The girl is a member of a good family, and in all respects her story is corroborated by the artist. He has kindly furnished me with all the essential facts. Those who know him resort to every theory in explaining the picture but that of trickery. What now are the facts?

The girl called on Mr. - late in the afternoon of a cloudy day to sit for a number of tintypes. He was about to close his rooms for the day, and at first declined taking the pictures, but on her importunity he at last consented. While sitting before the camera the girl was smitten with partial blindness. She described it to me as "a kind of blur coming suddenly over her eyes." She spoke of it to the artist, who told her " to wink and sit still." In developing the plate he noticed an impérfection, but did not observe it closely. He sat the girl again, and took a sheet of eight tintypes. She felt no blur over her eyes and there was no blur on the pictures. The artist now examined the first sheet and found hands on the face and neck of every tintype, eight in alli I have examined four of these, and find the hands in precisely the same position on each picture, The left hand extends downward from the ear along the face, covering part of the chin and the neck. The right is foreshortened, and stands away from the face till it meets the other around the chin. The left is very distinct up to the wrist, which is encircled by a plain white cuff. The hands are as distinct as if they were photographs of flesh and blood, and yet you see right through them. The knuckles of the left hand lie directly over the chin and neck, which they no more conceal than a thin veil of gossamer.

Now the artist affirms that no human being but himself and the girl was in the room when these pictures were taken. He has no theory; he only knows that these hands came on the picture through no agency of his. What then shall we say? The picture was taken to a leading photographer in Boston, who hardly deigned to look at it. "Oh," he said, "it is all plain enough. The plate was an old one, and the hands had been photographed there before!" Is this the word to say? The artist tells me that the plate was not an old one. Suppose I reject his testimony. I am to believe then, with Mr. Whipple, that an old sheet of tin chanced to have two hands photographed on it in a peculiar position and repeated eight times, and that when the artist used it again a girl's face chanced to be photographed on it in eight places, falling at the same time in the same eight places with the hands, and in precisely the same position with reference to them! Has Mr. Whipple ever heard of making an Iliad by throwing down a tun of types at random? No, gentlemen; this is trifling. It reminds us of Prof. Loomis explaining the Rochester rapping by the vibration of mill dams, or the Rev. Doctor of Divinity who explained the same by snapping his toes before public assemblies-terms, twenty-five cents a snap! No, gentiemen! If you do not know, say so, but do not

Another Boston photographer, quite as eminent as Mr. Whipple, has examined the picture and declared that he cannot explain it. He does not see how it could be taken.

Another has supposed that "certain elements happened to combine in the form of hands just an the girl was sitting!" This man believes fully in the hand that wrote on the walls of a Babylonian the elements?

There is one theory more. Let a photographer seat you for a picture and arrange your hands, crossed or clasped, on your knees. He may take your photograph, then tip the camera till he brings your hards on the neck or face, and while the plate is still sensitive, photograph them. This is possible. A skillful artist may take a photograph with hands around the neck or on the face, but the hands will be those of the person sitting. Now the artist tells me that the camera was not tipped or changed in any way. Suppose I do not believe him. I have examined the hands of the girl, and these hands on the photograph are not hers. The tipping theory will not help me. The hands on the photograph are over the face. We must say, therefore, they could not have been photographed first, as Mr. Whipple's theory would have it. But the ring finger and little finger of the left hand are thrust under the girl's collar. We must say, therefore, they could not have been photographed after the face, as the tipping theory would have it. The hands must have been taken simultaneously with the face. No other theory will satisfy all the facts.

The best part of my life has been spent in the study and interpretation of science, and, in all humility, I should be competent to weigh and interpret facts so simple as these. And to my mind this picture is a fact quite as important to science as an Amazonian fish. I will not cross an ocean for a new bug and cry "humbug" to a fact like this at my very door. I know that this is the easiest solution of such a problem - this word "humbug." It is so easily said, and then it saves thinking. For days after the picture was taken, the rooms of the artist were thronged with visitors. At first he gave up his time and explained it as carefully as he could. After all his patience most of his visitors would cry "humbug!" "Well, well," he thought, "they will have it so, and this is wasting my time and strength." So he employed a clerk to stand at the counter and say "humbug," while he labored on at his art unmolested. The plan worked well. In two days about five hundred came and went away rejoicing. But after all, thoughtful men are not satisfled. They have heard that word before, from payed clerks. They have learned what it means. It means just what it did in these photographic rooms-to lull the crowd and let things jog on as they were wont.

Why are we so slow to believe? The whole ginfeerse is only a vast "spiritual manifestation." Theology is growing hard and material; science is growing spiritual. She is dealing more and more with the invisible and intangible. She began with the crude and the gross. Looking through the eyes of men, she said, "There, in the sinews of the ox, is force. I will make it do the bidding of man." Then she saw the running brook, and said, "There is force in that too. . I will make that do his bidding, and grind his corn." Many years after, she said, "I will take this water and make it invisible. I will throw it into a form more ethereal, and the force there is in it | Hardinge.

will pull ships over the ocean or cars through the wilderness." Now she speaks again and tells us that the force lodged in the sinews of an ox, in the running brook, in wind, steam, lightning, is one and the same; that this is an emanation from a sphere of being invisible, intangible. Science has learned that she sees only the appearance, not the essence—the phenomena, not the noumena—that this world of ours is dominated by force, by thought, by life, that flow in from a realm of spiritual being.

In paintings of the creation done in the middle ages, you will see the hand of Deity moving over chaos; only the hand, for clouds and darkness veil His form. Belief in the Infinite Being and the life eternal was nourished and sustained in our fathers, by art. And now art comes to us even more divine, for she is Nature's own, painting with sunbeams. And our loved ones now and then lift the veil and reach forth a hand from out that world of light and beauty-from that world a hand clothed upon with elements from thisand art in her new era ministers again to our hope of immortality.

Banner of Light.

BOSTON, SATURDAY, JULY 6, 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 Edito-dal Department of this paper should be addressed to Luther SPIRITUALISM is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—(London Spiritual Magazine.

A Missionary Fund.—Spiritualism. It is said that it is wise to learn wisdom from the enemy, and we believe the maxim a sound one. Not that we consider those who oppose us as by any means our enemies, but that they certainly do not act like friends, and are to be overcome in order to make them such, and nothing else. The sectaries, almost without exception, organize their forces for the most effective ends. They waste as little ammunition as possible, and, what is more, they call out and collect all they can. We are not now advocating organizations like theirs, or operations of any sort in the temper in which they push theirs; but we wish to point to the single fact that they keep one end and aim clearly in their mind, looking neither to the right hand nor the left, and intent on nothing but success in the project set before them.

Look for a moment at the remarkable results wrought by the Roman Catholics—a class that has made its way ecclesiastically and socially, politically and in literature, over the entire face of the globe. See with what enthusiasm and energy the Jesuits have carried their church from climate to climate and from country to country, fearless of savages and deserts and all the other terrible threats of an uncivilized state of existence, until the disciples of Lavola number more than it would be easy to reckon, and their peculiar influence is felt from one end of the world to the

All the sects thrive by collecting liberal funds with stated regularity, out of which to defray the cost of supporting their missionaries, preachers and teachers. In the Catholic Churches a large amount is raised by single contributions of but one penny, which are called Peter Pence. The their work is so effectually done. Now we think it proper to point to this fact as worth the serious consideration of Spiritualists. It would commit neither side to the necessity of organization, on the principle of the creeds; and still it would solidify and concentrate us as a class of believers, in that we should feel an increased responsibility on our shoulders, if we undertook to support the large class of spiritual teachers who stand ready to do service in the field now so scantily occupied.

There are eleven millions of Spiritualists in the United States. Suppose that each one of this army of believers should contribute but five cents to a common fund, to be employed for supporting the missionaries of Spiritualism in the field, so that the blessed truths of our Gospel might be spread far and wide, and all hear them without cost? That sum would amount to five hundred and fifty thousand dollars! If this were contributed annually who cannot see at a glance what an effect would be wrought? Over half a million of dollars yearly for preaching the Gospel of Spiritualism, would spread the tidings everywhere over the face of the country. People would flock to hear our speakers, because we could then afford to send the best we have into the field, and support them there. The light that would dawn on the popular mind would be a remarkable light. The sects would find it necessary to offer something else in reply besides an affected scorn and contempt, and be put to the preparation of other arguments than those of ridicule. Let such a suggestion be adepted and acted on. It would surprise us all to see what a start it would give to our cause. Power would be poured into our ranks at a rate never equaled hitherto. Only five cents a year, or even one cent, from every Spiritualist in the land!

More About the Indians.

Taking up the evening edition of the Boston Herald of June 19th, the following telegram under the head of "Fourth Edition," met our eye: " From the Plains. Damage to the Union Pacific Railroad by Floods." On the same page, under head of "Fifth Edition," occurs the annexed telegram: "Indians interfering with the construction of the Union Pacific Railway." These quotations are simply the captions. The first telegram is quoted Leavenworth, (Ka.,) June 18th. Mark the date. The last is dated St. Louis, June 19th, one day later. Is n't this palpable evidence of imposition. got up to deceive the public in regard to our Indian affairs? The despatch direct from Leavenworth says explicitly that the railroad was damaged by floods. The speculators in "Indian scalps," etcetera, located in St. Louis, deliberately change the date and phraseology of undoubtedly the same despatch, and charge the damage by flood present summer, as he has done in the past, with upon Indians! Such baseness is execrable. The grand railroad excursions into the country and nation will get its eyes open, probably, when delectable picnics at Abington grove. Sherman's "exterminating" Indian war takes from the treasury hundreds of millions of dollars.

Carefully read the important article upon our second page, from the giffed pen of Emma ent month. Full particulars will be published

The Next Convention.

The Executive Committee have about made up their minds to summon the next National Spiritualist Convention at Cleveland, Ohio, and the time for holding the same will probably be in August or early September. The invitations from that city, we learn, are cordial, and, besides that, it is as central a point as any that at the present time could be named in the country. Cleveland is a beautiful city, healthily located, made sweet by the refreshing breezes from the Lake, with a hospitable population, and epen to the reception of progressive truths from every side. But still, it is not in our place to forestall the action of the committee by locating the Convention.' i

We may urge, however, that all Spiritualists and friends of Spiritualism shall begin with making early arrangements for the Convention. attending to such details as are likely to insure a numerous attendance and comfort in getting to and from the place designated. Local organizations can see to the arrangements with railroad companies for securing only half-fare charges, in going and coming. Delegates may be appointed now, so that it will wear a business aspect at once. And the names of the lists of delegates should be forwarded to the chairman of the committee, Newman Weeks, of Rutland, Vt., in time for him to arrange properly for them. We beg all friends to lose no time in preparing for this Convention, and let it he noble one. Let the country see in what admocre Spiritualists are able to show their strength and faith. Let there be no cliques, but undisturbed harmony and cocoperation, from beginning to end.

Emma Hardinge.

This distinguished and eloquent advocate of the great truths and philosophy of Spiritualism, is to sail for England on the 20th inst., and is therefore fast closing up her engagements preparatory to taking her departure. She will deliver a few more lectures in New York city; and it is the desire of large numbers of Spiritualists that she give a farewell discourse in Boston. We do not doubt that she would willingly comply with an invitation for an evening discourse here, her remaining Sundays being all taken up. Our leading Spiritualists will hardly require more than this hint to come forward and secure a hall, and at once extend to Mrs. Hardinge the invitation which all would be grateful to her for accenting. She goes to England to devote her time and energies to the preparation of an elaborate history of Spiritualism, with all the illustrations that can be brought to make known with still more impressiveness its eternal truths. It will be a work of an encyclopedic character in many respects, and will remain a monument to her faith her devotion, and her industry. We profoundly regret that her eloquent syllables are not to be heard again for a long time by the people of this country; but all will consent to the parting, when it is considered that it will bring to us and the world a lasting gain in the production she will present as her life-memorial. We sincerely hope she will be heard once more in Boston before her departure.

St. John's Day.

The pageant on this day in Boston was unsurpassed for impressive splendor by any that has ever made its appearance in our streets. The presence of the President of the United States lent additional dignity to the occasion. There were some ten thousand of the masonic fraternity in the procession, while the streets, the houses, the squares, and the common were thronged with tens of thousands more. Few, if any, of even the oldest dwellers in the city have ever witnessed so grand an assemblage of the most substantial and respectable men of the country. The people greeted the President with sincere respect, and his reception was evidently duly appreciated by him. The Masonic Temple, which was the central object in all these imposing cerechurches all around us exemplify the same fact monies, was duly dedicated to the services of the by the collections taken up by them regularly in Order for whose exclusive uses it was erected. a different way. It is by these contributions that The scenes on the occasion were exceedingly impressive. The Grand Lodge afterwards gave a dinner to the President, and there were notable reunions among the fraternity in the evening. We have not space to recount the details of the proceedings of the day, but content ourselves with informing the distant reader that never before was there so orderly, so imposing, so grand, and so effective a public demonstration of any sort in this city. St. John's Day is the anniversary with Masons, but those who participated in the doings of this one will never forget, the scenes witnessed by them, and of which they were themelves a part.

The Iron-Clad Mania.

Greece, Denmark, Russia, Prussia, by rumor, Chili and Japan, have each and all applied to the United States Government for a number of its iron-clad vessels. It appears that we make the very machines which all the rest of the world want. Ours, too, were well tested in the late war. and foreign governments know just what they are worth. We ought not, by any means, to emeark in the business of manufacturing these engines of destruction for sale, and yet it is by no means an unsatisfactory reflection that we are by reason of them invincible to foreign aggression. The world has been talking peace and fraternity this long while, yet all its talk is of fighting and the wanton destruction of human life. England lias sold out her wooden frigates, and is going into iron floating defences altogether.

Will Attend Circles.

It is a well established fact that ministers and hurch members are constant visitors to test me diums—on the sly—for the purpose of gaining information on a subject which they publicly denounce to their parishioners and friends. A well known medium writing from a surburban town

"Although the 'ministers of the gospel' are continually warning their: flocks against us and Spiritualism, yet in spite of all such counsel they spiritualism, yet in spite of all such counsel they will break over and ask and receive advice of angel visitants, after which they return to their places of worship and are again warned to flee from the house where devils come to tempt the children of God. But this is not enough; for they have become hardened by the sound of continual 'hell fire,' and fear nothing but the speech of pec-

The Picnic Season.

As the warm season has arrived, Spiritualists and others are inquiring if Dr. Gardener, the efficient manager on such occasions, is to gratify his numerous friends and the public generally the

Our answer is, that the Doctor has made arrangements for Spiritualist picule parties the present season at Abligion grove, the first of which will take place some time during the pres. Att New Publications. March

Nojoque: A Question for a Continent. By Hinton Rowan Helper, of North Carolina, author of the "Impending Crisis." New York: Carle-ton. For sale in Boston by Lee & Shepard,

About the last sort of an essay in which we should have expected Mr. Helper to have engaged in, was such a one as this. It is an effort to prove the negro to be worthless for every purpose of civilization. It attempts to make out that there is no use in helping him up, since he has no native genius for anything, and scarcely what is entitled to be styled intellect. He has collected all the proof possible from ethnological writers and travelers among the negro race, and thrown it together in a form which, if not full of demonstrative force, is certainly both odious and disgusting from the spirit and temper in which it is cast. From being an anti-slavery advocate, Mr. Helper has become an absolute hater of the blacks everywhere. Some affect to turn off his book with ridicule; we think it better deserves a kicking, in place of its author, who wisely keeps out of

THE ROMANCE OF BEAUSEINCOURT. An episode extracted from the retrospect of Miriam Manfort. By the author of the "Household of Bouverie." New York: Carleton. For sale in Boston by A. Williams & Co.

Whoever read that powerful and fascinating to want to peruse this other romance by the same author. It is a stout book, and will serve to divert many an hour that might otherwise prove unbealthy. We need not speak particularly of its characteristics; they are marked by the same distinguishable tokens that arrested popular interest in the former production from the same pen. The reader will therefore best be allowed to find his own beauties as he proceeds with the perusal.

THE CAMERON PRIDE; or, Purified by Suffering, By Mrs. Mary J. Holmes. New York: Carle-ton, For sale in Boston by A. Williams & Co. Mrs. Holmes's novels are well known, from the days of her "Tempest and Sunshine" forward, and she has won an enduring reputation from them. This one makes the eleventh in the illustrious series. It is stirring, full of life and action, abounding with character and incident, and withal suffused with a tenderness of sentiment that does not go with the romances of the sensational school. The moral is a pure one, and the book will increase the list of her readers and admirers.

THE CLERGYMAN'S WIFE, and other Sketches. By Auna Cora Ritchie (Mowatt). New York: Carleton. For sale in Boston by Lee & Shepard. This is a collection of pen sketches by a disinguished belies-lettres writer, who handles the pen with remarkable address and skill. Her other and more extended productions are well known. These literary trifles, however, thrown into their present form, will be exceedingly accentable to those who like her writings and wish to possess themselves of the whole of them.

THE GREAT SOUTHWEST. By Wilson Nicely,

This book makes a copious, clear and satisfactory guide for emigrants and capitalists, and embraces a full description of the States of Missouri and Kansas, giving likewise a new man of both those States. It will be found invaluable at the present time, and its style is well adapted to the uses of the traveler. It may be had for \$1.50.

ROMANCE OF THE GREEN SEAL. By Mrs. C. A. Warfield.
WHO WAS HE? By Mrs. M. V. Victor.

The above are from the press of Beadle & Co. New York, and are for sale by Williams & Co., of this city. They are rattling, rollicking stories, in paper covers, and belong to the light summer reading which is now in demand.

THE NURSERY FOR JULY .- The Nursery grows better and better and brighter and brighter with every number. We really don't see where it is going to stop, for the first number seemed to us the very model of a child's magazine. The July number now before us, with its engravings and position of Professor of Materia Medica in the stories and rhymes, will gladden the bearts of all the children who are so fortunate as to receive it. Moreover, it will entertain almost equally well the parents of the children; for designs so lifelike and full of humor as those by Oscar Pletsch, are worthy of everybody's examination. Get the Nursery-everybody-and see if it does not deserve all that we say of it. The subscription price is only \$1.50 a year, and a new volume begins with July. John L. Hovey, 13 Washington street, is the publisher, and all enterprising newsdealers have it for sale.

HABPER'S MONTHLY for July has a goodly table of contents. Among the list is "A Stage Ride to Colorado," illustrated, "The Dodge Club: or Italy in 1859," illustrated, "Our New Northwest," illustrated, "The Truly Rural," a racy story of love in the country, "Gossip about our Generals," "Independence Hall and Independence Day," illustrated, "The Markets of New York," "The Great Show at Paris," and "Our Eyes." There is the usual attractiveness to the Editor's department, which is one of the main features of this popular magazine. The July

number is a good number, For sale by A. Williams & Co.

THE ATLANTIC MONTHLY for July contains the following articles: The Guardian Angel, Part VII: A Passage from Hawthorne's English Note Books: Mona's Mother; At Padua; Poor Richard, II.; Doctor Molke; A Struggle for Life; Freedom in Brazil; My Visit to Sybaris; The Piano in the United States; An Ember Picture; An Artist's Dream, and The Religious Side of the Italian Question. Many of these articles are from the pens of writers eminent in literature.

THE NASHVILLE (Tenn.) TEACHERS' ASSOCI-ATION have published a Report on the peculiar advantages attending the teaching of colored children and adults to read by means of the Phonetic Alphabet. It is a highly interesting record of what rapid progress may be made in the art of teaching how to read, by employing Phonotypy in place of the cumbersome and circuitous old methods.

OUR YOUNG FOLKS for July contains some very taking articles and striking illustrations There is "Round-the-World Joe," "Nathaniel Nye," "Uncle Cobus's Story," by Lowell, "Good Old Times," "A Boy's Adventure at Niagara Falls," and some very pretty verses. The young people will like this number exceedingly.

A. Williams & Co. have for sale, from the press of Littell & Gay, "The Starling," a powerful tale from Rev. Dr. McLeod, editor of "Good Words." It is pronounced equal to anything by Walter

THE LADY'S FRIEND for July is a superb num ber. The engraving of "Cinderilla" is a charmmagazine. The fashion plates are elegant, but is work enough if the means are forthcoming.

the belle with the long train looks ridiculous—the train we mean. Mrs. Henry Wood's and Elizabeth Preston's fine stories are continued in this number. For sale by A. Williams & Co.

PRIERSON'S LADIES' NATIONAL MAGAZINE for July is an interesting number of this increasingly popular magazine. The plates of fashion and illustrations are of the newest and freshest, and the literary department is managed with great skill and success. A. Williams & Co. have it.

"ON EARTH, PEACE," is the title of the last tract from the press of the Modern Age, at Hope. dale, Mass. It advocates the doctrine of univeranl peace.

New Music.

Adams & Co., 21 Bromfield street, have just published Life's Cares, song and Chorus, by Wallace Kittredge, author of "Tenting on the Old Camp Ground"; Away, Away, the Sparkling Wine, a Temperance Song and Quartette, words and Music by A. W. Trask - two fine temperance songs, the first of which has attained a popularity equal to the author's "Tenting." Both are sung nightly at public concerts with great satisfaction.

Oliver Ditson & Co. have just issued the "Merella Waltz" from Gounod's Opera, by C. Cootetale of the "Household of Bouverie" will be sure | ten pages; "We Miss Thee from Our Cottage Home," words and music by M. B. Leavitt; "Rest for the Weary," by M. Thornton, music by W. T. Wrighton, published among the series of Evening Melodies. J. H. Pixley has composed the music for Mrs. S. T. Perry's sweet and touching song, "Two Little Pairs of Boots."

Emma Hardinge In Worcester.

This present month the Spiritualists of this olace and vicinity have been listening to the highly gifted lady, Mrs. Emma Hardinge. We had read articles from her pen and heard much in her praise, but surely the half had not been told us. A person of such wonderful powers and gifts we scarcely if ever find. Although born and educated in Great Britain, she is in all essentials an American woman. In all her lectures here, every succeeding one has been pronounced the best, Sunday evening, June 23d, the hall was densely packed, and very warm, still she held her audience as with superhuman power, while she unlocked the great storehouse of Infinitude, and with one hand she plucked the hidden precious gems from out it, while with the other she freely gave to the eager waiting multitude. Next month she goes from us to her native land, and our prayer is that the mighty hosts of heaven will preserve her from all harm and bring hor back to us again.—L. J. M.

A Good Word from Canada.

Our cotemporary, the Sent'nel, published in Petrolia, Canada West, exhibits a liberal spirit toward the philosophy of Spiritualism which is hopeful for the future. Speaking of our paper it 8n y8:

THE BANNER OF LIGHT.—This propounder of the so-called "Harmonial Philosophy," we believe to have the largest circulation of any Spiritual paper in the world, and as to its merits millions can testify throughout the length and breadth of the American continent. This valuable sheet has but recently come under our observation, therefore we recently come under our observation, therefore we are not at present prepared to do it justice. But as we are well-wishers to all works of reform, we would say to our patrons and the public, read for yourselves. Subscriptions may be left at this office, and the paper furnished for the time subscribed. We expect soon to give through our columns an article on the "Physical Manifestations," as exhibited by one who is now passing the first degree of development.

Personal.

Mrs. Emma Hardinge's address, until she sails for Europe-20th of July-will be care of Mrs. Jackson, 406 East 51st street, New York. She will lecture in that city the two Sundays previous to sailing.

We learn that Dr. F. L. H. Willis, owing to a pressure of professional duties, has resigned the . New York Medical College for Women.

We learn from Mrs. Laura De Force Gordon that she is detained in Colorado on account of the Indian disturbances. As soon as it is safe to travel she will start for California overland.

Our Office in New York.

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

Excursion to Rocky Point.

We learn that the Children's Progressive Lyceum of Providence, R. I., are to make their annual excursion on Tuesday, July 16th, hy steamers, to Rocky Point. The boats will leave at the same hours as last year. Rocky Point is worldrenowned for its romantic and picturesque beauty. has all the requisite accommodations for such parties, no matter how large they may be. A grand good time may be expected on the above

A Voice from Israel.

The Israelite (Jowish), published at Cincinnati,

"We need no personal Messiah. What henefit could we expect of any Messiah? We do not wish to go back to Palestine, nor submit to any king. What good can we expect of a son of David? We are the children of the house; we go to no steward, need no guardian, require no mediator, and ask none to plead our cause with our Heavenly Father. We are of Israel."

Our Public Circles-Vacation.

There will be no public circles at this office after::Tuesday afternoon of the present week until Monday, September second. Our friends in town and out will bear this in mind. We should be pleased to have them call and see us, as usual, notwithstanding.

We are indebted to Thomas Middleton, lag., for a report of the Spiritualist Convention held at Stowe, Vt., June 7th, 8th, and 9th. We are assured that this was one of the best and most harmonius conventions of the kind ever held in that State; and we hope much good will result from the efforts made to push on reforms, and enlighten the people on the subject of Spisitualism. We shall print the report soon.

We are glad to perceive that the balance, though small, is on the right; side of the account with Mr. and Mrs. A. J. Davis, according to his report for June. We hope funds sufficient will flow in to keep them steadily engaged in the noble ing picture, and worth more than the price of the work of inaugurating Children's Lyceums. There

ALL SORTS OF PARAGRAPHS.

The fine story continued on our first page is liked very much. The message department is largely filled with communications from the spiritworld of interest to many.

Full particulars of the grand Union Picnic of the Children's Progressive Lyceums, will be found in another column. It takes place on Thursday, July 11th, at Union Grove, Greenwood. The Progressive Lyceum of Troy, N. Y., have an excursion on the 10th. See Mr. Finney's note.

"With Rosebuds in my Hand," Birdie's spirit song, music by Dr. Ordway, is selling more freely than any other sheet music we have ever

A notice of the "meeting of the Spiritualists, free thinkers and friends of human progress" at Randolph, N. Y., June 29th, came to hand too ate for insertion in our last issue.

Mrs. Brown, of Mansfield, Mass., (the vidow of Mr. Brown, whom the angel friends soluted out to us a destitute, sick brother, needing ecuniary aid,) called at our office recently to hank us in person for the assistance we had endered her, and her then invalid husband, in heir greatest time of need. We replied that we ere only the instruments in the hands of the pirit-world to render what little aid we could to uffering humanity. On leaving, she said in subued tones, "God will surely bless you."

Last week a gentleman exhibited to us the iodel of a new extension wagon which has just en patented. It is very simple, and easily arnged for a job or market wagon, a hay-cart or long team for boards and timber. The inventor Benjamin Ryder, Jr., of South Orrington, Me. ir. R. is a medium, and was aided in the conruction of this new and convenient article by ne invisibles:

Fail not to peruse, among other good things in his issue, the article by Prof. Gunning. The auor is a critical observer and sound thinker, and eld in high esteem by the best literary circles for is scientific research. The matter of "spirit hotography" deeply interests us.

FAST!-In the match for \$2000 over the Fashion ourse, Long Island, June 21st, between the amous horses Dexter and Ethan Allen, the latter von in three straight heats in 2.15, 2.16, 2.19, being he fastest time on record. Dexter's time on the econd heat, as timed by the Judges, was 2.16].

Flour declined last week four dollars per barrel. A further decline would be agreeable to consumers.

Deep in our hearts lie flowers with summer faded, Lost in our lives lie hopes with winter fied-Lights of the past by time and sorrow shaded-Dreams of the future, all their beauty dead.

ARLINGTON, formerly West Cambridge, had a celebration on the 17th of June, in commemoration of the town's new name.

The Bangor Whig says that hay is selling there at fifteen to seventeen dollars per ton, and potatoes bring about forty-five cents per bushel. Two weeks ago hay there brought fifty dollars per

A few years ago the Marquis of Hastings ran away with the bride of Mr. Chaplin, a wealthy English Commoner, and married her. The horse Hermit, which so unexpectedly won the race on the recent Derby day, was the property of the discarded lover, who wins by his victory nearly a million of dollars. By a strange combination of circumstances the largest loser at the Derby is the identical Marquis of Hastings, the hero of the runaway marriage.

Santa Anna, it is confirmed, was taken from an U. S. vessel at Sisal, by Mexican Liberals, but whether they were his friends or his enemies we cannot tell.

A letter from Rome to the Times says it is thought Archbishop Spaulding will return to America a Cardinal.

One of the clergy of Lynn on Sunday detive sins of the day - to be classed with treason and Sabbath breaking — a religion, he said, with the Bible left out. The same person giving notice of a strawberry festival to be held by a sister soclety, desired to be informed if any improprieties should occur at that or any other similar gathering, notices of which he reluctantly gave. - Tran-

Better deserve honor and not have it than have it and not deserve it.

A great many Northern soldiers have been captured by ladies in the South, and won't be exchanged.

Almost any one can write a long newspaper article, but it takes talent to put the same amount of thought into a short one; and ten persons will read the latter where one will the former.

INVOCATION.

Rise, oh my soul, above this carth. And wing thy flight to that bright sphere Wherein thou shalt renew thy birth. And find that bliss denied thee here.

Hellebore destroys or drives off current worms We should not measure men by Sundays, with-

out looking to what they do all the week after. It is a curious fact that all the fighting nations of ancient times have died out or fallen into remarkable desuctude. They seem to have been consumed by their flerce internal passions. On the other hand, the Chinese, a peaceful people, now numbers about four hundred million-a number sufficient, if war-like, to sweep resistlessly

If you give good advice it will be forgotten; if you give had, it never will be. Moral-attend to your own business.

over all Europe.

AMERICAN MUSICAL INSTRUMENTS.—Ameri an energy, ingenuity and perseverauce are, triumphant in whatever they seriously undertake. It is interesting to watch the progress of manufactures, and observe how rapidly we are exceling the Old World. Nor is this merely in those common articles which require little skill in their construction. It appears to be the fact that the greater the ingenuity required, the more sure is our Yankee land to carry off the palm.

In planofories, for instance, it is well known

In planofortes, for instance, it is well known that those of the best makers among as already equal, if they do not excel, the best of European makers. In reed instruments, such as Cabinet Organs, the superiority is yet more decidedly with the American instruments. It is conceded by the best judges that the Mason & Hamlin Cabinet Organs, which have attained so great a reputation at home, are far superior to any foreign instruments of the class. The last number of "New Zeitschrift fur Music," the famous Leipzig musical journal, has a notice of one of the Mason & Hamlin Organs, which the editor has seen and of

New York Department.

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

WARREN CHASE.....LOCAL EDITOR AND AGEST.

FOR NEW TORK ADVERTISEMENTS SEE SEVENTH PAGE.

Our Book Trade. Complete works of A. J. Davis, comprising twenty volumes, seventeen cloth, three in paper. Nature's Divine Revelations, 30th edition, just out. 5 vols. Great Harmonia, each complete—Physician, Teacher, Seer, Reformer and Thinker, Magio Staff, an Autobiography of the author. Penetraliar Harbinger of Health, Answers to Ever-Recurring Questions, Morning Lectures (9 discourses, History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Rectal Providences, Harmonial Man, Free Thoughts Concerning Religion. Present Age and Inner Life, Approaching Crists, Death and After Life, Children's Progressive Lycom Manual-full set, \$24.

set, \$24. Four Dooks by Warren Chase-Life Line: Fugitive Wife: American Crisis, and Gist of Spiritualism. Sent by mail for American Crisis, and Gist of Spiritualism. Sent by mail for \$2.00. Complete works of Thomas Paine, in three volumes, price

Complete works of Thomas Faint, in three volumes, price \$6; postage 90 cts.

Relf-Contrad/ctions of the Bible, 25 cts.
Peep into Sacred Tradition, 50 cts. London Spiritual Magazine, and Human Nature, each 30 cts, monthly.
Pasims of Life, and Ministrel, and any music our friends wish for to be found in the city will be sent to order by mail, carefully wrapped and prepaid. Send for the new music by Dilson.
We have it. i His Relations. The great book by S. B. Brittan.

Price \$3.50; postage 40 cts.
Persons sending us \$10 in one order can order the full amount, and wo will pay the postage where it does not exceed book rates. Wend post-office orders when convenient. They are always safe, as are registered letters under the new law. law.

A Woman's Secret. New and rich. Price \$1.75; postage
24 cts.

Hierophant. \$1; postage 12 cts.

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Joan of Arc, \$1; nostage liets.
Queen Mah, 75 cts.; postage 9 cts. Seventy-five varieties of
covered pamphlets.

Pride.

Pride is not a crime, nor a mean quality in the human constitution. It is not confined to the human kingdom, but is held in common by man and animal, if not by flowering plants also. Pride in the animal kingdom is never condemned; why should it be in the human? Excessive pride, like excess in any other quality, is to be pitied, or deplored; but as it is organic, and usually inherited, persons can seldom be justly blamed for it. The Church condemns it, and pronounces it a sin against God. If it is so, God put a large quantity of sin in the peacock and some animals, and in our natures also, for which He alone is responsible, as the creator of us and nature.

Everyhody approves of some quantity and some quality of pride, and as we are all differently organized, we have our neculiar opinions about it, as well as our peculiar quality and quantity of pride each for him or herself.

Personal pride is not very reprehensible, if not too excessive and carried out in dressing the body foolishly. To be sufficiently proud of one's body to keep it clean, hair combed, brushed, curled-to keep the body circumspect and its motions and positions natural, polite, attractive, is certainly no sin, and no injury to any one. To have a sufficient pride in dress to keep the garments clean and in good repair and of good material, is certainly no sin, and should not be condemned by church or gossip. If a person goes a little further, and betrays a common human weakness in adding long feathers from the parrot or peacock, in which Nature had displayed the pride of the bird. why is it a sin against God more in our race than in the bird? Has not God planted the seeds of pride allke in both? and if one is endowed with higher powers of intellect, but in so feeble proportion that the pride held in common with the animals predominates, is it not more a pity than a sin, or subject of blame?

In no particular feature of human character will a man or woman; show a cerebral weakness quicker than in dress. Who does not pity the clothes screens that carry dry goods to church and through the streets as an advertisement for the merchants? But why are they more sinful or to blame than the man who carries a signboard up and down Broadway advertising the cure of corns and bunions? Both work for pay-one for money, the other for praise. We should prefer the money pay, if not the kind of labor that brings it; but one is a sign of poverty, the other sometimes of riches, and therefore is respectable; for in this day riches make respeciability, and riches put on extra garments for show or ornament. It is respectable, even if it betray a cerebral weakness, and indeed ness in the upper front brain i noticed in a rich person, especially a female, as such are neither designed nor sought for usefulness, but rather as dolls or idols, show-cases or cloth-screens, or at best parler ornaments, some-

times adding the excellent quality of a music box. Pride of ancestry or pride of family is a still greater weakness, but not a sin or crime against God or man. It is usually both inherited and educational, but always betrays a weakness in the person, man or woman. Those who have not merit in themselves, may carry about in their names the merit and credit of their parents or ancestors, and boast of the talents they do not possess. They may hold the titles to the homesteads and lines of the horses which the father drove, and drive in the same old carriage ruts, but such borrowed capital will never make them worthy, if it does secure respectability for many who without it would have no credit or character. The sickening pride of Virginia ancestry and the Puritanic stock of Yankees is fast losing caste in our country, in those who go into market with the garments of their ancestors to get a credit they do not deserve. Those who have no inspiration may rake the Jewish graveyards; so those who have no merit or credit in their own persons or garments, may run on the credit or dress in the garments of the absent parents, and get credit, but it is a weakness, and not a sin.

Pride of country is more generally acceptable and commendable; but it is because it is more common, and belongs to most persons. We all have it, more or less, and yet to us a cosmopolite is the nobler trait of manhood, if it can still retain a home and have a habitation and a name. To recognize all countries and nations, all races and both sexes as equals in natural rights, and feel a human brotherhood with all—to live and breathe a universal brotherhood and recognize a common fatherhood, seems higher and nobler than a nationality; but there again comes a pride in the race. But we will stop here.

Book Literature.

Our country is becoming flooded with literature, or printed letter, as much of it is.

There are two kinds of authors-one exceedingly scarce, and the other abundant. One class are fountains of ideas and thoughts, and give us original matter, or matter so entirely newly arranged as to have the stamp of real originality, such as Emerson, Parker, Pope, Shakspeare, and many of the ancient writers. But the abundant class, many of whom are elegant and sometimes fascinatingly attractive, and wholly worthy of our journal, has a notice of one of the Mason & Ham-lin Organs, which the editor has seen, and of which he admits the superiority, not only in full volume of tone and general obaracteristics, but conceptally in "the mellow and pleasing character of its tones." This favorable testimony is just. Those who have not heard these beautiful instru-ments have little idea of the improvement which these makers have effected, and of the harmster. these makers have effected, and of the charming our novellets are of this class, from Scott and Bulqualities of their organs. It is not surprising that the demand for them is so large,—New York Musical Gazette.

Our novellets are of this class, from Scott and Bulqualities of our stories for the weeklies. Historians, also, with rare excentions

are of the same class. Even Agassiz is mostly engaged in collecting rock-records and fish-scales and insects', wings, and putting them before us arranged historically in books and lectures. He is making nothing new but the cement or thread with which he attaches them to each other and the names he gives them for us. A string of pearls or scales or small shells, differing a little from these. the children collect on the seabeach.

Our medium writers on Spiritualism do not differ from this class, but mostly belong to it, and collect and distribute the same as the class of conductors or conduits to which they belong. Much, however, of this class of literature is from spiritlife and scenery unknown to the other class of outer and superficial writers, and hence to them is only trash, and much is also really trash to everybody but the author. But by comparison we shall find a still greater proportion of trash in the novels and sermons of the popular walks of life. We often pick up a well-bound volume of o'clook partake of refreshments; at 11 P. M. Lycepopular literature, which has a large sale from well written notices of those who are only interested in the sale, and to our surprise are unable to find an idea in the book, and oftener when we do it is an old one that has been bandled about for centuries, and may be new to some reader whose eye has seldom been in books.

But as some writer says, God sometimes lets down a thinker, and when he does the mind is like a great fountain that supplies many pipes that convey the thoughts from house to house and at the hall, so that all who wish can find enjoyhead to head. Jesus, real or imaginary, is taken ment suitable to their tastes. for the fountain of Christianity, from which the founders of sects, as main pipes, are more immedista conductors to the waters and preachers of the" creeds of Christendom." A writer or preachgrown man or woman.

Personal.

The address of John M. Spear is, for the present, Blue Anchor, Camden Co., N. J.

J. B. Conklin is not dead, as several times reported, but is not acting as public medium at present; we do not know his address.

C. G. Stewart, of Newark, N. J., is giving some very interesting lectures at Dodworth's Hall, Sunday evenings, on the astronomical and astrological origin of Christianity. A new edition of his book-the Hierophant-is now on our counter, and we are ready so send it to the searchers after this kind of truth for \$1, and it is better worth \$3 than many books that sell for that price.

We can supply a few copies of A. J. Davis's Chart of Progressive History and Amproaching Destiny of the Race. It will soon be out of print, Price \$1. Cannot be conveniently sent by mail.

We regret the necessity which compels our true and faithful co-laborer, Dr. H. B. Storer, to leave New York, but the health of his amiable wife compels it. We want one hundred like him, to fill the demand of the cause here-self-supporting and self-sustaining, and an aid to others; such is the Doctor anywhere.

Cook Books.

Since the advent of hot weather, some friends are sending to us for cook books and guides for cooking in a hetter style and better food than the old school cooks taught the use of. More families would be wise in sending for Mattle Jones's Hygiene Cook Book, 30 cts., or \$1.00 for Dr. Trall's larger and better work. We can supply either.

There is a pestilence in New York. 'Tis always here, and walks at midnight, but hides in the daytime when it can. We advise all, especially the young, to keep out of it, and out of the city, unless insured by a moral life-preserver better than any church can furnish, such as Nature, reason and science supply. A generation which has inherited depravity is as prone to evil " as the sparks to fly upward." Intoxicating drinks and tohacco are the baits that usually allure the unwary into the dens of vice and misery in all large cities. If they could be exterminated by law or morals, the "Sun of Righteousness" would "rise with healing in his wings," and a better generation might be born some time.

President Johnson rode up Broadway a few days ago, and as he passed our flag, he waved his hat and bowed-in compliment, no doubt, to somebody. To the Museum opposite he bowed and waved and smiled, but whether at the picture of the fat woman, the "what is it?" the torn canvas on the top of the building, or at the late defeat of Barnum for Congress, he did not inform

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

Dr. J. P. Bryant in California. From the San Francisco "Daily American Flag," Nov. 9, 1866

MORE ASTONISHING CURES BY DR BRYANT. The public are well satisfied by this time that the system of psychological treatment is no fiction, and is fast assuming a recognized and prom-

inent place in the department of the healing art, During the current week this medical gentle man, whose skill and ability to eradicate disease are truly astonishing, has effected a number of cures, particularly of a chronic nervous character, which are deemed of sufficient importance to be made known as a matter of general information.

Mrs. Mary Lockman, residing at Fairmount, be-yond the Mission, daughter of Mrs. Schenck, well known in this city, had been alling for ten years. Her disease was complicated in character, appearing to originate from uterine trouble, peculiar to her sex, and this in its train engendering derangement of the liver, spleen, bowels and digestive organs generally. As a consequence, her whole nervous system became completely enervated, and she fell away to a mere skeleton. She consulted several of the most eminent physicians of New York city, and continued use of oplates would alleviate her pains. Thinking that the cli-mate and surroundings of the Sandwich Islands mate and surroundings of the Sandwich Islands would work a change in her condition, she repaired thither, but alast to no purpose. At length she came to this city, with no other hope before her than an early grave. For the past three months she was compelled to keep her bed. At the suggestion of friends she was induced to try Dr. Bryant. She was conveyed to the other conversed to the oth Dr. Bryant. She was conveyed to his office on Pine street in a carriage. The ordinary manipulation was gone through with, and in the space of five days the poor sufferer was able to walk about

in perfect health, and was heard to exclaim, "I feel better than I have for ten long years."

Another case is that of J. C. Hulse, a resident of Sonoma, Sonoma county. This gentleman had been crippled over two years. For four months he been crippled over two years. For four months he could not walk stall except by the use of crutches. The nature of his disease was an inflaumation of the sciatic nerve, which had been paralyzed, and becoming indurated, had formed a mechanical obstruction, ending in dislocation of the right hip joint. He had been in constant pain for the last two years, and tried every remedy that could be mentioned. Finally, bearing of the cures that had been made by Dr. Bryaut, he stated to his friends his determination to place himself under his care, saying that if he did not cure him he would be no worse off. His friends ridiculed the idea, but he was fixed in his resolution, and so dame to this two years, and tried every remedy that could be mentioned. Finally, hearing of the cares that had been made by Dr. Bryant, he stated to his friends his determination to place himself under his care, saying that if he did not cure him he would be no worse off. His friends ridiculed the idea, but he was fixed in his resolution, and so came to this city. The Doctor worked on him not, more than five minutes, when, to the astonishment of all present, he was able to put away his crutches and

walk away with the assistance of his cane. Among walk away with the assistance of his case. Among those of his acquaintances who can bear witness to this happy change, is Captain Nye, brother of the distinguished Senator from Nevada.

The persons whose cases have been thus related,

make these statements to us voluntarily, and without the knowledge of him who has been their

The Children's Progressive Lycoums' First Union Picnic,

AT UNION GROVE, GREENWOOD, MASS., THURS-DAY, JULY 11th, 1807.

This Grove is centrally located, with a large lattice hall convenient to shelter one thousand people, also other buildings suitable for the occasion, with a good spring of cold water.

We copy in part the order of exercises from the programme of the day, commencing at 10; A. M. Singing and speaking at the stand by prominent speakers; at lattice hall music and dancing; at 12 ums form in order; opening address by N. S. Greenleaf, of Lowell; music by the band; singing, recitations, gymnastic exercises, circle march. singing, grand triumphal march, with one thonsand flags flying, accompanied by the full band: review in column, &c., &c. The Lyceum will then be dismissed.

During the remainder of the day there will be speaking and social interchange of thought between the Lyceums; and also music and dancing

This is the first attempt of the Children's Progressive Lyceums to come together, and we hope there will be a grand assembling of Lyceums, and also of our brother Spiritualists and all others er like Parker or Emerson must get out of Jesus friendly to the cause. Speakers and mediums, last to be a THINKER, and out of a sect to be a full but not least, are cordially invited to be present. Lyceums who have not been notified will please accept this as an invitation.

We have made arrangements with the Boston and Maine Railroad to convey passengers to and from the grove. Leaving Boston, Haymarket Square, at 815, and 10 A. M. Return at 5.50, stopping at Charlestown and Pleasant Point each way. Tickets to the grove and back, sixty cents. Refreshments can be had at the grove. We have engaged the services of a band of sixteen pieces. Committee of Arangements,

> E. B. CARTER, Lowell, DR. A. H. RICHARDSON, Charlestown, J. S. DODGE, Chelsea.

Troy Children's Lyceum.

MESSRS, EDITORS-Will you please say in the next BANNER that the Children's Progressive Lyceum and the "Progressive Spiritual Association" of Troy, N. Y., will hold a grand excursion by steamer and barges-with music, refreshments and happiness-down the Hudson, on Wednesday, the 10th of July? The friends of Spiritualism in the vicinity of Troy are cordially invited to attend.

In haste, I am cordially yours,

SELDEN J. FINNEY. Troy, N. Y., June 26, 1867.

Illinois State Convention of Spiritnalists.

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 inight attend suck annual meeting, to correspond with Milton T. Peters, Secretary, upon the subject without delay. 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 or building that will be furnished for the use of the Convention. Address Milton T. Peters, Sec'y, Chicago III. 8. S. JONES, Pres., GEORGE HASCALL, WARREN CHASE. Vice Pres.,

WARREN CHASE, E. O. SMITH. Treas MILTON T. PETERS, Sec'y.

Peace Convention.

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

ble rates at the hotel. CHARLES WALKER. NATHAN LAMB, THOMAS MIDDLETON D. P. WILDER, M. S. TOWNSEND, Corresponding Secretary.

Grove Meeting.

There will be a gathering of Spiritualists in SUMNER, ME., on the 4th of July, at the Grove of Lewis Bisbee. 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. Bisbes.

Picnic.

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

Progressive Lyceum Missionary Fund, IN ACCOUNT WITH A. J. AND M. F. DAVIS. STATEMENT FOR JUNE.

June 1. To balance due from May.

June 2. Cash from Albert Morton, of Manchester, 820.00

3 From A. E. Giles, Esq., of Hoxbury, Mass., 10.00

7. From Mr. George W. Smith, of Dorchester, 10.00

8. Cash from Thos. R. Hazard, of Newport, R. H. L. School, 10.00

12. From M. J. Crosby, Cantonsville, Md., 50.00 . 65.66

P. S.—All communications for either Mr. or Nrs. Davis, on Lyccum or other business, should be directed to their perma-nent address.

Business Matters.

THE RADICAL for June is for sale at this

COUSIN BENJA'S POEMS, just issued in book form. Price \$1,50. For sale at this office.

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

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

SUFFERERS PROM NEURALOIA, nerve-sche.

1 12 11 To Correspondents, 5 [We cannot engage to return rejected manuscripts.]

In "A FRIEND," at Pirrenungu, PA., who sent a sealed letter to this office to be answered will send address, we will return it with the answer.

Special Notices:

This Paper is mailed to Subscribers and sold by Poriodical Dealers every Monday Morning, alx days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY, I WELLIMSTON ROAD, CAMBERWELL LONDON, ENG.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

Tourists. No one should leave home this season without providing themselves with Cor's Drarkreia Core to guard against sudden attacks of Cholera Morbus. It immediately corrects the stomach in such cases. It is a specific in Summe

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the Arst, and Aftern cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Culorado, Idaho, Montana, Nevada, Utah.

FRED. L. H. WILLIS, M. D., (LATE PROPESSOR OF MATERIA MEDICA IN THE

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

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

ment of all

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THE MARLY PHYSICAL DAGMERAUE
OF THE AMERICAN PROFILE.

OPTIME AMERICAN PROFILE.

July 6.

Message Department.

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

Mrs. J. H. Conant,

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

The Circle Room.

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

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

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

Invocation.

Great Spirit of All Things, our Father, and our Mother too, we would feel that we are gathered within the serene temple of thy great universe for good, and not for evil. We would worship thee without fear. We would adore thee. We would admire, but most of all we would love thee. And even as thou art the source of love, we would pray that our spirits may be unfolded within that divine essence. We would pray that it may draw us nearer and still nearer unto itself, until finally all lesser good is subjugated, and we are one with

Oh God, we thank thee that the kingdoms of this world are passing away; that one by one the beads of time are being counted, and soon the last will have been numbered, and the end will have come. We thank thee that the morning-star of freedom is beginning to shed its faint rays of light over all the earth, and the time that hath been 80 long and so earnestly prayed for is nigh at hand. We thank thee that the slave-whip rests quietly in its socket, and the chains wherewith men were wont to bind their fellows, are now lying rusty and useless on the ground. We thank thee that the hearts of thy children are beginning everywhere to learn what justice means with thee; thy children everywhere are beginning to question concerning thee and thy laws. We thank thee that the days of superstition and religious night are passing away; also that the clerical mantle that hath so long enshrouded the senses of the people is being rent into shreds, and the voices of thine angels are calling upon thy people everywhere on earth to robe themselves anew in garments of Righteousness and Truth. We thank thee for all that thou hast been pleased to give us. We thank thee for sin, for crime, for darkness; for all that is, Great God, our Father, and our Mother too, we do most devoutly bless thee. Amen. April 25.

Questions and Answers.

QUES .- What is the cause of the shuddering of the medium when the spirit is entering and leav-

Ans-It is caused by the disturbance of the mental and physical atmosphere surrounding the medium. You all live per virtue of the atmosphere by which you are surrounded, and you all have a distinctive atmosphere of your own; and if any other enters that atmosphere, you are of necessity disturbed.

Q-By L. Hakes: Is the book entitled the Apocryphal New Testament to be considered any less inspired than the New Testament?

A.-All books are more or less inspired. Every written thought is a direct inspiration from God; and every unwritten thought is the same. The Great God hath spread out for your examination a Scriptural volume, but it is not contained alone in books. You may find it in the ocean; you may find it on the dry land; you may find it in the skies; you may find it in the heart of the child, in mature age, in old age, where sin abounds and where righteousness abounds. It is everywhere, because God's thoughts are everywhere.

Q.—Is there any other book or manuscript in existence, aside from the New Testament, from which can be obtained any record of the life of

Jesus of Nazareth? A .- We know of no written record, no history with which the earth at the present day is blessed. that affords a more correct account of this individual than those you have. Many historians have given their opinions, their ideas, concerning this individual. We find that not only in Christian history does he have an existence, but he also has an existence where the historian did not have any belief in his divinity. He was not to him what he was to the Christian. But your Biblical record has given you sufficient for all practical purposes of the life of this man. That he taught and practiced great and glorious truths, I believe; and if you will all teach and practice the same, then indeed he will be a Saviour to you. But if you do not, he may as well never have lived or died. In this sense, and in this sense alone, can he ever aid humanity in its progress heavenward. April 25.

John Cooke.

I am under certain restraints which I cannot well overcome. This is the first time I ever attempted to communicate with people I have left, and it is a great novelty to me.

I should have as soon thought of going to heaven and holding communication with people who dwelt there, before death, as to have thought that I could come back here and open communication with those I've left. But it seems to be a simple rule, that anybody can follow that tries to.

At the time I met with the accident which resulted in my death, I was in service against this Government—the Federal Government—not because I had any particular liking for the Confederate Government, but because I was very well paid to enter the service. And I suppose it was a very poor motive, but at any rate such it was.

I was not a defender of secession, by any means, in theory, though I was, I admit, in practice.

I was on board the rebel ram "Tennessee," and I met with an accident. I got badly scalded. I believe I lived some four or five days, and then died.

I am an Englishman by birth, by the name of Cooke-John Cooke. Some difficulties in my own country brought me to this country; and those difficulties were not overcome before the breaking out of the rebellion, so I remained here.

But I am extremely anxious to send some intelligence of my death and my present situation to those I have left, particularly to my son and daughter, I am very anxious to reach them in some way; and particularly anxious because I a half hour's smoke there. He was in New York, falls and river currents, in time so change the

want them to know that the charges that were brought against me-of which I am not here to speak at great length upon-were utterly false. I said so when I was here in my body—I say so now. And, moreover, the very best kind of evidence that I speak the truth may be obtained, if my children will take the trouble to consult my brother-in-law, Benjamin, who is in Wales. There is now no reason, since I am dead, why he should not say what he did not say when I was here, for the objection is removed. I don't want them to understand that I left as a culprit would leave, but I left because I was sick and tired of the conflict that amounted to nothing. And so I came away without much resource in the way of money. and therefore was obliged to depend on what knowledge I had as an engineer. And as the Southern people were rather short for men in that line at that time, I received good pay; and for that reason I went to serve them; not because I thought the people of the North were more to blame than the people of the South, for I did n't know, and I didn't care.

I would like that my daughter Matilda and my son John respect what I have here given, to the amount sufficient to allow me the privilege of nearer communication with them. I want to go there as I come here. Then if there are any little points that they are in the dark or unhappy about, I shall no doubt be able to make them smooth.

I passed a half-century here, of light and shade, but I am free to declare I would n't be willing to part with the shade any more than the light side of the picture; for it is by that mostly that I know how to shape my course in this better world. Therefore it is of greater value to me than the bright days I saw.

I am under great obligations to you, sir, for your kindness, and shall hope to repay you sometime when I meet you face to face, if not before.

[Where do you wish your message sent?] would like, sir, that it go to London. [To any particular address?] No; direct to the general office. My son, I think, will get it-John Cooke. [Is your name spelled with an e?] It is.

Annie Lee.

I am Annie Lee, daughter of Robert Lee. [General Lee?] Yes. I have tried a great many times to come, but I have been afraid when I got where could speak; yes.

I want my father and all to know I can come; say, if I could only say them to them alone; yes, sir. [Do you remember how old you were when you died?] Yes, sir; in my eleventh year.

I have got the present that was given me a lit tle more than a year before I died; and my father said, "Annie, you must keep this as long as you live." I have kept it in my heart ever since, and because I am not dead it is mine now. [You mean you live in the spirit-land?] Yes, sir, I do. And I am with the person to whom it belonged. It was my grandmother's, and given to her under peculiar circumstances, and was given to me by my father. So I hold it now. It is mine, and I shall try to profit by it as I promised to.

I am never sick any in the spirit-land, but I am sometimes very sad, because there is n't so clear a way to come back as I wish there was, and because the people here do n't seem to know what is best for them. They fight for what will at best last but a little while, and never bring them any lasting happiness on earth. [You have reference to those living at the South, I presume.] Yes, sir. and I'm sorry, very sorry, that our people ever went to war with yours, because they'll all see some time how foolish they 've been.

I am happy in the spirit-land, and would not come back only as I come this way. I have, in my spirit home, a correct representation of the flowers that came as a gift from my mates after I was dead. I drew them myself, for I've learned

to since I came to the spirit-land; yes, sir. Good-day. [Do you remember when you passed away?] Yes, sir; it is near six years now. Good-

Michael Riley.

day.

April 25.

Well, I'm comfortable, all there is left of me. [Have you got much left?] Yes, sir, I suppose I got enough for all I have to do here.

The fact is, sir, when I was here listening to that Johnny Bull-well, I got knocked out of my equilibrium.

I suppose there will always be persons on earth who are ready to fight for money. No matter they get the money. There'll always be just such cusses on earth. That's what I said he was. I told him so when he came along up; yes, sir; and I got so stirred up—well. I thought the fight was all killed out of me, but I just wanted to pitch into him and see if it would n't stir him up red children as he loves his white children. a little. You see, he got into trouble in his own country, and instead of staying like a man to fight it out, he come away, and left his folks to take care of it for him, like a coward as he was. And when he got here, he got a good chance to enter the rebol service, so in he goes, and he come out skinned; and that 's all right. So I suppose he got his pay, and that 's all that is required.

Well, sir, my name was Riley-Michael Riley. [You are a little riled, uin't you?] I am riled in more senses than one. I'm getting over it now. But, you see, I'm here to reach my folks, if I can, some way. I've been told in the spirit-world by two or three priests that it's pretty alsy done And if it is, I'd like to get at 'em. I'd like to tell 'em that I'm on pretty good ground to come back here; that the way is open for me to come back and talk to them, and I want to tell them about what they won't get at all, never will get at all, any other way.

It is like this: I had a brother die in Ireland you know. Well, there was a sort of a little-I do n't know as it was—there wan't a very straightforward feeling existing between him and me. He thought I had some queer ideas, and there was sort of a coldness between us. When he died, he had a few pounds, maybe. Well, I do n't know how much he had; not much, anyway; and it seems they've heard of his death, and they believe after I'm dead they 're to have it.

It's not much my brother left. They'd better let it alone' altogether. It's not worth looking for. That's my advice to them. Oh they can peg away at it as much as they like, but all their pegging won't amount to anything. He's dead, and so am I, and we shake hands together in the spirit-world, and it's all right. And he knows very well, as well as I do, that it won't pay to

look after it. And if they want to know any more about it just give me a chance to talk with them face to face. I was looking around for one of these mediums the other day, and I found a fellow smoking away. Oh, thinks I, would n't I like to go in there? He was smoking his pipe so easily, I thought I'd like to go in to him. I asked the one who has charge of this place, and he said you could if there was any knocking for you, outside, any of your friends. I like that, I'd like to take

[What was his name? Do you remember?] I don't know, air, He's a fat, good-looking chap, the one I mean, air. [Probably it was Mr. Foster] He was having a good time, so I just thought I'd like to speak there. Oh I put up with this way, but then it's not just the right way for me. [You do n't like the uniform, I suppose?] It's not like the old 20th Massachusetts at all; no, sir, it's not at all like it.

I wonder how Tom Cass would look dressed up in clothes like these? how he would do? I went out in his regiment; yes, sir. [Have you a family?] Yes, a wife and child.

Now how is what f have given here to be got to my folks? [If they think well of this message, they 'll probably call you to them.] If they do n't think well enough of it, I suppose I'll stay out in the cold. Oh well, themselves will get the worst of it, not me. At any rate, I'm willing to wait and see.

I'm happy in the spirit-world. Oh I'm jolly as can be, only when I get in a crowd that do n't think as I do about things. I got along side of that chap, got thinking what a fool he was, and I wanted to thrash the fool out of him. Well, I suppose it's all right with him now. They say "it takes all sorts of people to make a world," and if it's so, why, I suppose there must be some fools, as well as wise ones. I would n't said a word at all, if he'd been in the rebel army because he wanted to go, because he thought it was right to fight for the South. Ah, he went for the one that would pay him the most. That's mean.

Well, sir, do you say you print it? How much is it a line? [More than you could pay.] . Oh, I don't know about that. Let me see; I paid twenty cents a line for a funeral notice when I was here. [This message is free.] Ah, it is? Then I'm very much obliged to you, sir. [Wore you in the 9th or 29th regiment?] Is it me you're talking to? [Yes.] I was first in the 9th, then I was in the 29th afterwards. I went out in the 29th, and died; that is it; the devil it is died ! I wish you'd get up some better word-gone aloft, in a balloon, or anything like it.

Well, sir, I'm much obliged, then, for your printing me for nothing. I'm to pay you, then, I suppose, in the good wishes, if I have nothing else. [Pay us by helping somebody else.] In what way, sir? thrash them when they need it? You see I was in that business sometimes when here, and I've not got out of it yet. Ah, it's a good husiness, you know, if it's followed for good, When you see a chap, you know, that will be yes, sir; and that I have a great many things to likely to make a fool of himself, then it's best to thrash him, is n't it? [That would n't be our way of dealing with him.] Oh I see you're one of the quiet kind, what would n't thrash a mosquito. Well, it's all right. Good-day to you, sir, and a happy voyage to you when you cross to the other side! April 25.

White Antelope (an Indian).

White Antelope comes, and his heart, like the heart of Little Crow, is hot. There is vengeance in his soul, planted there by the Great Spirit.

So the great warrier Chivington has spoken. He says to his people, "It is the voice of the devil shut your ears!"

White Antelope comes to tell his people that it's the voice of the Great Spirit. And the Great Spirit says that the warrior Chivington is a coward, a liar; he's a murderer; he's worse than the Indian ever could be. He goes out to murder squaws and papooses; and when the braves meet him in open fight, he goes like a coward back in the war path, and sends his men forward. He's a coward! He's a squaw!

White Antelope comes to tell him that while he lives here, White Antelope will follow on his trail as long as there is one of his people left; and he will die like a dog, with nothing to bury him with. White Antelope will leave the trail only when the last of his race go from the earth to the hunting ground of the Great Spirit.

Tell him White Antelope curses him, and the Great Spirit offers no frowns for his curses. Tell him that he has given the red man great cause to hate him; and White Antelope has gone among his people, and he has stirred their hea And before the corn is gathered, many white men will die, because White Antelope and his squaws and papooses have died. Tell him, when he prays to the Great Spirit, to ask him if he wills that White Antelope should come? if he wills that White Antelope should follow his war trail?

White man, you put in your talking sheet, and White Antelope will be your friend, not your enemy. He has learned in the hunting-ground of whether it's for the right side or the wrong, so as the Great Spirit who are his friends; and he follows his friends with kind deeds, and his enemies with vengeance.

Go, white man, and when you meet White Antelope's people, tell them he lives, and the Great Spirit speaks to his red children, and he loves his

Tell the warrior Chivington, when you meet him, that the Great Spirit frowns upon him, and White Antelope is bitter toward him. April 25.

Séance opened by Theodore Parker; closed by George A. Redman.

Invocation.

Leave us not in temptation. Oh Holy Spirit. by which the soul is able to discern between right and wrong, leave us not when the shades of temptation gather around us. Be near unto us, oh Holy Spirit, wise and true, through all the experiences of life. Let us behold thy smiling face, even when the midnight clouds are around us. Let us understand thy presence even in death. Let us know, oh Holy Spirit, that thy loving arms are around us forever. And oh, endow us with the power to teach thy mortal children that they are safe in thee; that when they ask for thy presence, thou art with them; that when they pray, being tempted, thy Holy Spirit will minister unto

Oh grant, Great Spirit of Infinite Truth, that we may so understand thee ourselves, that we may be able to impart the knowledge to those unto whom we come. Oh, let us read thine open volume aright. Let us drink at the fountain of thy Truth. And let us, oh Wondrons Spirit, be satisfied through our own conscious lives. Let us understand, oh Spirit of Beauty and Power, that thou art our Father, our Life, our only support. Let us feel that whether tempted or otherwise, thou wilt never leave us. Oh let our prayers for faith, for a divine realization of thy being, lift us nearer to thee. Let our prayers be indeed wings of light, that shall bear us away from the shades of darkness; that shall lead us away from evil, and crown us with everlasting glory. For thine is the kingdom, and the power, and the glory, April 29. forever and ever. Amen.

Auestions and Answers.

QUES.-By A. H. I., of Marietta, Iowa: It is the opinion of geologists, I believe, that the surface of the earth is becoming more irregular and uneven, Is not the reverse true? And if so, will not the continual change of deposit by water-

present bed dry land?

The earth has been at a previous period in a more state. The earth, in its external manifestation. pays due allegiance to its own law. It never forsakes its own law, but unfolds in accordance with that law. Thousands of years in the past, this present dry location was entirely submerged; but in process of unfoldment or change, we find the dry land appears, the tide of civilization comes forth. But by-and-by, again, in the process of unfoldment, this location will again be submerged. And these cities will be known only in history, and perhaps not even there. Taken as a whole, we believe that the earth presents, so far as its surface is concerned, conditions nearly similar to the conditions that existed upon it three thousand years ago; differing, to be sure, according to location; for instance, water might have been here where the dry land is seen, and the reverse. Yet taken as a whole, the earth presents much the same appearance on the surface as it did three thousand years ago. So we are informed by those who tell us that their knowledge is something more than speculation. They who were here and blessed with memory concerning that time, know of what they speak.

CHAIRMAN.-A spirit came and said that he lived here in this vicinity some seven thousand years since, and there were cities and intelligence quite equal to the present day. Did he, in your

opinion, tell the truth?

A .- We believe he told the truth. For ourselves, we have no means of ascertaining for a certainty concerning the truth of this statement, but if we are to believe the testimony of any individual, we may as well believe his testimony, for his life in the spirlt-world is by no means an unjust life. As far as we are able to discern, it presents in the external, kindness, love, charity, all those higher soul qualities that lead us to believe in his statement. He is of himself a philosopher deeply read in the history of the earth. He is no speculator. He may be deceived, and it's possible you may be deceived when you are looking at the sun.

SPIRIT.—If you have no other question to present, we will answer one that we have received from a distance, from an intelligence in London. He prefaces his query with the following re-

"I am a philosopher. I drink at the fountain of facts. I ignore all things that cannot prove themselves as truths to me, by stern, unmistakable I have never been a believer in any kind of religious theory, because to me all religion is founded on moonshine, having no foundation in fact whatever. Now can you, who purport to dwell in the land of souls, give me any cerning religion? Is there any that is founded upon reality? or in other words, can I marry philosophy and religion? If I can, I will bow down and serve them; I will become the most devout worshiper at that shrine." To our mind, philosophy and religion have long

been united; in fact, they never have been separated. That religion that is without philosophy, is no religion at all. Religion is a something that is intended for soul food, something by which the soul receives nourishment. And the soul from its standpoint as a soul, demands that its religion should be a religion of philosophy. It cannot feast upon any other religion. A man's external senses may be satisfied with the religion that is affoat on the earth, but the soul is not satisfied with it, for the soul is, of itself, a fountain of philosophy. Therefore whatever will satisfy the soul must correspond with the soul. Every religion under the stars that has not got a philosophical foundation, is not the religion that will satisfy the soul. But all true religion, that which is of God. that which is everlasting, that religion has for its resting-place a philosophic base, and will bear the test of all philosophy. You may take it and put it within the crucible of common sense, and, if it does not stand the test, it is no religion at all. wont to stand querying, perhaps all their lives, with regard to the truthfulness of religion; that they never have, many of them, attained a belief in religion of any sort. The greatest philosophers of the ages have been infidel to all kinds of religion. But this need not have been, for that true religion that cometh down from God, our Father, is a religion that is philosophic in itself. Religion and Philosophy, oh our friend, are one, to our mind: and that which does not bear the test of philosophy, is not fit for use. It is but a worn-out garment that the senses in external life have made use of. The soul never did use it, and never April 29.

Robert Layle.

I am so strongly carried back to the time I was here, that I seem to live again there, and suffer again just what I did. Yes, I died at Salisbury, one of the prison-pens at the South, and my people have never had any direct information concerning my death. So I have worked very hard to get here to give it.

My name was Layle-Robert Layle. I am from New Haven, Connecticut. I went out in the 11th Connecticut, and from there I shall be registered, I suppose. I had the brain fever after I was taken prisoner, and I feel that and my wounds altogether. But I want my folks to know-my mother and all my folks to know-that I died satisfied, and had no fear; and that I am in a condition to return, now that this thing is true. It is true. There is no question about it-it is true.

One of our family, an uncle, or rather an uncle by marriage—he married my mother's sister—was some what interested in this Spiritualism, and he got very enthusiastic over it, and they said he was insane. I don't know whether he was or not. At any rate, they put him in the asylum. and it rather prejudiced our people against it They never dared to have anything to do with it. I presume he might not have been. But I want I shall try to be myself. them to let that make no difference—if he is insane—about their believing in Spiritualism. I don't know whether he is or not, but they 'd better find out; but never let that prejudice them against Spiritualism, if it makes all the world insane. And we who stand knocking at the door for admittance, if we're kept waiting outside too long, may yet disgusted, and leave altogether.

My folks have heard that I was shot while in the prison; that I tried to get a little more of the rations than was allowed me, and was shot in the attempt. That's a mistake, although I've seen it done. But it was n't done to me, I died no doubt from ill treatment, from exhaustion, as they have heard.

And I'd say liere, that my watch, that was given me by four of my friends before I left, is, nigh as I can ascertain, in the hands of a man by the name of Palmer. I'm quite sure it is Josiah Palmor. He is in Tennessee, He was on duty at tive spirit, but with a spirit of stern justice. received whatever we had when we entered the falsehoods here and there, and they re being an

shores of the ocean as to make portions of its prison. He was one of the number who guarded the miserable place. Tapeak of this circumstance Ans. It is hardly possible to determine which as a means of identification, and to prove to them, heorist is right, and which is wrong, in this case. | too, that I can come back, that I have the power to see things here on the earth, and that I do live. uneven state than at present. And again, at Now if that man is anywhere where my message another period it has been in a more level, even here can reach him, I hope he Il be kind enough to transfer the watch to its rightful owner, Mrs. Robert Layle-she ought to have it-of New Haven, Connecticut.

I am happy in the spirit-world, only when I realize the fact that it's hard to get back and reach our friends through their prejudices. That is all that makes me unhappy. And as to my religion, it was good enough for me. It carried me safe through, and although I've not realized. all I expected, yet I've realized far better than I deserved, and I am entirely satisfied. If my friends only knew what an effort I've made to come back for their good, they 'd hardly be willing to shut the door while I was out.

(To the Chairman.) I thank you, sir, for your aid; hope I may in some way be able to repay you. April 29.

Captain William Flowers.

I said if there was any truth in this spiritual revealment, I would return after I'd got through and report concerning it. Seems to me it's altogether too late in the day to set up any argument to prove that it's not true, for I believe it's pretty firmly established its own truth. I can only hope to add a very small mite in this way.

They called me Captain Flowers-Captain William Flowers. I've been away nearly three years. There was a great deal of dissatisfaction about my death. My friends were not satisfied as to what disease I died of. One said I died of this thing, and another of that thing. But I say now, I've learned that I had cancer of the stomach.

And I would say to those who are left-my wife in particular-it is folly to be dealing with vain regrets concerning what might have been done. The very best that could have been done would not have saved me. I stopped here on the earth. no doubt, just as long as God intended me to ston here. But I believe had my friends have known just exactly what the trouble was, where it was, they could not have saved me. All that could be done would be to alleviate my sufferings and let me pass on as quietly as possible. That was done. I am satisfied, and I want them to be.

And as to this new life, this spirit-world, why, to me it is but a living and vivided representation of this earth. I have never realized that I've been separated from earth, yet I have realized that I am separated from the crude particles of earthly matter. But I mean that I am in this locality. I'm here, and I want my friends to so understand it. Instead of feeling that at some day they are going to some distant locality to meet me, they may feel that I am with them nearly every day, right here. The idea that the spirit-world is located at some place distant from this earth, is not true; for if I am dead, am a disembodied spirit, I must of necessity be in it, if the spirit-world is right here. I know that my testimony is as good as the testimony of ten thousand people. I was in the habit of telling the truth when here, and I tell it now. I know the spirit-world is here. I know I am here, and I know that the mystery of modern Spiritualism is. simply its simplicity. It is so exceedingly simple that you call it mysterious.

If I can benefit any of my friends, I shall be glad to do so. I am satisfied to do all the good that may come in my way, and never mean to shirk any duty. If my friends sorrow, I mean to help them. If they're joyous, I mean to enjoy their pleasure.

I'm obliged to you, Mr. Chairman. Good-day. April 29.

Lois Vanstene.

I said I should come. I told my mother I was We do not wonder that the philosophers of all | coming back here; yes. I want you to write my ages have been wont to step aside from the re- name-Lois Vanstene. At five o'clock this mornceived notions of religion; that they have been | ing, [Monday, April 29th, 1867,] I was in my own hody. I told mother I should come right here today; come right here. She thought I couldn't. She thought I'd be too weak, even if it was true that we could come.

I was twenty years old the second day of last month. I have been sick, in all, two years. I fell on the stairs, and injured my spine, and then went into consumption. But I had such beautiful visions while I was sick, and I could talk with my friends in spirit-life, and they told me all about the spirit-world, and so I told mother. We were poor, very poor, and sometimes we

knew not how we were to live. Don't think less of me and my mother because we lived in New York City, in that locality you know as the "Five Points," will you? We didn't always live there. When I was born my father was a merchant in New York, was called wealthy, and we lived in a respectable part of the city.

A spirit calling herself Madame De Stael used to come to me, and she told me she would bring me right here as soon as I was free. I believed her, and she has.

I want my mother to be happy, and to let them bury me as they will. It makes no difference. I shall come to her, and I know she will recognize me-I know she will. And what's better than all, before the snow falls again she'll be with me. So she need n't worry.

Mother! dear, dear, dear mother! [the medium, exhibiting deep emotion.] You see, sir, I'm in such rapport with my mother, and she is this moment weeping wildly over my body, that is why I cannot do better. Two bodies—one here, and one there! There, I must go to her now. Print it, won't you? [Certainly.] April 29.

Captain S. S. Sully.

Mr. Chairman, ladies and gentlemen. I feel somewhat peculiar on being obliged to step into the place that has been so recently vacated by one I do n't know whether he was issane or not, but altogether superior to myself. But nevertheless

You will recollect, Mr. Chairman, you were visited a short time since by an Indian, and he manifested quite a degree of vindictiveness toward one of the politically defunct officers of our army, Col. Chivington. Well, I too have a little account to settle with him; and as I am averse to long stand. ing accounts, I think the sooner he settles up the account with me, the better it will be for him, and me too: Consequently I have intruded myself

upon your presence to-day. He has the audicity, it seems, to make speeches here and there against modern Spiritualism, denonneing it, in his way, declaring all these things to be false, and warning his hearers against befrom my wounds and sickness, but I was n't shot, lieving them; and cites in proof of its being of the devil, this message from White Antelope.

Now, then, whether it is of the devil or the other person, it matters very little to me, "Whatever it' is I shall avail myself of it to square up the little. account between him and me; not with a vindlo.

the prison, I believe, for something; that was, he The man is walking the earth spitting out his

grafted into the hearts of his hearers. Consequently he is injuring humanity wherever he goes. Now, in behalf of humanity, I propose to show him up.

White Antelope charges him with murdering squaws and papooses. I charge him with being my destroyer! If he can prove to the contrary, all right; he stands on better ground than I do. But until he shall, he's not acquitted. Now this spiritual tribunal is a tight place to get into, and if you once come within the bar, you don't get out until the uttermost farthing is paid. This sinning against a man's own conscience is bad business: never should be done.

That man knew just as well, when he engaged a man to injure me, that he was sinning against the God of his own soul, as he does to-day.

Well, then, seeing that he don't stand on ground that he is satisfied with himself, I'd recommend to him that he come to the sun of this truth, and meet it face to face, and acknowledge he's done what I've said he's done, and then die like a man. If he carries this red hot iron rankling in his heart, by-and-by, when the red skin gets a good hold of him, he will die like a dog, as White Antelope predicts. So if he wants to die like a man, and not like a dog, with a washed conscience, let him come right up to this great truth and acknowledge his sin. Yes, I do here publicly charge him with being my murderer. I stood in his way. I talked against him. I denounced him, and I denounced the Sand-Creek murder. I talked everywhere against him. He knew it. He says, "This man talks too much. He must be removed."

Well, I was removed, and only put where I could work to better advantage. [He is not aware of it.] No, certainly not, because his bad heart has n't got unfolded enough to realize these things. I am well aware of the ground he will take to defend himself in the sight of the law against my charge; but so sure as he does, just so sure I'm shere to fight him. And if he is a coward, I am not. I dare to come here in the face of all the world and denounce him as my destroyer! If he can prove that he's not my murderer, then he'll prove me a liar. And if he do n't dare to come forward and meet me where I can talk to him. then he's a greater coward than I ever dared to expect he was. God knows he's coward enough. but I'll do him the credit of stating that he's by no means a coward in all things. Where his own individual interests are concerned, he's there to fight. Where the interests of humanity, or the God he pretended to serve, are concerned, he's in no hurry to fight. I served under him, and I know him through and through. I'm not alone in this

knowledge, by no means. Now, then, tell him, for me-to wind up my unal plane with him. I challenge him to fight. If he accepts, in so far as that, I'll say he's not a coward. If he accepts the same to the coward. If he do n't, I shall pursue him as White Antelope will. We are dead, so far as our bodies are concerned, because he separated us from the machines. But in spirit form I live, and am with the red skins, and will fight for them and with them, and against all such miserable, cowardly

Tell him that S. S. Sully is after him. No, death is here, where I live. He supposed that when my body was stretched out there on the ground, I was dead. The body was, but I lived to pursue him.

If the man were changed, if he were disposed to do right, no man would have aided him sooner than I. But he 's a pest in society, and therefore he ought to be got rid of. You ought to play him out, as you would a nuisance. Good-day. April 29.

Séance opened by John Pierpont; closed by George Atkins.

MESSAGES TO BE PUBLISHED.

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

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

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Obituarles.

Passed to the spirit-land from her home in Golden City, Ter. ritory of Colorado, April 29th, 1867, Mrs. Mary Leroy, wife of S. M. Leroy, aged 32 years and 5 months.

ritory of Colorado, April 29th, 1867, Mrs. Mary Leroy, wife of S. M. Leroy, aged 32 years and 5 months.

The circumstances of Mrs. Leroy's illness, and release from the physical body, furnished the most conclusive proof of spirit communion. Educated in a strict Orthodox school, her prejudices were strong and determined against everything apportaining to Spiritualism. She opposed her husband, (who had become interested in the subject about a year ago,) in his desire to investigate Spiritualism, and could not be reconciled to his even attending fectures upon the subject, but the bless ed immortals were not troubled nor offended by the opposition of our sister: in course of time the seeds of consumption sprune to life in her frail carthly organism, and with a weaken ing of the physical came a strengthening of the spirit, with a beautiful development of spiritual gifts. About six weeks prior to her departure, she became conscious of the presence of the dear departed, and was enabled to speak "face to face" with those whom she had loved, and as she believed, lost.

Convinced of the truth of that which she had opposed and denounced as faire, she immediately set about undoing the wrong she had done, and sent for her neighbors and friends, to give them her testimeny concerning the truth of Spiritualism. For several weeks she conversed freely with overy one about the spirit messengers with whom she was in hourly converse, and declared the impossibility of human language to convey even a faint idea of the heavenly faces which looked upon her, radiant with the celestial glory of the better world. Her father, who passed away about two years ago, a little daughter who died about seven years ago, bath came to cheer and comfort her during her passage from the earth.

She was able to converse with her friends with great difficulty until a few moments before her spirit was released, and when nearly suffocated, and struggling for breath, would faintly whisper to the sorrowing family. "Oh! I am the happlest being in the world. My

pleate."

The was in the full possession of her reasoning faculties, and grew in apirit through a "knowledge of the truth" until tha frail tenement could no longer retain the anxious spirit, longing to be free, then accompanied by the waiting and loving anxies also passed to the spirit home. This triumphant deathbed of a "piritualist, converted by the evidence of her own senses when the honr of dissolution drow near, has awakened a great interest in the community, and even by otted apponents of spiritualism are forced to acknowledge that it will not only do to live by, but its sufficient in the day of death.

I was sent for to attend the funeral, and "spake as the spirit gave nitterance" from 1. Cor. xv: 28.

Denver City, Colorado.

Denver City, Colorado, LAURA DE FORCE GORDON.

GOME TO DWELL WITH THE ANGRES.-Our brother and

co-worker, O. T. Slayton, of Stowe, Vt., left his form June 11th,

co-worker, O.T. Slayton, of Stowe, Vt., left his form June 11th, at the age of \$7 years.

He leaves a dear companion and four children—two only being old enough to feel with their mother their great loss. He has been a firm believer in the return of spirits for many years. For some ten years he has been used very successfully as a healing medium, but has nover sought to be extensively known: still his good success brought him many patients, some of them from quite a distance. His absence is deeply felt, not only as a medium, but as a rieighbor and citizen. He was a man of high moral principles. The Unitarian church at the village was opened for the funeral services, which were conducted by your humble correspondent. A large number came together to pay their respects to the departed. With his family were his aged parents, and a brother and sister, also believers with him: they regreted the absence of another dear brother and sister who were out weat, also believers in the Spirnal Philosophy. Hay the angels break gently the add news to them. His sicknoss was protracted and distressing. At times he longed to go home, as he knew well whither he was soing having seen and talked with his spirit friends of the change about to take place. He assured his wife that he would help her bear her burden the best he could a and hoped to be able, through her, to take care of their children. Oh may all see death as but a change, and no longer fear it.

Lowell F. Wood passed to spirit-life, May 22d, aged 41 years. His departure was caused by a collision upon the Western railroad. He lingered in the form only about twelve hours

after the disaster—then passed on where physical suffering is unknown, and progression has but few obstacles. He passed through life an honest man, highly esteemed by all who knaw him, and often listening to words from the other side. He now realizes the beauties of the immortal world. His remains were brought to Ghariestown, Mass., his list readdance, where the funeral services were attended by the Rev. J. M. Peebies. The house was filled to everflowing, and many heard their first spiritual discourse. It was able, appropriate, and beautifully beditting the occasion. At the interment of the body in West action, his native home, Cephas B. Lynn officiated, to the interest, edification and satisfaction of all present.

Mr. Wood leaves a wife and son, an invalid mother and a brother, all conversant with the principles of Spiritualism. These truths abundantly sustain the friends in their deep affiliction.

"GONE HOME."-In Akron, Summit Co., O., on the morning of January 16th, 1867, the pure spirit of Mrs. Orra C. Greely was released from the tenement of materiality by the angel of

was released from the tenement of materiality by the angel of change, in the 73d year of her age.

During her long and agonizing illness of dropsy, she manifested no symptoms of impatience: a caim, unruffled serenity of spirit shed round her dying hed the radiant light of dawning immortality and happiness. Spiritualism sought her dwelling in its infancy, and invisible measurements agone positive demonstration of their presence. The sorrowing children have the aweet consolation that their loved one hovers near them, and in deepest tendements will still love and cherish them. She did love the Banker, and longed for its coming. Funeral ser-

Miscellaneous.

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

TERMS FOR TREATMENT.

Patients will pay in proportion to property—always in ad-

GOUDIUM OF ANY MAIADY.

TERMS FOR TREATMENT.

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

ithout price."
Letters must be as short as telegraphic dispatches, or hey cannot be answered.

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

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

May 4.

SOUL READING,

Or Psychometrical Delineation of Character. MR AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit than in powon or and their autograph or look of heir than when them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the initameniously 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. Beven 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 xery extremely as soon. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

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

one of the other. diress, MR, AND MRS. A. B. SEVERANCE, de. Mijwaukee, Wisconsin. 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 vitual force and healing power to those who are weak and suffering from diseases, which he has proved in hundreds of cases that he has freuted with the most complete

The Doctor not only has a strong physical organization, and a kind, sympathetic nature, but is also Possassko or Won-DERVEL MEDICE FOWERS.

DR. WillPPLK will be in Worcester, Mass., from June 18th to 28th; in Apringheld 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 STATEM, Are couring the most obstinate discases, at the Philadelphia Electropathic Institution, Corner of Thirteenth and Wainut streets, Philadelphia, Galvanic Baths given.

CONSULTATION FIRE. Students Received. Curea Guaranteed, June 15.

DRS. II. P. FAIRFIELD AND J. A. DAKIN,

The MOST RELIABLE AND Successful CLAIMYOYANT SERING and NAONETIC Healing Physicians of our day, have opened an office in Quincy, ill., where they will examine and prescribe for the removal of all diseases, by letter and a look of hair. TERMS, One dollar and two thee-cent stamps

iair. Thins, One dollar and two three-cent stamps DR. H. P. FAIRFIELD, Drawer 2179, Quincy, 111. MRS. M. M. WOOD,
THE WELL-KNOWN NATURAL CLARRYOYANT, will
examine and prescribe for disease, answer questions on
business hatters, give delineation of churacter, and give the
particulars concerning your development, by the aid of her
non-conductors. Terms, Lock of Hair and \$1. Adarsas No li
Dowey street, Worcester, Mass.

5w*—June 16.

VALUABLE USES OF MAGNETISM! VALUABLE USES OF MAGNETISM!

D. J. WILBUR'S MAGNETIC HEALING INSTITUTE, located

D. Hand 3-0 Van Buren street. MILWAUKEE, Wild., where
the sick will find a picasant home. Patients at a distance are
cured by magnetized paper. All that is required is a superscribed envelope. and fineen conts.

DR. L. G. SMEDLEY.

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

3m—May 18.

10 A.M. to 5 P. M.

MRS. ABBY M. LAFLIN FERREE,
GIVES PSYCHOMETRICAL READINGS for \$11 Direct
from for Development, \$21 Budness Directions, \$55:
Address (enclosing two red stamps), P. O. Box 455. Wasn
18070X, B. C.

2w*—June 29. DR. C. C. COLBY, MAGNETIC and HYGIEN-Le of the state of

MISS M. K. CASSIEN, Medium, will answer dress, 248 Plane street, Newark, N. J. A NATURAL CLAIRVOYANT will shawer A questions on Business, &c., Address MRS, LIZZIE, WOODS, Salem, Mass., No. 143 Federal street. Terms \$1.

EMPLOYMENT. LIGHT WORK-GOOD PAY-See New Book List. Sent post paid on receipt of stamp by S. R. WELLE. June 21.—iw. 889 Brandway, New York.

THE GREAT

SPIRITUAL REMEDY! MRS. SPENCE'S

POSITIVE AND NECATIVE POWDER8.

Washington City, D. C., October 19th, 1868.

PROF. PAYTON SPENCE, M. D.: Sir—I received a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the Dyspepsia very had, and has been cured by your Powders, and has cured others. She wrote me shout the good results. I have been a great sufferer from the Dyspepsia for three years. My wife had sent for a tox of your Positive Powers. wife had sent for a lox of your Positive Pow-ders 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.

J. W. Bradford.

No. 3 East Capitol street.

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

"One Box of your Powders cured David Willington of a pain in his stomach of 8 years' standing.
Mrs. E. F. Claffin was cured by the Powders of

Numbriess, or Palsy of 12 years' duration.
The Powders cured Mrs. H. Claffin of Neu-They also cured a lady of Painful Men-

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

In cases of Parturition (Confinement) I consider them of great value."

Jamestown, Stuben Co., Ind., Sept. 24, 1866. Dr. Spence: Sir-I have been so denf in one ear, for six years, that, when the other ear was closed, I could not hear the loudest peal of thunders and I had become so deaf in the other ear that I could not hear any common talk in the room, to distinguish one word from another. I had become alarmed about myself for other. I mid become diarined 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 dollars' worth of the Negatives. I took and kept taking them until now I can hear as well with both ears as I ever could, Very respectfully, WARREN WHEATON,

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

Yours truly,

DANIEL DUTTON.

New Orleans, Louisiana, July 4, 1806.
PROF. PAYTON SPENCE: Sir—The Positive Prof. PAYTON SPENCE: SU-The Fostive 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.

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 Accouchment (Confinement). I have had one very severe case of Threatened Abortion (Miscarriage), which three Positive Powders arrested. The woman had been flooding about ten hours, with severe pains like labor pains:

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

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

generally used by Druggists and Doctors."

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

THE POSITIVE POWDERS OURE Neuralia, Headache, Earache. Toothache, Eheumatism, Gout, Collo, Painsof all kinds; Cholera, Diarrhea, Bow el Complaint, Dysentery, Nausea and Vomiting, Dysepsin, indigestion, Fistulence, Worms, Suppressed Menstruation, Painful Henstruation, Falling of the Womb, all Female Weaknesses and Darangements; Cramps Fits, llydrophobia, Lockjaw, St. Vitus' Dances; Intermittent Fever, Billous Fever, Yellow Fever, the Fover of Small Pox, Heasies, Rearlatina, Eryspleas, Pneumonia, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs. Kidneys, Womb, Bladder, Stomach, Prostate Gland; Catarrh, Consumption, Bronchitts, Coughs, Colds; Serofula, Nervousnes, Siceplessness, &c.

THE NEGATIVE POWDERS OURE Paralysis, or Filsy; Amaurosis and Desiness from paralysis of the averse of the revent

THE NEGATIVE POWDERS OF APPLIES OF TAILS IN OUR TAILS IN OU

ders are needed.

The Positive and Negative Powders do no vio-

The Positive and Negative Powders do no violence to the system; they cause no purglug, no nausea, no vomiting, no marcotizing; yet, in the language of 8. W. Richmond, of Chenoa, ill., "They are a most wonderful 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 nil ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most case, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-

THE GREATEST FAMILY MEDI-OINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fail. To AGENTS, male and semale, we give the Sole Agency of entire counties, and large and liberal profits. PHYSICIANS of all schools of medicine are now using the Positive und Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, condidently, to the entire Medical Profession, "Try the Powders." Try the Powders. Printed terms to Agents, Physicians and Druggists, sont

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

Malled, postpaid, on receipt of price.

One box Positives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
One box both kinds, \$1.
One box both kinds, \$1.

Sums of \$5 or over, sent by mail, should be either in the orm of Post Office Money Urders, or Drafts on New York, or list the letters should be registered. It has no mailed to us is at our risk. OFFICE. M. St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5617.

New York Cirr.
For sale also at the Banner of Light Office, Ro. 150 Washington St., Boston, Mass., and by Bruggists generally.
April 20. A HIGHLY RESPECTABLE and intelligent

A Wight X Tensor routed the air intention of the ining a situation as liousekeeper, or take charge of a house during the summer months, in the absence of the owners. New York city preferred. Best of reference given. Address, for two weeks, June 29.—24.

June 29.—24.

June 29.—24. J. A. MICHENER, CLAIRVOYANT PHY
soldan, informs her friends that she has removed from No. 431 l'ine street, Philadelphia, to No. 129 West 45th street, New York.. Her rooms are now open for company and patients.

6w-June 8

New York Advertiserrents. THE GREAT SPIRITUAL REVELATION,

CHEMICAL AND SCIENTIFIC DISCOVERY FOR THE OURE OF CONSUMPTION.

THE ONLY TREATHENT now known or acknowledged by any Profession to cure this dread disease: A Specific in the Heart Disease, Throat Affections, Dyspepsia, Diseases of the Blood and Eruptions on the Shin. The same remedy made into Liquid Gas for inhalation, will remove Tubercles from the Chest and Lungs. DE. GARVIN'S FREST and ONLY SOLUTION OF TAE, not a new remedy, but an old one dissolved for the first time. MR. D. W. WOOD, Attorney at Law, 35 Washington street,

Buston, Mass., says that "The dread disease Consumption was so fastened upon me that my consulting Physician pro-nounced my case hopeless. A trial of three months of your Elixir of Tar and Inhaiant has cured me. I stand as MR. JUSTICE, Corner Broadway and Pearl, N. F., says,

"I was cured of a very bad itching Eruption of the Skin and Enlargement of the Liver by your solution of E. TRIPPE, \$23 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 Uter-

ine 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 Inhater.

MR. JULIUS KIMBALL, cierk in Sawyer & Co.'s stoneyard, Chicago, Ill., was cured of Heart Disease and Kidney Disease by the Tar. W. E. BARRY, 113 State street, was cured of Eryslpelas. MR. J. SECON, in Singer's Sewing Machine Office, says, "My mother died of Pulmonary Consumption. I contracted it from her, and was considered a victim to the disease. My father despaired

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.

of my life. I was cured with your valuable Solution of

DB. E. F. GARVIN is a graduate of three different Schools of Medicine and Emeritus, Professor of Obstetrics and Diseases of Women and Children; possesses superior powers of Diagnosis. The only man in this country who successfully cures Gout and Rheumatism, and the above-named

iress E. F. GARVIN, M. D.,
June 15.-(w 402 fith Asserting Patients taken by the month, and medicine furnished. Ad-469 6th Avenue, New York. CHRIST AND THE BLIND MAN.

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

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

The forces of nature are ever the same, and are ever 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 spiritus. or in the mundane sphere, which shall wield them in a uniform and scientific way, for the benefit of the human race The facts of to-day make plain the mysteries of yesterday; the phenomena of Spiritualism interpret the miracles of Christianity and Judaism. Spiritualism is rapidly developing a philosophy and a science which shall embrace all forms of " heal-'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 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 nanimate substances, whether liquid or solid. This department of spiritur licaling has culminated in the production of a medicinal substance, prepared according to a clear, well defined and scientific formula, which is not only a vehicle or carrier of magnetic forces, but also, like the clay in the hands of Jesus, becomes a vehicle or carrier of a spiritual healing power. I refer now to the Positive and Negative Powders about which I have already said much, and about which I expect to say still more, until the skepticism of the world, through their instrumentality, as well as through the combined instrumentality of all spiritual phenomena, shall ac-knowledge the great fact of spiritual intercourse, to which

they all point, and which it is their first object to demonstrate. I have been slow in making a public explanation of th's 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 simply because that interpretation came through the mediumship of Mrs. Spence; but I have patiently waited and watched and analyzed, until the force of facts has made that interpreta tion the same as my own. I am, therefore, now prepared to present it to the public as a truthful interpretation, and a such to defend it. Such has been the prudent and I may any 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 half ago, when they were first intrusted to my external management, the same cautious skepticism restrained me from presenting them to the public, and even from admitting that they were of any value whatever, until by private tests in a 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 announcement

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

PAYTON SPENCE. column of the BANNER. May 4. MRS. COTTON, MAGNETIC PHYSICIAN, No. 451 3d avenue, near East 33d street—late of 235 East 76th street, New York—cures without medicine, by laying on of hands. B. Patients attended at their own houses if desired.

A GENTS AND CANVASSERS WANTED to A GENTS AND CANVASSERS WANTED to sell copies of Balling's great National Painting of "The Heroes of the Republic," and other valuable works of Art, now on free Exhibition at 544 Broadway, Room No. 1. under Banker of Light Office, by D. Doubleday.

MRS. H. S. SEYMOUR, BUSINESS AND Test Medium, No. 1. Carroll Place, corner Biececker and Laurens streets, third floor, New York. Hours from 2 to 6 and from 7 to 9 pt. M. Circles Tuesday and Thursday evenings.

June 15.—6 m.

MRS. JENNIE WATERMAN DANFORTH.

IVI. Clairvoyant Physician, No. 9 East 11th street, New York, magnetizes and prescribes for diseases underspirit influ-ence and dictation. 10w-May 25. MRS. L. F. HYDE, Test and Business Medium, has removed to 462 6th avenue, corner 28th street, New 13w - Biay 18. MRS. MARY TOWNE, Magnetic Physician and Medical Cialryoyant, No. 6 Depan Row, corner Bleecker and Sullivan streets, New York. 4w°—June 15.

PROGRESSIVE LYCEUM EOUIPMENTS. E. WATERS & SONS, 303 Biver street, Troy, N. Y.,

A. HE 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! #8 COURT STREET.

BOSTON,

House, 18 Webster street, Romerville.

A. B. CHILD, M. D., DENTIST, 50 Bokool Street, next door East of Parker House.

Banner of Light.

WESTERN: DEPARTMENT: J. M. PEEBLES......EDITOR.

We receive subscriptions, forward adverthements, and iransact all other business connected with this Department of the Banker of Light. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Prables. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the Hanker 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 Stargis, Mich.

Onr Address for July

is Sturgis, Mich .- one of the sunniest spots and finest prairies in the West. We there speak each Sunday of the month.

Pre-existence-Eternal Existence.

Souls, as mathematics, have their axioms. Circles only are endless. Geometry is of universal application. Every particle of substance follows the line of its strongest attraction. All subjects, modes of motion, proceed in straight lines unless controlled by intervening forces. That cannot be spiritually or philosophically false, which is mathematically true. Parallel lines can never meet. Beginnings imply endings. Conditions that form may by the introduction of foreign conditions depolarize. Could circumstances constitute or create living conscious entities, other and mightier circumstances might "uncreate." An eternal past existence, then, is the only basic foundation upon which to place the fulcrum to demonstrate a future endless existence.

Nature is an infinite poem. Natural poets are no less prophets than intultionists. Reveling in the receding alcoves of the inner temple, they bring out the nectar of the spirit. They deal in the divine elixir of life; voice eternal truths authoritatively, and herald those incoming peaceangels of love and wisdom that strew life's wierd ways with heavenly flowers. Listen to what they say of preëxistence:

" Our birth is but a sleep and a forgetting; The soul that rises in us, our life's star, Has had elsewhere its setting, And cometh from afar. Not in entire forgetfulness, Not in utter nakedness, but Trailing clouds of glory
Do we come from God."— Woodsworth. "Moreover, something is or seems,

That teaches me with mystic glesins, Like glimpses of forgotten dreams Of something felt, like something here; Of something done, I know not where-Such as no language may declare."-Tennyson. The soul on earth is an immortal guest.

Compelled to starve at an unreal feast;

A spark which upward tends by Nature's force; A stream diverted from its parent source; A drop dissevered from the boundless sea; A moment, parted from eternity; A pilgrim, panting for the rest to come; An exile, anxious for his native home."- Hannuh More. "There are children now descending

To their outer life below, To receive a joy unending As through Nature's gates they go. Celestial matrons in the heavens conceive

Pure forms of soul, that bud and bloom and smile, Unconscious of a separate life the while. These are the germs of spirits, and inflow Through father-life and mother-life below, And are the inmosts of all children born On earths. 'Tis thus the soul hath its first morn, And its beginning in the inmost Heaven; And it descends from out the higher skies, And like a bird flying out of paradise. And finding homely shelter at the eve In some lone cot in the valled world below.

From highest heaven to lowest earth doth flow."-Harris We commence our train of thought with the intuitional affirmation, man is an eternal being, Not simply is he preëxistent, but strictly without leginning, and therefore without end. Not simply as substance (which is not man) is he eternal but as germinal form-human form. The esse and the existere are cocternal, consubstantial, unliary.

What is man? Analytically, he is body, soul, spirit. The least of him is body—the most spirit, the essential inmost. The best of man, then, is spirit. But what is spirit, human spirit? It is both substance and form-essential primal substance and essential form—deific, God the Infinite finited.

Man, as body and soul merely, is the man of the theologic schools. As such, he is mortal sinful, dies. But the divine cternal man is neither mortal, sinful, nor dies, that is, man in the third, the Deitic degree. The scale runs, beginning with the lower-outermost, intermediate, innermost, a trinity in a seven-fold organization. If God is the fountain, man is the drop. If God is the infinite soul, the influite consciousness of the universe, man is the finite. Man, then, in the best and divinest definition is the synonym of God,

"Divinity that stirs within"-

and necessarily as eternal. This is the

the quenchless fire that burns on the celestial altar, the eternal form-potency that incarnates itself in a seven-fold series of descending (outer) births or clothings for mighty destinies and Deific purposes. The universe alive with God, and embodying the positive and negative, something as the opposites of a mathematical equation, descension and ascension, must of necessity be the methods of evolution-the ever-continuous modes of enfoldment along the segments and up the spiral circle of endless being. Synthetically, man is also unitary, and trifold in manifestation. The least of himself and most of himself combined are both positive-not positive in relation to each other. but relative to all else. The negative of man, that which he excretes, is not man, but man's exurle. In other words, it is the macrocosmic, and the macrocosm in its destiny-while the microcosm

ative of the essential eternal Being, the exurice of the lower incarnations, the proper macrocosmic precipitations of Eternal Spirit in its reascensions to the greater fullness of the inner, the absolute life from its macrocosmic gatherings during its incarnations. Before incarnation these gatherings, or clothings, were given to nature, or the macrocosm, through mighty cycles of outgoing creativepower; and they are but taken again as the eternal estate of eternal Being as it makes the upward movement of its orbit.

sloughs it off and passes on to Delfic destiny. All

mortality, all imperfection, all death is the neg-

Man being then what we have defined him, his strict eternity follows as a matter of necessity, and his precxistence is clearly proven. Being-all conscious mortals in their inmost spirits being essentially Deide, they must have existed during the whole past eternity, and will, for the same reason, through the whole future eternity. The immor-·tality of man, then, is based almost wholly on his eternity. Analogy, revelation, manifestation, have nothing to do with it, except to illustrate and make it known to the outer and sensuous. They do not create the truth. In fact, preëxistence itself when logically and fully demonstrated is not positive proof of immortality in the sense of endlessriess, disconnected from the Deific. For the idea of preëxistence itself goes no further back into

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once admitted, his dissolution is just as logical and ancient days before this earth appeared * * * to follows as a matter of course. From nothing, my mortal eyes." follows as a matter of course. From nothing, nothing comes. Creation and annihilation are but necessary counterparts of each other. Admit the one and you embrace the other. Creation is only apparent, not real; annihilation is the same. What is termed creation is merely incarnation, fermation or change of state. It is the clothings that spirit gives itself in its descending cycles of movement.

That men live on, when their mortal bodies are dissolved, Spiritualism abundantly demonstrates. But this fact affords only the feeblest proof of their immortality in the sense of eternity. For though they live after physical dissolution as they lived before birth into the external, yet being created and having a beginning, though preëxistent in that creation, they may for the same reason yea, should for the same reason have an end. Absolute endlessness can be affirmed only of circled being. All that begins ends. The line that has a beginning has its ending. If doubted, extend the line till imagination tires; tread it till you faint, then retrace your steps and you find an end. The sea ebbs and flows. The sun that rises has its setting. All that is, is substance—spirit. Matter is phenomenal, and was precipitated from spirit. It ends again in spirit. The darkest worlds opaque started from spirit, translucent, transparent, making their grand cycle of movement. As worlds they end-end because they began. It is their nature. It is law-the law of change-precipitation and ascension-ontflowing and inflowingelectrical and magnetic-the latter relating more to the soul, the former to the body constantly, the ponderables gathering from the imponderables, and as constantly the ponderables becoming imponderables again.

Forever man goes forth to the macrocosm by a perpetually effluxing aphere; and forever doth influx bring him his own again refined. Outgoing, incoming, is the eternal law; descension and ascension following each other in eternal movement and in orderly succession. Thus ever onward lies the progressive pathway of man, taking on the more etherealized in each grand cycle of his being, yet never exhausting the eternal fountain, for it is Infinite.

Celestial man takes on six enveloping clothings in his descending cycle, his outcoming life, his incarnations; or, perhaps better worded, he grows outwardly from himself as spirit into six degrees of expression, his seventh degree being himself, most internal, most deific in the special or analytic sense. But man is most delfic in the unitary sense, (which is the larger diviner) when making his upward cycle of movement; for then he excretes his negatives, his superficial and artificial characteristics, and makes himself more consciously immortal in wholeness-in the seven degrees of his trifold being, conscious of his past consciousness—a harmonic trinity in unity, and Lord of Lords. How wide the circular sweephow vast, how mighty the destiny of humanity!

Nearly all the great moral chieftains of the agone ages-those whose startling thoughts thrilled the world, accepted the doctrine that all souls preexisted in a paradisincal state ere their descent, Many affirm their recollection of that prior state, Plato contended that all knowledge absolute, was subjective and recollective. Bishop Warburton wrote to the Rev. Capel Berrow in 1762 thus: The idea of a precxistence has been expoused by many learned and ingenious men in every age, as bidding fair to resolve many difficulties."

Kreeshna, in the Bhagvat-Geets, says to Arjoon, the third son of Pandoo: "The wise neither grieve for the dead nor for the living. I, myself, never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be, The soul is not a thing of which a man says, it hath been, it is about to be, or is to be hereafter, for it is a thing without birth. It is ancient, constant and eternal." The oldest Sanscrit abounds in the doctrine of precixistence and spirit communion. Grand the golden ages of the past!

Pythagoras, son of Menarchus, was a firm heliever in preëxistence. He taught and impressed it upon the minds of his disciples with great emphasis,

Plato, who to quite an extent in physics followphysics Pythagoras, taught the doctrine of preëxistence.

Empedocles, blaming descent and unwise generation.savs:

The species changing with destruction dread. Makes the living pass into the dead." And then, lamenting his connection with the

pathetically: "For this I weep, for this indulge my woe, That e'ermy soul such novel realms should know." Heraclitus, writing of souls in their preëxistent

gross matter of the physical world, he exclaims

state, says, "We live their death and die their life. All is outbirth; life, death and return-past, present, fatare." The learned Philo Judeus, by birth a Jew, in religion a Pharisee, in philosophy tinctured with Platonism, bore his testimony thus: "The Creator

of everything else. * * * Some souls have descended into bodies, and others have not thought worthy to approach any one of the portions of the ness. Skeptics, what will you do with them? earth." The doctrine of precixistence continually cropped out in the teachings of Jesus. He speaks of having had a "glory with the Father before the

of the gods is also the Father, Creator and Maker

world was," and distinctly affirms that "before Abraham was I am." The author of the wisdom of Solomon wrote: Being good, (that is, in a prior state of existence,) I came into a body undefiled."

Southey says in his published letters, "I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall recover the consciousness of other stages through which we previously may have passed, seems to me not improbable."

The poet Shelley, says history, visiting a rural scene in the vicinity of London, accompanied by a literary friend, stopped suddenly in the midst of rapturous praises of its beauties, and, "looking into the eyes of his friend, burst into a flood of tears. It was a long time before he could speak; and when his friend insisted upon knowing the cause of such an expression of feeling, he replied that, somewhere in his previous existence, he had gazed at that identical landscape; and yet he knew that, in body, he had never stood where they then stood. He was sure that, at some previous time, he had done so; for it came upon him as an old familiar spot, and it must be that in spirit he had seen it."

The author and eminent English artist, Sir William Blake, who passed to spirit-life in 1827,

said, in writing to a friend: "I am more famed in heaven for my works than I could well conceive. In my brain are atudies and chambers filled with books and pictures of old, which I wrote and printed in ages of eternity before my mortal life; and those works are the delight and atudy of archangels. Why, then, should I be anxious about the wealth or fame of mortality? You, my dear friend Flaxman, are my compation from eternity. In the Divine boson is our dwelling-place. I look back principle than the creation of essential man, which | into the regions of reminiscence and behold our

Company of the Steel

In detail, we do not accept much that has been written by ancients or moderns relating to preexistence and reincarnations. And yet, underlying all the driftwood that has floated upon this stream, we believe the general principle to be correct. In a future article we purpose to present our peculiar views in statements more exhaustive and specific, concerning individuality, consciousness and memory, as related to precxistence and its power of projecting itself in individualized consciousness into the outer-that is, into this more external, phenomenal existence.

The (Universalist) Gospel Banner troubled.

The editor of this paper, writing of the Boston Anniversaries as related to the Universalist denomination, sorrowfully penned the following. Is it not ominous?

"The meetings in connection with our own sect—with the exception of the two festivals—we regret to say, were not so well attended, and have not been for the last five years, as they were fifteen years ago."

He also mentioned another matter in connection therewith as a "failure"-" for failure it certainly was," he says. Then soundly scolding that prominent Universalist clergyman of New York, Rev. H. Blanchard, he writes of him thus: "Four years ago this man withdrew from our denominations hearness of our illiberality in not sustaining him in his persistence to declare himself a Christian, and still deny the Bible, the miracles, and even Christ himself in all the essential elements of his character. A year ago he made application to the N. Y. Association of Universalists for a letter of Fellowship. It has not yet been granted, and we trust it will not be."

Further on he lifts his sectarian lash over the head of the Rev. Mr. Connor, commencing thus: "The Rev. Mr. Connor. from what we could learn—we sincerely regret to say—is drifting in the same direction."

It is true, Bro. Quinby-he is drifting toward the "broadest liberalism." Others unknown to you are in advance of him, ignoring all authority save the divine—the God in their own souls. Do you not see that the Rev. S. B. Brittan's prophecy is coming true—" Universalism must grow with the liberalizing tendencies of the age, accepting a present and universal inspiration and the ministry of spirits, or wither and die"?

"Christless Churchmen."

Such is the caption of an article in the "New York and Brooklyn Church Union," of June 22d, The editor then writes:

"There are too many unconverted ministers in "There are too many unconverted ministers in the pulpit, and too many unconverted members in the church. * * * They come into the church by many different avenues, through High Church Ritualism, through Theodore Tiltonism, which is comparatively a recent invention, through a desire to hold a position in society of greater than wonted respectability. There must be a sifting."

Yes, there must be a general sifting. Our plety" is sorely tried by them, these "unconverted ministers" that have "put on the livery of the Court of Heaven to "-get fat salaries, roast turkeys and half-fare railroad tickets.

Yes, yes; as this Orthodox editor painfully confesses, there are " Christless Churchmen," and " too many unconverted ministers in the pulpit." Say you join us Spiritualists, dear brother, and unitedly we'll try to get some of the Christ-principle and Christ-practice, too, into these "Christless Churchmen" - and then, like the sainted Paul and Barnabus, we'll extend our missionary labors for the purpose of converting these "unconverted ministers in the pulpits." Heaven knows they need it. Let us up and away on our sacred mission at once; crowns await those that rescue sinners, especially "unconverted" pulpit sinners!

M. Henry Houghton.

On one of June's evenings awhile since in Milford, we listened to the musical flow of prose and poetry-argument and sentiment, from this brother's lips. It was truly a feast to our soul. Blessed be those spirit bands that train, educate and bring upon the rostrum such young men to ed Heraclitus, in ethics Socrates, and in meta- do the work of Evangelists. Though our zeal is not abating, nevertheless we are content to step aside, giving our place to these worthy young speakers, as they rush out inspired by a true moral heroism into the great battle-field of life. Dr. M. H. Houghton does a good work for the true and the right wherever he goes; lecturing, healing, giving temperamental examinations and psychometrical readings. May angels ever attend blm.

Mrs. M. E. Cushman's Circle.

Accompanied by a gentleman of fine scientific attainments, we attended the other evening Mrs. Cushman's séance, and were deeply interested. They hold no dark circles. In a room well lighted a table was lifted, floating in the air like a thing of life, with the medium's hand above, yet not touching it. A guitar was finely played without human hands, and other remarkable manifestations, each present seeing for himself. These facts appealed to the senses, the reason, the conscious-

SPIRITUALIST MEETINGS.

BOSTON.—Spiritual meetings are held every Sunday at 544 Washington street, at 3 and 7½ r. M. The Children's Progressive Lyceum meets at 19 A. M. D. N. Ford.

The Progressive Societies in care of Miss Phelas meet in No. 12 Howard at 100 and 100 meets at 100 a. M., 3 and 7 r. M. East Boston.—Meetings are held in Temperance Hall, No. 5 Maverick square, every Nunday, at 3 and 7 r M. Speaker engaged:—Mrs. Sarah A. Byrnes, July 7 and 14. L. F. Freeman, Cor. Sec.

man, Cor. Sec.

CHARLESTOWN.—The First Spiritual Association of Charlestown hold regular meetings at City Hall every Sunday at 22 and 73 P. M. Children's Lyceum meets at 164 A. M. A. H. Bienardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged:—Charles A. Hayden, July 7 and 14.

erengaged:—Unaries A. Hayden, July 7 and 14.
UHRLERA.—The Associated Spiritualists of Chelsea hold
regular meetispat Library Hall every Sunday afternoon and
evening, commission—Ladies, 5
cents; gentlemen, 10 cents. The Children's Progressive Lyceum assembles at 18% A. M. J. S. Dodge, Conductor: Mrs.
E. S. Dodge, Guardian, All letters addressed to J. H.
Crandon, Cor. Sec.

Crandon, Cor. Rec.
THE BIBLE CHAISTIAN SPIRITUALISTS hold meetings every
Sunday in Wimisimmet Division Hall, Chelsea, at 2 and 7
r. m. Mrs. M. A. Elicker, regular speaker. The public are
invited. Seatsfree. D. J. Ricker, Sup't.

Lowall.—Spiritualists hold meetings in Leastreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forencon. E. B. Carter, Conductor; Mrs. J. F. Wright, Cuardian. CAMBRIDGEFORT, MASS.—Meetings are held in Washington

Hail.

HAVERHILL, Mass.—The Spiritualists of Haverhill hold meetings at Music Hail every Sunday, at 33 and 7 r. M. Children's Progressive Lyccum meets at 10 A. M. C. C. Elichardson, Conductor; Mrs. E. L. Currier, Guardian.

PLYMOUTH, 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.

noon at 11 O'clock.

WORCESTER, MASS.—Meetings are held in Horicultural Hall
svery Sunday atternoon and evening. Children's Progressive
Lycoum meets at 11% A. M. every Hunday. Mr. E. R. Fuller,
Conductor; Mrs. M. A. Stearns, Guardian. Mrs. Martha P.
Jacobs, Cor. Sec.

SPRINGFIELD, MASS.—The Fraternal Society of Spiritual-ists hold meetings every Sunday at Fallon's Hall. Progress-ive Lyccum meets at 10 A. M.; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 P. M. Fironsume, Mass.—The Spiritualists hold meetings every Sunday afternoon and evening in Belding & Diekinson's Hail. FOXBORO', Mass.—Meetings in Town Hall. Progressive, youum meets every Sunday at 11 A. K.

Lyceum meets every Sunday at 11 A. M.
PROVIDENCE, R. I. — Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 74
O'clock. Progressive Lyceum meets at 12% o'clock. Lyceum
Conductor, L. K. Jeslyn; Guardian, Mrs. Abbie H. Potter.
PORTLAND, Ms.—Meetings are held every Sunday in Temperance Hall, at 10\$ and 3 o'clock.
BANGOL Ms.—Sultranities and Advisory of the Sunday in Temperance Hall, at 10} and 3 o'clock.

Bancon, Ma.—Spiritualists hold meetings in Pioneer Chapel every Sanday, afternoon and evening. Children's Progressive

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Lyceum meets in the same place at \$F. M. Adolphus G. Chapman, Conductor; Miss M. S. Curtins, Guardian. Speaker engaged:—Miss Lizzie Doten during July.

1 DOYER AND FOXOROFT, Mr.—The Children's Progressive Lyceum hoids its Sunday session in Stervick Hall, in Dover, at 10 A.M. B. B. Averili, Conductor; Mrs. A.K. P. Gray, Guardian. A conference is held at 15 F. M.

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

meatings every Sunday in Dodworth's Hall, 806 Broadway.
Seats free.

The Rociety of Progressive Spiritualists, having leased Masonic Hail, No. 114 East 13th street, between 3d and 4th avenues, will hold meetings every Sunday at 11 A. M. and 74 F. M.
Dr. II. B. Storer, 370 Bowery, Secretary, The Children's Progressive Lyceum will meet in the same place at 94 A. M. P. E.
Farmworth, Conductor; Airs. II. W. Farmworth, Guardian
The Spiritualists hold meetings overy Bunday at Lamartine
Hall, corner of 8th avenue and West 23th street. Lectures at
103 o'clock A. M. and 73 P. M. Conference at 3 P. M.

BROOKLYN, N. Y.—The Spiritualists hold meetings at Cumbertand-street Lecture Room, near DeKaib avenue, every
Sunday, at 3 and 73 F. M. Children's Progressive Lyceum
meets at 103 A. M. J. A. Bardiett, Conductor; Airs. B. A.
Bradford, Guardian of Groups.

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

ings every wednesday evening, at Continental Hall, Fourth street, supported by the voluntary contributions of members and friends.

Jersey City, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10½ a. m., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lecture in the evening, at 1½ o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Newark, N. J.—Spiritualista and Friends of Progress hold meetings in Music Hall, No. 4 Bank street, at 2½ and 7½ P. m. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harrier Parsons, Guardian of Groups.

Vierland, 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. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Hammonton, N. J.—Meetings held every Sunday at 10½ A. m. and 7 P. m., at Ellis Hall, Belleview Avenue.

Philadbephia, Pa.—Meetings are held in the new hall in Phonitx 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 Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 Routh Second street, at 10½ A. m. and 1½ P. m., and on Wodseaday evening at 8 o'clock.

Cornt, Pa.—Spiritualists hold meetings every Sunday at 11 A. m. Admission free. Speaker engaged for the present, Charics Holt.

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

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 Baratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-ther notice.

ther notice.

CHICAGO, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State atrect. Hours of meeting 10 s. m. and 7 pr. m.

SPIRITEAL MERTINOS, for intellectual, scientific and spiritual improvement, are held every Sunday at 10 s. m., and Tucaslay at 7 pr. m. at the hall of the Mechanics Institute, 155 South Clark street, (Room 9, third floor.) Chicago, Ill. Persons interested in this subject out of the city expecting to visit it, had better note this, as they will be continued this further notice. Seats free.

Springified D. ILL.—Pegular Shiritualists' meetings are

SPEINGHIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyceum every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian. BT. 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 74 P.M. Children's Progressive Lyceum at 3 P.M. Myron Coloney, Conductor; Henry Stagg, Cor. Sec.

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

BAF FRANCISSO. CAL.—HE. Laura Cuppy will lecture
every Sunday at the new hall in Mechanics Institute, Post
street, between Monigomery and Kearney. Admission free.

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

LECTURERS' APPOINTMENTS AND ADDRESSES.

FURLISHED GRATUITOUSLY EVERY WERE. Arranged Alphabetically.

[To be useful, this list should be reliable. It therefore be noves 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 Altun, trance and inspirational speaker, author of the l'amophonic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-even-ing instruction in the new Shorthand. Address, care Banner f Light, Boston.

Of Light, boson.

G. Fannir Allyn will speak in Londonderry, Yt., during July: in Dover, Aug. 4 and 11; in Putnam. Conn., Aug. 18 and 25; in Midrod, N. H., Sept. 1 and 8; in Worcester, Mass., during November. Will respond to calls to lecture week eve. ings in vicinity of Sunday engagements. Address as per appointments, or North Middleboro, Mass. J. G. ALLER will receive calls to locture and organize Chil-iron's Lyceums. Address, Chicopee, Mass.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis. Dr. J. T. Amos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms. and lecture upon reforms.

MRR. RARAH A. BYRKES will speak in East Boston, Mass.,
July 7 and 14; in Hudson, July 21 and 28; in Lynn during Au
gust; 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.

MRS. A. P. Brows will lecture in Lynn, blass., July 21 and 28. Will make a few more engagements in the vicinity. Will also attend functals, and speak week-evenings. Address, St. Johnsbury Centre, Vt. MRS. M. A. C. BROWN will make engagements to speak wherever the friends may wish. Address, West Randolph, Vt.

MES. EMMA F. JAY BULLENE, 151 West 12th at., New York.

Mrs. E. A. Bliss, 250 North Second street, Troy, N. Y. WM. BRYAN will snawer calls to lecture in Michigan and Northwestern Chio until further notice. Address, box 53, Camden P. O., Mich. M. C. BERT, inspirational speaker. Address, Pardecville, Wis. Bundays engaged for the present. MES. ABBY N. BURNHAM, inspirational speaker, will answer salls to lecture. Address, Auburndale, Mass.

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

DE. J. K. Bailey, Quincy, Ill., will answer calls to lecture.
Addie L. Ballou, inspirational speaker, Lansing, Mich.
WARREN CHASE, 544 Broadway, New York. DEAN CLARK, inspirational speaker. Address, Camden, to., till further notice.

MES. LAURA CUPPY is lecturing in San Francisco, Cal. MRS. AUGUSTA A. CURRIER will answercalls to speak in New England through the summer and fail. Address, box 315, Lowell, Mass.

Dr. J. H. Currier will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass. ALBERT E. CARPENTER will answer calls to lecture. Also have particular attention to establishing new Lyceums, and aboring in those that are already established. Address, Put-

nam, Conn.

P. CLARE, M. D., will answer calls to lecture. Address, 15
Marshall street, Boston.

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

Address, Cincinnati, C.

Mrs. Jrnwett J. Clark, trance speaker, will answer calls
to lecture on Sundays in any of the towns in Connecticut.
Will also attend inversals. Address, Fair Haven, Conn. Mrs. Harris Clark, trance speaker, East Harwich, Mass., will answer calls to lecture or attend funerals. DR. James Gooper, Bellefontaine, O., will take subscriptions for the Banner of Light.

tions for the Banner of Light.

Mrs. Marietta F. Cross, trance speaker, will answer calls
to lecture. Address, Hampstead, N. H., care of N. P. Cross.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIEA C. CLARK, inspirational speaker. Address, Eagle Harbor, Oricans Co., N. Y. MRS. D. CHADWICK, trance speaker, will lecture, hold se-ances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

JUDGE A. G. W. CARTER, Cincinnati, O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. THOS. COOK, Berlin Heights, O., lecturer on organization.
Mas. Amelia H. Colby, trance speaker, Milford, Ill.

Miss Lizzie Doten will lecture in Banyor, Me., during July. Will make no further engagements. Address, Pavil-on, 57 Tremont street, Boston, Mass. GEORGE DUTTON, M. D., Rutland, Vt. Andrew Jackson Davis can be addressed at Orange, N.J MRS. E. DELAMAR, trance speaker, Quincy, Mass. Dr. E. C. Dunn, locturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis MRS. CLARA R. DEEVERE, trance speaker, Newport, Me. DR. H. E. EMERY will receive calls to lecture. Address to the coventry, Conn.

A. T. Foss will speak in Willimantic, Conn., during August; in Stafford Springs during November. Permanent address, Manchester, N. H.

MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Free circles Bunday evenings. Address, Ellery street, Washington Village, South Boston. DE. WM. FITEOIDSON will answer calls to lecture on the clence of Human Electricity, as connected with the Physical Canifestations of the Spiritual Philosophy. Address, Phila-ciphia. P.

leinnia, ra. REV. J. FRANCIS may be addressed by those wishing his ser-rices in Southern lowa and Missouri, at Navada, lowa, till

DR. H. P. FAIRFIELD will answer calls to lecture. Address, Quincy, Ill., drawer 2179.

S. J. FIRREY, Troy, N. X. J. G. Figh, Hammonton, N. J. MRS. FARRIE B. FRLTON, South Malden, Mass.
MRS. CLARA A. FIRLD will answer calls to lecture. A4-iress, Newport, Me.

C. Augusta Firon, trancespeaker, box 1815, Chicago, Ill. Miss Eliza Howe Fuller will answer calls to lecture wherever the friends may desire. Address, LaGrange, Fe. ISAAC P. GREENLEAP, Kenduskeng, Me.

. Open Person

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

Mac. O. L. Gadu. (formerly Mrs. Morris,) trance speaker, 17 Cedar street, Room 8, New York. N. S. GERRELEAY, Lowell, Mass. Dn. L. P. Garoos, inspirational speaker, will answer calls to lecture. Address, Fort Wayne, Ind.

Mrs. Emma Handings can be addressed, care of Mrs. Jackson, 40 East flat street, New York. Mrs. Hardings satis for Europ July 20.

DR. M. HERRY HOUGHTOR Will lecture before religious, po-litical and temperance assemblies. Address Milford, Mass. W. A. D. Hunz will speak in Fitchburg, Mass., July 7 and 14. Address as above.

LYMAN C. Hows, inspirational speaker, New Albion, N. Y. B. C. HATFORD will answer calls to lecture, and organize Children's Lyceums, if desired. Address, Bangor, Me.

J. HACKEN, Portland, Me.
MRS. SUSIE A. HUZCHINSON will speak in Buffalo, N. Y.,
during July and August; in Cloveland, O., during September,
betouer and November.

CHARLES A. HAYDER will speak in Charlestown, Mass., July 7 and 14. Permanent address, Livermore Fails, Mo. J. D. HAROALL, M. D., will answerealls to lecture in Wisconsin. Address, Waterloo, Wis.

D. H. HAMILTON lectures on Reconstruction and the True Modeof Communitary Life. Address, Hammonton, N. J.

Mas. 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, 25 Court street, New Haven, Conn.

Miss Nellie Haynes will receive cells to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Massa-DR. J. N. HODGES, trance speaker, will answer calls to lecture. Address, 197 Maverick street, East Boston, Mass.

MRS. S. A. HORTON, Brandon, Vt. Miss Julia J. Hubbard, box 2, Greenwood, Mass. MRS. F. O. HYZER, 60 South Green street, Baltimore. Md. DE. E. B. Holden, inspirational speaker, will lecture in Norfolk, N. Y., July 7; in West Stockholm, July 14 and 28; in Fort Jackson, July 21 and Aug. 4. Address, No. Claren-

CHARLES HOLT, Columbus, Warren Co., Pa.,

Mozza Hull, Hobart, Lake Co., Ind.

Misa Susiz M. Johnson will spizk in Bock Island, Ill.,
during July; in Springfield during August; in St. Louis, Mo.,
during September. Permanent address, Millord, Mass.

DR. P. T. JOHNSON, lecturer, Tpollanti, Mich.
W. F. JAMESON, inspirational speaker, care of the Spiritual Republic, P. O. drawer 8325, Chicago, Ill.
S. S. Johns, Esq., 'se address is 12 Methodist Church Block, South Clark street, Chicago, Ill. HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-ual Philosophy and reform movements of the day.

WM. H. JOHESTON, COFFY, Pa.

O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sanday of every month.

GRORGE F. KITTRIDGE, Buffalo, N. Y. CEPHAS B. LTMN, semi-conscious france speaker, will lec-ure in Lynn, July 14. Address, 567 Main street, Charlestown

J. S. LOYELAND, Chicago, Ill., care Spiritual Republic. MRS. E. K. LADD, trance lecturer, 175 Court street, Boston.
MRS. F. A. Logan will answer calls to awaken as interest
in, and to aid in eatablishing Children's Progressive Lyceums.
Address, Station D, New York, care of Waiter Byde. B. M. LAWRENCE, M. D., will answer calls to lecture. Address, Hammonton, N. J.

dress, Hammonton, N. J.

MAY E. Longbow, inspirational speaker, 69 Monigomery street, Jersey City, N. J.

JOHN A. Lows will answer calls to lecture wherever the friends may desire. Address, box 17, button, Mass.

ME. H. T. LHONARD, trance speaker, New Ipswich, N. H. Miss Mary M. Lyons, inspirational apeaker-present ad-iress, 88 East Jefferson street, Syracuse, N. Y.—will answer

Dr. Luo Miller is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a restonable distance of that city. Address P. O. box 7226, Chicago, Ill.

MES. ARMA M. MIDDLEBROON, box 778, Bridgeport, Conn. MES. SARAH HELEH MATTHEWS, East Westmoreland, N. 11. Dr. G. W. Morrill, Jr., trance and inspirational speaker, viii lecture and attend funerals. Address, Boston, Mass.

LORING MOODY, Malden, Mass.

B. T. Munn will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y. MRS. MARY A. MITCHELL, Inspirational speaker, will answer calls to lecture upon Spiritualism, Sundays and weekday evenings, in Illinois, Wisconsin and Dissouri. Will attend Conventions when desired. Address, care of box 221, Chicago, Ill.

DR. JAMES MORRISON, lecturer, McHenry, Ill. Mr. & Mrs. H. M. MILLER, Elmira, N. Y., care W. B. Hatch Prof. R. M. M'Cord, Centralia, 1tl. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich CHARLES S MARSE, semi-trance speaker. Address, Wone-roc, Juneau Co., Wis.

Dr. John Mayhew's present address is 50 Montgomery street, Jersey City, N. J. He will amswer 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 Saran A. Nutt will answer calls to lecture. Address, Claremont. N. H.

C. Norwood, Ottawa, Ill., impressional and inspirational speaker.
A. L. E. Nass, lecturer, Rochester, N. Y. J. WM. VAN NAMER, Monroe, Mich.
J. L. POTTER, france speaker, West Salem, Wis.

DE. D. A. PEARE, JR., Detroit, Mich.
LYDIA ANN PEAESALL, inspirational speaker, Disco, Mich. Miss NETTIE M. PEASE, trance speaker and test medium, Detroit, Mich. A. A. POND, inspirational speaker, North West, Ohio.

Mus. Arka M. L. Potts, M. D., lecturer, Adrian, Mich. Mrs. J. Puffer, trance speaker, South Hanover, Mass. L. JUDD PARDER, Philadelphia, Pa. Dr. W. K. RIPLEY, box 95, Foxboro', Mass. Dr. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass. J. T. Rousz, normal speaker, box 281, Beaver Dam, Wis.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will answer calls to lecture. wherever the friends may wish. Address, West Randolph, Vt. MRS. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic.

J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich. AUSTER E. SIMMORS Will speak in Woodstock, Vt. on the first, second and fifth Sundays of every mouth during the coming year. Address, Woodstock, Vt.

MRS. E. W. Sidykt, trance speaker, will answer calls to ecture. Address, Fitchburg, Mass. MRS. FANNIE DAVIS SMITH, Milford, Mass. MBS. NELLIE SMITH, impressional speaker, Sturgis, Mich. Mts. M. E. B. SAWYEB, Baldwinsville, Mass. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O.

ABRAM SMITH, Esq., inspirational speaker and musical medium. Sturgis, Mich. Miss Martha B. Sturtevant, trancespeaker, Boston, Ms. H. B. STORER, inspirational lecturer, 75 Fulton street, New Tork.

E. SPRAGUE, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.
SELAH VAN SICKLE, Greenbush, Mich. DR. W. H. SALISBURY, box 1313, Portsmonth, N. H.
J. W. SRAVER, inspirational speaker, Byron, N. Y., will ap-swer calls to lecture or attend funorals at accessible piaces. Mas. C. M. Stownwill answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

FRANCIS P. THOMAS, M. D., lecturer, Harmonis, Kansas. MRS. M. S. TOWHSEND, Bridgewater, Vt. MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, fass., P. O. box 391. J. H. W. TOOHEY, 42 Cambridge street, Boston.

BREJAMIN TODD, San Francisco, Cal.

JAMPS TRACK is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskess, Me.

MRS. SARAH M. THOMPSON, inspirational speaker, 26 Bank street, Cleveland, O. MES. DIABY E. WITHER, trance speaker, 71 Williams street Newark, N. J.

N. FRANK WHITE, Seymour, Conn. MRS. M. MACONERR WOOD, Il Dewey street, Worcester,

F. L. H. WILLIS, M. D., 29 West Fourth street, New York. to lecture. Address, Hampstead, N. H., care of N. P. Cross.

IRA H. Gurrisspeaks upon questions of government. Address, Hartford, Conn.

TROMAS C. CONSTANTINE, lecturer, Lowell, Mass.

Mrs. S. E. Warner will lecture in Richland Centre, 111.

during July; in Riochester, Minn., Guring August. Will amares, Hartford, Conn.

TROMAS C. CONSTANTINE, lecturer, Lowell, Mass. E. V. Wilson will speak in Galesburg, Ill., during July. Permanent address, Babcock's Grove, Bu l'age Co., Ill. MRS. HATTIE E. Wilson, (colored) trance speaker. Address East Cambridge, Mass., for the present.

ALOINDA WILHMAN, M. D., inspirational speaker, can be addressed during June care of H. Siage, St. Louis, Mo.; during September and October, care of A. W. Pugh, P. O. box 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 WAISEROOKER can be addressed till further notice at Forestville, Filimore Co., Minn., care of A. B. Register.

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

Hanny C. Watcht will answercalls to lecture. Address care of Bela Marsh, Boston.

PROF. E. WRIPPLE, lecturer upon Geology and the Spiritma hilosophy, Sturgis, Mich. ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. Mas. E. M. Woldorr will speak in Montpeller, Vt., July 7.
Vill answer calls East, West, North or South. Address,
Danby, Vt.

MRS. MARY J. WILCOXSON will lecture in Brooklyn, N.Y., till July. All wishing to engage her services for the fall months please apply immediately. Address, 60 Clinton ave-nue, Brooklyn.

A. C. WOODELFF, Battle Creek, Mich. Miss H. Maria Worreing, trance speaker, Oswege, Ill. vill answer calls to lecture and attend junerals.

B. H. WORTMAN, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1464. JOHATHAN WHIPPLE, Jr., inspirational and trance speaker. Address, Mystic, Conn. A. A. WHERLOCK, St. Johns, Mich.

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

MRS. JULIETTE YEAW, Northboro', Mass.
MR. & MRS. WM. J. Young will answer calls to lecture in the vicinity of their home, Boise City, Idaho Territory. Mas. S. J. Young, trance lecturer, 56 Pleasant street, Bos

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MRS. FARRIE T. YOUNG, Boston, Mass.