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Literary Deyartment. PICTURES OF REAL INFE IN NEW YORK.

Written expressly for the Banner of Light, by Mrs. A. E. Porter.

CHAPTER I.

The Homestead and Shop-Leaving Home. Aunt Betsey, or, to speak more respectfully, Mrs. Horner, lived in Ascutneyville, Vermont-in common parlance, "'Outney"-and in that busy ·little place, under the shadow of the mountain, the traveler will find her house, a large white building, with green blinds. There is a "lean-to," or long wing, upon the back, containing the back kitchen, wash-room, cheese pantry, and wood shed. There is a yard in front, in which are three maple trees, two lilac bushes, a white rose, and a sweet briar. There is a flower garden on one side of the house, an orchard beyond that, while the kitchen garden is entered by the shed door, and one long row of bean poles only can be seen from the street.

There is an air of comfort and plenty about the establishment, and in the heat of summer it is delightfully shady and cool; but I like it best in early autumn, in the bright, sunny October days, when the door of the large hall stands open, and Rover lies on the warm stone door step, and looks up and wags his tail if a visitor approaches, but never barks, unless it be a peddler with his pack.

Then the apples are ripe on the trees; the pears are golden and luscious; and the yellow pumpkins are ready to join the cream and eggs in the pantry.

Wherever Aunt Betsey is, there is to be found physical comfort and good cheer. Josiah Horner, her husband, is a blacksmith by profession, and by practice too, as the bright fire in the village smithy can testify, where he is generally found, surrounded by two or three swarthy figures in leather aprons, wielding the heavy hammer, or fitting the shoe to some farmer's horse that stands by the door.

Mr. Horper, like most other mechanics in New England, had found ways and means to turn an honest penny besides his own legitimate calling. I say "calling," for if ever a minister was called to preach, Si. Horner was called to be a blacksmith. "I tell you," said he to me one evening, as I stopped at the door of the shop to enjoy the brightness of the fire and mark the stalwart figures of the workmen, brought out in bold relief bythe fire at the forge, while the back part of the did twenty years ago." shon lay in deep shadow_"I tell you Miss Anna there is nothing in this world that sets a man thinking like working in iron. Did you ever see it in large masses, as it is dug from the mines?' No? Well, there it is, as rough and impure as the minister says we all are by nature, but fire purifies it. The hottest fire I know in this world is that in which they smelt iron ore. While the ore is in the furnace, the workmen make long, narrow beds in sand, with little dikes at certain distances. At a signal from the head workman, the melted iron is let in, and it flows into the beds prepared for it, with a color so bright that it dazzles your eyes to look at it. There's nothing so obstinate or so yielding as iron. The horseshoe that hangs yonder may be made to take the shape of the prettiest lily in your garden, or become a needle so fine that my clumsy flugers could n't handle it, or a part of an anchor, that will hold fast a ship of war in a tempest. Men love gold, Miss Anna; but God's better gift to man was iron. I can't begin to tell its use. Just be thinking of it as you are walking home; we weave our cloth by iron, we print our papers by it, we cook our food and send our news by its aid. I think our minister might preach more than one sermon upon iron, and find his texts in the Bible, too. It is a good thing to have a trade that sets you thinking. I like my business, for it makes the body strong, and gives you something to think about.' As might be supposed, Mr. Horner had been successful in his business, made so not merely by his daily labor, but by various inventions, such as a new horse rake, and a patent horseshoe. He was one of the richest men in 'Cutney, but he still followed his calling, and prided himself upon the skillful manner in which he could shoe a horse or tire a wheel. A most worthy couple were Descon Horner and his wife. I am sorry to say that they had no son to inherit their name. Their only child was a daughter, a fair, delicate girl, to whom nature gave the dark curly hair of her father, but made an improvement by omitting the broad mouth, and giving, instead, a dainty little mouth and full red lips, that seemed made only for kissing. They lost a son in infancy. Not long after his death, Aunt Betsey was reading in the paper an account of a Home in New York for little wanderers. Her heart was moved to adopt one, and a child named James Hope was sent. . He was a bright active boy, and soon gained the love of the family. They forgot his origin, and treated him with the kindness and affection which they would have given to their own. He was sent for some years to the village Academy, and then entered the shop for awhile; but he became restless and tired of country life.', He longed for the city, and his wish was indulged. He entered a wholesale store, where his promptness and good conduct soon gained him the good will of his employers. Aunt Betsey was very proud of her boy, and looked forward with great pleasure to the August vacation, which he always passed at home. When the railroad was completed, he came also to Thanksgiving, and then his powers of digestion were taxed to the utmost to satisfy Aunt Betsey, previous city life.

But one year he was taken sick only a few days before the annual Thanksgiving. The fall trade had been unusually large, and he had worked day and night, giving himself little rest or sleep, saying, "Our busy season will soon be over, and then I will give myself a good rest in the dear old home.

But the time for his departure came and found him tossing in the delirium of a fever that threatened to baffle the skill of the physician., His employers were alarmed, and telegraphed to Mrs. Horner to come on immediately. Now Aunt Betsey had never received a telegram before, and her alarm was great. Thanksgiving and all its attendant cares were forgotten.

In less than an hour's time she was at the depôt, waiting impatiently for the train, which was behind time. Uncle Si. was by her side, with the big carpet bag, in which were flannels and herbs, jellies and old linen, and other little comforts for the invalid.

"Now, Betsey," said her husband, "do yon think you can manage alone when you get to the city? It is a bad place for women at night."

"Never fear for me. I can take care of myself. Do n't I look like a respectable woman?"

She wore a plain black merino dress, a cloth cloak, well-preserved, though not of the latest fashion; her bonnet was a brown straw, trimmed with broad brown ribbon, with a plain ruche around the face.

Her own gray hair, plainly parted, was visible. As she had plenty of it, she did n't wish to be at the trouble of weating other people's hair; and as for flowers, she fancied they made her look older from contrast. Such was Aunt Betsey, looking what she was-a plain, substantial, goodhearted country woman, albeit unused to city life.

"I have n't been to the city," she said to the minister's wife, who came into the depot to inquire for James, "for twenty years; and then I boarded at Mrs. Barnes's, next door to Burche's Hotel. I well remember the great stone lions in a door way near by. It was very pleasant and quiet, and I should like to go there again. It was a first-class boarding house. You know it must have been, Si., or Captain John would n't have taken me there."

And the old ludy stopped talking, and heaved a sigh, as if there was a sad memory connected with that visit.

But the minister's wife smiled. She was from New York, and understood well the changes which twenty years had made.

"If James gets better, as I trust he will, you must go down to the Battery, and see if you would like boarding down there as well as you

used to slide down in that way, and have his, me while Jim was sick, to send for him. Now, cushion shaken, and be placed back in his seat Si, when you read in the newspapers about the just like this helpiess old man.

"Pretty hard for the old gentleman!" said a stout, middle-aged man be the seat with me. "I am so sorry for him," I said, "that I don't of them. know how to sit still and do nothing to make him

more comfortable,"

New York. We're four hours behind time." "Oh dear! I'm so sorry. I've a sick boy in New York, and I'm telegraphed to come to him, and I know he'll be worrying; and it's so bad for folks that have fevers to be troubled."

"How old is your son?"

"He's not my son, but he's just as near and dear. He's lived with me nigh on to ten years, Poor boy! How much he has needed me. It and he don't know any other father and mother is n't pleasant for a young fellow to be sick in this than Mr. Horner and myself. He is now going great city, away from friends. on twenty."

"It has been a bad time for fevers this season, look at his thin, pale face, I can't help thinking of and the city ain't a good place for boys, anyhow. my sister Lottie. I suppose it is because I used, I have just been on West to buy a farm, where I to take care of her when she was a little girl, and can raise my three boys. I am a policeman, or I remember that her eye-lashes were long and rather was for five years, till I give it up last dark, and looked like a long black slik fringe summer."

I looked at him a little scared like, because I had never spoken to a policeman in my life; but strange that I should be thinking of her here in he seemed such a nice sort of a man, and then New York, when we never speak of her at home. again I said to myself, "He'll know a rogue, and perhaps I'm safer by him than I should be anywhere else." So we had quite a chat about bringing up boys, and he was right sensible in his notions. He knows all the wickedness of the city, home evenings with your father, and read the and all the dangers which young men have to newspaper to him if he asks you. encounter. I know our Jim is a good boy, and

can be trusted. Pretty soon a man came along with a string of

checks in his hand, and asked if I had any baggage. I had no notion of telling him what was none of his business to know, when the policeman said:

"It is all right, ma'am. Give him your check, and the number where you are going to stop, and he 'll deliver your trunk to you to-morrow morn-

ing." "And what do you ask," I said, "for that?" "Half a dollar, ma'am."

"That's cheap enough," I said, and took ont my purse. "No," said the polloanan," "Wait till you get your trunk, and then pay."

It was two o'clock in the morning when we got to the city, and we found no carriages at the depôt. The policeman said; "Never mind, ma'am; if you are going into

Sixth Avenue, it is only a thort walk from here, and I will go with you, if you wish." I thanked him, and I was more pleased than

thought because I falt so stro

New York policemen, you must remember that there are some good, kind men among "them, though some of the papers say very hard things Poor Jim was very faint and sick for a long

time, and I was afraid the exertion of going to the "He'll be all tuckered out before we get to door would put him back dreadfully. He was n't easy till I had made myself a cup of tea, which I did over a little gas stove-the drollest way of cooking that ever I heard of. Then I sponged him over in warm water, and rubbed him gently till he said, "I shall get well, Aunt Betsey, now you have come," and the tears stood in his eyes, and he choked as if he could n't say all he feit.

He has fallen asleep, and as I sit by him and

when she slept, and Jim's eye-lashes remind me so much of her's as I sit and watch him. It is I shall write to you every day till Jim is better. Now, Nellie, you must take good care of the house. Be sure and turn the cheeses, and do n't forget to give the hens some fresh meat. Stay at

CHAPTER III. Seeking Lodgings.

AUNT BETSEY'S SECOND LETTER.

My DEAR HUSBAND-I know how anxious you are at home about Jim, and so I try to write to you; but I would rather do a washing than write a letter. Jim says that when he gets better he will do all the writing for me.

I told you in my last that the landlord here would not open the door when I came, and I see that he is one of those cross-grained creatures that will never open doors in this life to make the way casier for others. His name is O'Tools, and he has a wife, two children, and a dog. His wife is a poor, pale, meek-souled woman, who dares not say that her soul is her own, and who would be kind to others if her husband would permit. When Jim was taken slok, she came up to his room and offered to do anything in her power for him, but her husband told her that he could n't have sick boarders in the house, and that Jim's friends must take him home; but one

St. Stephen's Place, at a moderato rent if taken immediately."

We rung at the door of the house. A queer looking old man answered the bell. His clothes were shabby and ill-fitting, his eyes were black and sharp, and the halls looked dingy and smelled just like O'Toole's. "Boarding house smell," Miss Hooper said.

The old man led us up to the second story, into two unpapered rooms, with solled carpets and old furniture. On the beds were red and white patchwork quilts. I whispered to Miss Hooper that we must n't waste time here, but she asked the old Jew-for such he was-his price per week for boarding and rooms. "In consideration of the locality," he thought thirty collars per week would be about right. Why, Si.! I'd sooner board at old Miller's, whose little girl, without any hands, used to pick currants and berries for supper with her toes.

We came out, and went on to a large, nice house, on which was a notice, "Two furnished rooms to let."

"I think these may suit," said my companion. It is a pleasant part of the city, and the house looks well on the outside."

I did n't reply, but I noticed that the door stone were unswept, and the door itself was very dirty, especially round the knobs of the door-bell and handle-rather a bad sign, I thought.

The door was opened by a slovenly looking maid, who waited upon us into a large, cold, dark parlor. Now the air was very cold without, and when we came to sit down in this damp, cold room, I felt just as if I should catch the rhoumatism at once. But I forgot all about it in a minute, for on the wall, just opposite the half-open shutter, and so that the only light in the room fell upon it, was a nicture that looked so much like our Lottia, that I got up and opened the window shutter a little wider, that I might see it better. For all the world, SI., it was so like my dear little sister that I loved so much and lost so young, that I could n't keep the tears from coming. It was a picture of her head and neck only, but she seemed floating in a cloud. There were her curls-those golden, sunny curls that everybody praised-and her long eyelashes, and the red lips, that used to love to kiss me. Oh Si.! it was so like her that I fergot where I was, and what I had come there for, when Miss Hooper said to mo:

Will you go up stairs to see the rooms?"

I turned round, and saw an old lady, older than myself, with very gray hair, all frizzled in two great bunches on each side of her face, and over these a head-dress of net and fringe and black and white beads. She wore a black dress, with three flounces on it, and I was sorry to see that it was ragged round the skirt, and that she had not brushed off the flour since she left the kitchen. She was so fine that I thought of my plain merino and straw bonnet and supposed of course she would not like me for a boarder. But she was very polite, and when I told her what I wished. I thought she was eager to have us come. We went up a dark staircase to a large front room. She apologized that the beds were not made-her servants were very lazy. "You'll not find a nicer room in New York than this," she said; " here in this very room, and on that bed. General Eaton died: and General Washington once visited here. This room," opening the door into an adjoining chamber," was occupied all last winter by the French Consul. See how he wore the carpet before the mirror-he attended so many balls and parties. I told my daughter that it was worth a great deal to have a gentleman who could talk French in the family. I could n't say much; because she talked so fast, and whenever she stopped Miss Hooper would ask a question, and that set the lady talking again. I looked at the room, and thought if I could take. up the carpet and shake it. and wash the bed clothes and windows, and clean the grate, and purify the room of the tobacco smoke, it would make a nice home for Jim, because the street was quiet and the room airy.

Why, things have n't changed very much in 'Cutney in that time. I bought my parlor carpet then, and it's just as good as new now."

"The train is coming!" said Uncle Si. "Now, Betsey, remember if James is not any better telegraph at once, and I'll come on to-morrow."

When Aunt Betsey was seated in the cars, her mind run for awhile on home affairs. She wondered if Nellie would turn the hams in the brine. or remember that the hens must have fresh meat, or make the Deacon's coffee just as he liked it.

Then her mind turned to James. How often, in the peopled solitude of the crowded cars, or the city thoroughfare, our hearts are filled with our own grief, and we fancy that upon ourselves alone is laid the burden of sorrow. A common mistake. Perhaps the seatmate in his silence is brooding over trouble which, if revealed, would make our own like the small dust of the balance.

CHAPTER II.

Aunt Betsey's Interview with the Policeman.

MRS. HORNER'S LETTER TO HER HUSBAND. MY DEAR SILAS-I told you I would write as soon as I arrived in the city, and now, while my poor sick boy is asleep, I will try and do so. I ought to have arrived at seven o'clock last evening, but the cars run off the track near Troy, and detained us two hours, and then the up train met with an accident crossing a bridge, and five passengers were killed. We saw them removing one of the poor, mangled bodies, as we passed the place. (Do, pa, insure your life before you ever step foot upon a railroad again; and they tell me there is a society to insure in case of accidents. I shall attend to that before I return.) Well, you see, owing to these troubles we did not reach the city till two o'clock in the morning.

The cars were cold, and I thought I would go and warm myself by the stove. As I went forward I haw a very old man near the fire, looking feeble and tired; he appeared to be falling out of his seat, and unable to help himself. His cap had dropped from his head, and I saw that his hair was white as silver. I was going to ask him if he was sick, when a stout looking man of fifty came and said, " I'll raise you up, Mr. Cory," and then he lifted him and sat him down again, just as Nellie used to her big doll. Then he put the cap on his head, and asked him if he would take a little of his medicine. The old man nodded, and then drank a few swallows from a bottle This revived him, and he looked round at me and asked, "Are you traveling with your husband?" I told him no, and asked him if he was ill. He said he was very tired, and I gave him some of my tea. The man who was with him told me that in ten days, the old gentleman would be a hundred. Only think of it, Bl.! I sat and looked at him, and thought how many events had happened in his life. Born in November, 1760, he has seen two terrible wars, and wonderful changes. He was very tired, and I wondered that his friends had not placed him in a sleeping car, where he could be more comfortable. Every few minutes he would slide out of his seat. and then his friend would come and set him up. Perwho would fain have him make amends in one haps it was wicked in me, but I could n't help week for all the deficiencies of the six months of thinking of the old man that Molly read about in one of Mr. Dickens's'stories-Mr. Smallweed, that | number, and said if he could be of any service to | "To RENT-Two nicely furnished rooms in

at that time of night.

As we turned round the corner of Twenty-Seventh street, we saw a bright light in a basement room, and my companion said:

"You must be very hungry. Will you come in here and have some oysters?

Now I was very hungry, for I had given all my doughnuts and cheese to a poor Irish woman with two little children in the cars, before we run off the track; and here it was two o'clock in the morning, and I had eaten nothing since noon. But I couldn't help laughing to myself as I soup and boiled cabbage. I am afraid it will be thought of Aunt Betsey Horner, member of the 'Outney church, " in good and regular standing," at two o'clock in the morning taking an oyster stew in a refreshment saloon with a perfect stranger, a New York policeman! So I said, "No, I thank you, sir," and pretty soon we found the number where Jim boards. But here was another difficulty. We rung and rung, but nobody came to answer the hell. I knew it was the place, for I had my boy's letter, and I showed it questions about Jim. When I told him this, he to the policeman, who read the directions by the light of the street lamp. He rung, and then I rung, and we heard the noise of the bell, loud enough to wake old Deacon Beck, if he were there. I tell you, Si., I never felt so curious in all my life as I'did standing by that door. First the policeman would ring, and then I'd take a spell. Every once in a while he would say, "You had better go in and take some oysters," but I thanked him, and said no, for whenever he'd mention it, I'd just think how the folks would stare at me the next time I went to meeting at home. Maybe they'd turn me out of the church, and that would

almost break your heart, Si., would n't it? But I was so cold and hungry and tired, that it was a great temptation. I felt sorry to keep the policeman waiting, and I thought I would go to a hotel; but I knew poor Jim was in that house, and I just then. He is the friend who took care of Jim began to be afraid that he was dead. This thought made me very desperate, and I gave the bell one rooms for me, but I felt just as if I preferred to hard pull, and waited a minute, when we heard a sound as of some one coming down stairs, and fortable that day, John said he would go and the next instant the key turned in the lock, and, Si., what do you think? There stood our poor Jim, pale as a corpse and thin as a shadow, wrapped in a large shawl. the lady, I made myself ready. Very soon Miss

"Oh, Aunt Betsey, I am so glad to see you!" And he tottered, and would have fallen, but I put my arms right round him.

The policeman saw how it was, and he stepped in and helped him up stairs, up, up to the fourth story.

" Is n't there any body in the house to open the door for a sick man?" he asked.

" Our landlord is not a very good-natured man." he said, "and will not open the door at night."

"He's a brute," said the policeman, and he was going to say something else, but he looked at me and stopped.

You see, Jim expected me for certain, and he would n't have any body stay with bim that night, because he felt as if he wanted me to take care of him just as I used to do when he was a little boy. He heard the bell, but he was so sick he dared that, Si.! The same that we ask Miss Betsey a not venture down those long stairs.

The policeman was very kind, and offered to do anything for me. Then he gave me his name and list:

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day a gentleman called and inquired for Jim, and said he would send some one to take care of him. Then O'Toole became very obsequious, for this gentleman is one of the partners in the store, and is a very noble-hearted as well as a rich man. So Jim was permitted to stay; but it is not pleasant here, for O'Toole is cross to his wife, and scolds his children so much that they run away from him whenever he comes in sight, while his dog receives all the caresses and kind words. Jim's room is noisy and dark, and the house is neither clean nor sweet. It has a smell of old a long time before Jim will get well in such a place. I worried about it a great deal, and at last one day I said to the doctor:

"If I had this boy in my great south chamber at''Cutney, I think he'd get better."

The doctor is a nice old gentleman with white hair, and a gold-headed cane, and he always calls me madam. He carries a gold snuff-box, and takes a pinch of snuff after he has asked his first took a pinch of snuff, then he smiled, and said:

"I wish, Mrs. Horner, that all my patients had a large airy room. I think I should be successful in healing more. But why not have a better place for your boy?"

"Can I, doctor? Will it do to move him?"

"I, would risk a removal sooner than remaining here. The fever is a slow, intermittent. There would be no danger in removing him on such a fine day as this. If you could find two furnished rooms, where the air is better, and the house stiller and sweeter, I will risk the removal of the patient.

When he went away, Jim seemed so much pleased at the idea of getting out from this close, stifled air, that I pondered in my own mind how it could be brought about. John Hall came in awhile before I came. He offered to find some see them myself. Well, as Jim was pretty combring Jane Heoper, who knew all about the city, and would go with me, while he stayed with Jim. This plan rleased me, and while John went for

Hooper came, holding in her hand a New York Herald.

"I have marked," she said, "a number of advertisements such as I think will answer our purpose, and there are a few in this vicinity."

It was new business to me, and I was guided by her entirely. She took out her pencil and marked one that run thus:

"An elegant suite of rooms, completely furnished, No. 26 B. street."

That was the nearest, and we hastened there, We found the rooms on the fourth floor, the windows of the front one opening on the noisy street, and those of the back room upon a stable and a dismal row of rickety buildings, one of which seemed to be a dyeing establishment. The price charged was fifty dollars a week. Just think of year for the little cottage and an acre of ground! I came down, and went to the next one on the

"What is your price?" asked Miss Hooper.

"Twenty dollars a week."

I was surprised at this, because others asked so much more; but I let Miss Hooper do the business.

"I hope you will conclude to come, ma'am," she said, turning to me. " I should n'task any references, because, you see, I 've lived in New York a great many years, and I know what people are at first sight. Your face is reference enough."

"Well, I aint got much beauty to speak of." I said; "never had when I was a girl. All the beauty of the family went to one sister; but every body knows Aunt Betsoy Horner in 'Cutney, and Uncle Si.,' my husband, always pays as he goes." " I hope you 'll conclude to come here."

"If we do, we'll let you know this afternoon," said Miss Hooper. "You said you had lived in New York from your childhood. You must have seen great changes here."

"I reckon I have, Why, we lived in Prince street when I was a girl. and I remember when there were scarcely any houses above Eighth street."

"I have heard my uncle say that when hecame here, in 1830, the streets in this part of the city were not laid out."

"No indeed, they were not," was the reply.

We came back to the parlor. It was cold and dark still, but the light from the one open shutter shone on the picture, and I could not resist the wish to look at it again.

"You like that picture, ma'am? It is the portrait of an English lady, painted by Sulley. It belonged to a gentleman who boarded here a little while, and then went to Europe. He told me not to let it be taken away by any one till he returned. There is an old man comes here once a week to look at it. He is the queerest looking mortal that Lhave ever seen, and he brought me fifty gold dollars once, and offered them to me if I would, sell him the picture, but I did n't dare to do it, for fear I should get into trouble."

I thought to myself that I would give fifty dol-

lars if I could have bought the picture and carried it right away. Isn't it strange that an English girl, way over the water, should look so much like Lottie?

2

When we got out into the street, Miss Hooper laughed heartily, till I asked her what amused her so much.

"Why, Mrs. Horner, what year did Washington die?"

"In 1799. That is what the almanacs sav."

"And the almanacs are right; but don't you know General Washington visited in this house once'

"But you say, and the lady said just before we came out, that the street was n't laid out in 1830." Just so. General Washington was sleeping in his tomb at Mount Vernon when the first brick of that house was molded, and over General Eaton died before the street was laid out."

"I've heard tell that there was awful wicked ness in New York, but I never could have believed that a respectable woman would tell lies." " I don't know how respectable sho is," said Miss

Hooper. I stopped right in the street, and looked at my companion.

"But you told her we would decide this afternoon. You certainly do n't suppose I would take my boy to board with a lady who was n't perfectly respectable?'

"I got rid of her importunity in the best way." was the reply.

I said nothing, but all the time I had a hankering after that picture. I was afraid Jim would miss me, so I told Miss Hooper we would go home and stay a little while with him, and come out again. She proposed we should ride in the horse-cars, and as I was very tired, and we could ride all the way to the door for six cents, I assented. I thought two men who stood near the doorway were very rude in jostling me and pushing me toward a beautifully dressed lady; but there is such a crowd in the city that I suppose it is difficult to be polite at all times. As soon as I was seated I put my hand in my pocket to take out my purse, because I wanted to pay for Miss Hooper before she had time to do it for herself, when, to my great surprise, there was no pocket-book there! I knew I had it when I got into the cars, because I felt in my pocket to see if it was safe. I whispered to my friend and told her my trouble.

"And you know you had it when you came into the car?" she asked.

'To be sure; I had it just as I stepped on the platform.'

Miss Hooper went forward and said a few words in a low tone to the conductor. The next moment a policeman was walking through the car and looking very closely at every passenger. At last he stopped before the elegantly dressed lady against whom I had been pushed, and, laying his hand upon her shoulder, said, "I've found you at last!" Then he snatched off that beautiful bonnet, and with it came a false front of hair and some curls, and the pretended lady proved to be a man. The policeman threw the long dress and hoops right over his head, and we saw that he wore pantaloons and coat under them. The passengers were as much frightened as amused. I was glad enough to see my pocket-book again, brought out by the policeman from some of the numerous pockets in the dress that I had been admiring so much. The conductor then stopped the car, and, calling another policeman, they walked off with the pretended lady between them, her long dress trailing in the mud. Oh, Si.1 is n't it awfal to see so much wickedness? I can't go put without my pocket-book, and I am afraid to go

with it. Jim was glad to see me when I came in, and laughed heartily at my adventure. " You'll see strange things in this city," he said. Then we had a cup of tea and a lunch, and I started again to find lodgings. . I was rather discouraged, and willing to take up with any rooms that were neat and admitted light and air. After trying a number and not finding ourselves suited, we came to a nice-looking block with "Dr. Binot" on one of the doors. The paper said, "Two large, nicely | about them."

is so grateful and patient that I like to wait upon as if dreaming when half awake. The spirit then him. He is so happy to-night that it does my gave various orders. He heard a voice speaking heart good to see him. I sat right down after supper to write to you, because I shall be so busy toand when to bathe."

morrow in the new rooms, and cannot write again till we are all settled. It is very late now, and the house is still. I

am thinking of the beautiful picture of the English lady, so like our poor Lottle, and I can't help a feeling of sadness that I shall never see it again. Good-night, dear Si., and tell Nellie to do the best she can, and not work too hard. Miss Nancy will come and help her about the washing and communion with the spirit-world. Let me find churning. If we have company, tell her not to one passage for you and read. He says, 'I had put them in the great spare chamber, where nobody has slept this winter. One good minister, as I read in the papers yesterday, died from being. years, I returned, on the advice of Esculapius, to put in a great, cold parlor chamber that had n't been used for months. I wonder anybody can be so thoughtless. Now you know we have a great many ministers come to visit us, and if they come while I am away, tell Nellie to have a fire made in the south room, and see that the sheets are well aired.

Your leving wife, BETSEY HORNER. [To be continued.]

Children's Department.

BY MRS. LOVE N. WILLIS.

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

(Original.)

AUNT ZERA'S STORIES.

NUMBER SEVENTEEN.

Aristides.

"Is n't it good that mamma is well again?" said

Grace; " and now we can have our nice sit-downs

and talks, and not be all the time afraid that

"What a doleful sigh," said Kate; "I should

think that was a queer way of showing you were

"How very wise some people are," said Will

"Well, I know, Will," said Kate, "that you al-

most wish mamma had n't got well so quick, be-

cause we did n't have old Doctor Tweezers, but

had the new doctor that believes in magnetism

and baths, and tells about dreams, and do n't think

"Well," said Will, bridling himself up, "every

body knows that these new fashioned notions are

not good for anything; and then to think that

our neighbors should all know that Dr. Frisbee

Aunt Zera came in and sat herself down in the

low rocking chair, and rocking back and forth

with short wavy motions, she seemed to be say-

ing: "So ho, my boy; there's the rub, is it?"

though she did n't say a word. But Will scemed

Well, Aunt Zera, is n't it a pity that folks

should be always thinking that they have found

out something wonderfully new, as if all the past

"If you mean Dr. Frisbee," said Aunt Zera, "]

must say that he is the most ald fashioned doctor

I know. He takes advantage of what he has

"But to hear him talk about revelations and

"Oh that is altogether old fashioned, as I can

"Well, auntie, I do believe you know almost

everything, but I'd rather not hear about the doc-

tors. Dr. Frisbee tired me half to death talking

to understand her thought, and said:

seen, and also of what he has read.'

was good for nothing?"

dreams!" said Will.

quickly assure you."

came here, for everybody called him a quack."

whistling, as if he did not care for anything.

something dreadful will happen."

much of pills and bitters."

glad."

Yes, very good," said Will; " but-

"I know why he sighs," said Grace.

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

to him, telling him how much medicine to take "Oh auntie, if it was any one but you telling these things, I should run away and not listen,

said Will. "Let us remember," said Aunt Zera, "that Aristides was a very distinguished man of his day, as you can but believe when you remember the honors bestowed on him, and he seemed to think that the greatest honor that he had ever received was been ill for ten years, when a spirit approached and addressed me thus: "After suffering forten the spot where my sickness arose, and there I was cured."' Aristides took these words of the spirit as a hint, and determined to go to Esop, where his sickness commenced. After three or four days he was cured.

He also declared that the spirit of Sophocles, who was a celebrated poet who lived five hundred years before, often stood by his bedside. He also talked with the spirits of Demosthenes and Plato.

In those days temples were erected that were devoted entirely to the healing of the sick. There were a great many of these temples, some built on mountains for the sake of pure air, some near mineral springs, some flighidt groves.

Aristides went to reside in one of these temples, and I would like to tell you something of them, if you do not feel sleepy over my story."

"Go on," said Will, "if you please; and if I take a little nan it will be in honor of the god Somnus, and not because I wish to be impolite to you,"

"Well, our orator, Aristides, on approaching the temple, was obliged to promise to obey all the rules of the temple. He was obliged to fast for twenty-four hours, and not drink any wine for three days before.

In the ante-room of the temple were paintings and tablets representing and relating the wonderful cures that had been performed. These he read with great care, and then prayers were offered, and songs sung. In some of the temples they had instruments and musicians prepared to charm the invalid who had come to be cured.

By this time Aristides was prepared for a bath which was followed by a rubbing from another person. The next process was the burning of herbs, in which the body was wellsmoked. Rubbing followed this, and then he was prepared for the great and sacred occasion which was to be the answer to all his prayers. It was the sacred sleep. This took place in silent, darkened chambers. In this sacred sleep, the god of healing and spirits appeared and gave instruction as to the remedies that were to be used.

Aristides says that it was a sweet poetic sleep, and that the rules of life were given in poetry." "Why, auntie, was n't Dr. Frisbee talking about

inst such an institution?" said Grace. "Ha, ha!" laughed Will; "I'll warrant he had

been reading about these old Grecian temples, and thought he should be considered very wise if he tried to establish something of the kind."

"I asked him, and he said he knew nothing about these temples; he only proposed something of the kind for the sake of the good that he knew he could do.

If a person recovered in these temples, he gave a valuable present to the priests of the temple, and a history of the cur fres written out. Sometimes these cures were engraven on metal plates." "But, auntie, did Aristides dream any funny dreams, such as Dr. Frisbee told about, that had to be interpreted?" said Grace.

"Yes, he had many very singular dreams, and had to send for a servant of the temples to internret them. But I do not think you will be interested in hearing just how the spirits told him to take a warm bath or a cold bath, or a particular medicine. I wanted you to know about this man that you might know some of the customs of the ncient time in which he lived. Aristides was doubt an excellent clairvoyant and medium."

"Even if it be believing in dreams?" asked Grace.

"Yes; I should n't wonder if Dr. Frisbee should finally be a famous man, because he is not ashamed of an idea he has in his head."

"Let me see," said Kate, rubbing her head. have an idea, and that is that I'm going to build a dam across the brook to morrow, and get the wheel fixed, and try and see if I can't have my factory going by night."

There was a hearty laugh all around.

" And I have an idea that you 'll have rheumatiam and fever, and then we'll have to have another visitation from Dr. Positive pole; so please do n't, do n't! I'll build this dam, and you shall direct how, for I learned last week that you and of the Tuileries, and the Court of all the Russias, Grace were ten times quicker than I at planning. are, it is well known, apiritualistic in their ten-And that makes me think, auntie, I'll have for my idea that woman is to be the planner, man the executor."

"That means, don't it," said Kate, "that we must stay in and let you have all the fun doing things. I'll fight that idea. Come, Grace, let us run to the barn and get father's old wheel, and have it down to the brook before Will can get time to stop us."

"Farewell, Aristides," said Will; "who can dream of orators and greatness with two wild girls bound for a frolic? Come to think of it, Aunt Zera, I believe I like to have a good romp better than study, and a good time with the girls better than trying to be great."

"Have a good time, and let the greatness come in as naturally as strength and vigor comes to the oak," said Aunt Zera, as she put her hands on Will's cheeks and held him a moment to look into his glowing eyes.

[Original.] THE ORANGE.

This is the season when oranges are most abundant here, and almost all little children in the city have as many as is healthy, for friend sends to friend this pretty yellow fruit, while the venders stand at the corners of the streets, offering them at so low a price that almost all can afford to buy at least one for the pet boy or girl.

It is a delicious and healthy fruit. If eaten'in the morning before breakfast, it wards off many diseases that are apt to attack us in the spring. Oranges are mostly imported to this country. The Havana oranges are very sweet, and earliest in the market. A large quantity come from Spain, from Seville, and these are very fine. The island of Malta furnishes oranges of a very sweet flavor.

It is a very beautiful tree. It has a smooth bark, and evergreen shining leaves. In countries where it grows in greatest perfection the flowers, buds, and green and ripe fruit may be seen on the tree at the same time. Its flowers are delicious in their perfume, and when the tree is in bloom it makes the air deliciously fragrant.

We do not get the fruit here in its perfection, for in order to transport it so far it has to be taken from the tree in quite a green state, otherwise it would spoil in a very short time. The tree is very long-lived and very productive. A tree that is a hundred years old will be covered with fruit year after year, and present as thrifty and vigorous an appearance as if it were a young tree.

Like the apple, the orange may be kept fresh for a long time; its thick, oily rind helps preserve it, and it may be sent to all parts of the world at almost any season of the year. A fragrant oil is distilled from the blassoms, which is much ad-mired as a perfume. The blossoms themselves, on account of their snowy purity and sweet odor. are much used to adorn brides. Even the wood of the tree is fragrant, and tons of toothpicks are made from it and sent to all parts of the world.

Oranges are raised in some parts of our own country. In Florida there is a species that grows wild and has a very pleasant flavor. They may be raised in hothouses, and even in one's own parlor. It loves a tropical clime, and seems to have been most wisely adapted to refresh and trengthen those who live under the debilitation influences of such regions. Its juice is most re freshing to the sick, and it may well be regarded as one of Nature's most beneficent gifts to man.

the London University, of fassedly one of the greatest of living mathematicians, and Mrs. De Morgan; the redoubtable William and Mary How-Morgan; the redoubtable will minimize it hary how-itt, who stand high in the literary, world, and are almost household English names; Mr. and Mrs. S. O. Hall, both well-known in the world of letters; Doctors Elilotson and Ashburner, famous as phy-sicians and men of medical science; while the late William Makepeäce Thackeray, editor of the 'Cornhill Magazine,' and a distinguished *litera-*teuris believed to have been a Spiritualist. Rob-er (Dirphars one of the heads of the large pubert Chambers, one of the heads of the large pub-lishing house, 'W. & R. Chambers,' and him-self an able and a learned writer, is also believed to be a Spiritualist. Baron Reichenbach of Gerto be a Spirituanist. Baron neichennach of Ger-many, famous for his researches in Animal Mag-netism, and Allan Kardec of Paris, the leader of a distinct school of Spiritualists, are mayhap the more prominent Continental names. The Court dencies. And we hope we may be pardoned for alluding to the rumor-ill or well founded we know not-that the amable royal lady who pre-sides at the British Court, and reigns over these

realms-a woman, we are convinced, of the finest sensibilities-is inclined to look favorably upon the spiritual movement. Need we wonder at this when we think of her intense, deathless, love

for the lost Albert! Many of the middle, and not a few of the upper classes in England are believers in the movement; while in America, its adherents may be numbered by millions of every grinte in the social scale, and every order of intelligence. With such a formidable array of testimony In

favor of the present return of departed spirits, and their ability to communicate with mortals, we may with all safety, and in accordance with every principle of sound reason, accept the theory of hang thereon our belief in this immortality, which we think may also he proved from a con-sideration of the nature of the soul; but on this we do not now intend to enter the soul; but on this we do not now intend to enter, save to remark that we hold it to be an epitome of eternal princi-ples, being itself, therefore, eternal or at least immortal.

Immortality! Who shall tell, far less comprehend, the infinitely great and glorious, truths locked up in the word? Neither men nor angels. Can it be that even now we are the heirs, nay more, the recipients of a life that shall never die? Does the vigor of an eternal youth already sit en-throned in the soul? Yes; man is immortal. Is any knowledge, either in heaven or on earth; is any discovery in Science or Art, however pro-found and useful; are any distinctions—the chap-lets of poets, the laurels of warriorhood, the hopors of statesmen, the diadems of kings all com-bined-comparable to this? Shall we spurn from our notice that which demonstrates it? Ah! no.

Man immortal! Proclaim it, oh heavens! Shout It forth, oh earth! Froctation is, on neaveness Should it forth, oh earth! Write it in characters of su-pernal light, large as the King of Day, across the blue vault of night! Sing it out, ye choirs of heaven's minstrelsy, until all the listening stars that crowd the high way of infinitude take up the strain and its reproduce to a see heaved from strain, and its reverberations are heard from planet to sun, from sun to system, and from system to universe!'

> Written for the Banner of Light. CHARITY.

> > BY BELLE BUSH.

There is a maid, of gentle mien, Who walks the earth, though oft unseen, With cloudless brow and thoughts serene.

She hath a home, this maklen fair, Remote from all the scenes of care, And heavenly guests attend her there.

Yet oft she leaves her home, to stray In many a dark and devious way, Where human hopes, like flowers, decay.

She seeks the haunts of grief and care, Dispels the clouds of dark despair, Or hangs the bow of promise there.

Her name is Charity; and long Her virtues have been praised in song; Yet much that bards have said is wrong

Some paint her with extended palms, To all the poor dispensing alms, And bearing gifts of healing balms.

Some only see in her a friend To aid them in some selfish end-To cheer, to counsel or commend.

furnished rooms on first floor."

In answer to our ring a very spruce-looking little man came to the door. He had white skin and pink cheeks and nice little side-whiskers, and a pretty bine silk cravat tied under his collar. and seemed so much like a boy-doli that I wanted to put him in my bag to carry him to 'Cutney. He waited upon us with a bow and a smile that showed his white teeth; and I noticed, when he opened the inside door, that his hands were very small and white, and that on one of his fingers was a ring big enough for old Goliah. We entered a large back sitting-room, into which the sun was shining brightly, and where a young man sat, with a eigar in his mouth, before an open coal fire. The doctor opened the folding-doors and showed us a large, front room, with a nice carpet upon it and lace curtains to the windows. The young man threw away his cigar and then did most all the talking. He said he was very sorry to leave these rooms, they were so pleasant; but he should be under the necessity of doing so if the doctor, who rented them, should give them up. " Is there a bath-room with hot and cold water?"

"Oh, yes, ma'am, a very nice one; on the second story."

The bed was covered with a white spread, and in the corner of the mom was a marble table, and on the other side a nice writing desk. But what pleased me most was the sunny aspect and the bathing-room, which, they assured me, was warmed and supplied with hot and cold water. I proposed to give my decision on the morrow, after learning the price, which was eighteen dollars per week, without board. It seemed a great sum to me, but the young man, who anticipated any reply from the doctor, told me that it was impossible to find such rooms for any less; that if I would have the rooms I must secure them then, as there was great demand for furnished apartments; that ifI would pay in advance he would take some less. and give me possession of the rooms that day. I thought of Jim, in those dark, close rooms-of O'Toole, with his loud voice and his noisy dog-of the crying children, and, worse than all, the smell of old soup and cabbage.

 \hat{c}

Now you remember, Si., how kind you were in giving me so much more money than I needed-I had five hundred dollars in a pocket in my silk quilt, where I knew no pickpocket could find it: so I took it out and handed the little doctor three hundred, and he made out a writing, which was duly signed and witnessed. Now, Si., don't you over say again that women can't do business as well as men. I looked over the writing, through my new spectacles, to see that it was all right, and then I signed it and the doctor signed, and the young man put his name down as witness. I forgot to say that while I sat by the fire talking with the gentlemen, Miss Hooper went out to do some errands, and when she returned I had the business all done, much to her surprise.

"The rooms are nice," she said, "and I think yon will be pleased with them."

"Very well; I would rather tell you about a distinguished orator."

" Oh auntie," said Grace, "I would rather hear about some one that knew all about dreams

"Pshaw!" said Will;" the orator, if you please.' "I was going to tell you about Aristides. He was a distinguished orator of Greece, who lived in the year 117."

"Oh I remember," said Will, "of hearing Stephen tell about him; he was called the Just, because he wanted to do exactly right by everybody; and I remember the story that Stephen read about him, how he was to be banished if there were votes enough against him, and one man voted against him, just because he was tired of hearing him called the Just."

"That is indeed an interesting history," said Aunt Zera; "but that is not the Aristides I was intending to tell you of. There are five ancient distinguished men by the name of Aristides; one was a distinguished painter, and one was an Athenian philosopher. But Aristides, the Orator, had some peculiarities that perhaps Will may be interested in."

I hope he was not a believer in dreams, and had too much sense to talk about positive and negative forces," said Will, giving himself a lift in his chair, and shrugging his shoulders till Kate was ready to laugh.

"Aristides was a great student, and like most of the scholars of his time, he traveled to gain more knowledge. Everywhere he went he became a great favorite, and was so popular with the people, that they erected statues to his honor. One is still preserved in the Vatican. He was a great admirer of Plato and Demosthenes, and studied their writings carefully. There are fiftyfour declamations of his that have been handed down to us."

"Only think," said Will; "discourses seventeen hundred years old. I would n't ask greater honor for anything I might say."

But what are these discourses about?" asked Grace; "I should think it would be worth something to hear that."

"If they had n't any sense," said Kate, "I do n't see any great honor in their being preserved so long."

" They are quite remarkable, and very interesting to me," said Aunt Zera; "that is, the portions that I have read, for they were on the same subjects that Dr. Frishee talked upon."

"Whewi" said Will, "you are joking, Aunt Zera.'

"Not at all. Aristides got sick, and he wished to get well. The Greeks believed that there was a god who cared for the different attributes of men."

What do you mean?" said Kate,

of all love affairs and marriages, and a goddess of beauty, who had power to make people lovely in person, and a god of strength, and a god of med-you not see that all men have been great because icine, and so on. Zaculapius was the god of of an idea that was to them sufficiently great and

500

"Oh, auntie," said Will, " I do believe if he was all that, he must have been a very different man from what you at first represented him,"

"To prove to you his influence, let me relate a little incident of his life. The beautiful city of Smyrna had been destroyed by an earthquake." "Where is Smyrna?" asked Kate.

"It is now called Ismir, in Turkey, but the western nations still call it Smyrna."

"And they raise fine grapes there for raisins, I suppose, since the old play says, ' Malaga raisins are very fine raisins, but Smyrna raisins are very much better.""

Well, this city had been destroyed, and Aristides felt much grieved that it should be in ruins. Perhaps he loved the city better than others because it was said to have been the hirthnlace of the great poet, Homer. Sure it is, he celebrated its condition in a discourse somewhat like a letter to the Emperor. Marcus Aurelius was then Emperor, and he was so moved by the picture of the ruined city, and affected by the arguments that Aristides used so powerfully, that he determined to rebuild the city, and he gave orders that it should be immediately done. So you see his pecullarities, as Will calls his visions and dreams, did not destroy his power or influence. I suppose they increased it, for he delighted in telling of his communion with the spirit-world.

I cannot tell you when this orator died, or much more of his history; but/he seems to have been more fortunate than many of the distinguished men of his times, since he was not banished from his native country."

"How I wish I could go to Greece, and see all these famous places," said Grace. "I wonder if people now know more than other nations, and have temples and build statues."

"The history of Greece is a sad history, and it bears now but little likeness to its former greatness, for it has been ruled by tyrants and devastated by wars; but it is now struggling again for freedom, and I hope it will yet be one of the great free nations of Europe. Its great men have made it forever famous. It was the great centre of learning."

"Is that why people call Boston the Athens of America, because they think it is the centre of learning?" asked Will.

"Yes, and because it has so many literary men residing in and near it. I suppose in fifteen hundred years from this time children will be trying to learn about Pbillips, Garrison, Everett, Emerson, just as we have been trying to find the facts of the lives of Demosthenes, Pythagoras, Aristi-

des." Ob, auntie," said Will, "I do want to be great; I want to do something that will make my name beloved and respected; but I never shall, for I am "Why, there was a god of love, who had charge all the time afraid that I shan't do just as other folks have done, and be laughed at."

"It is half overcoming a weakpess to see it. Do you not see that all men have been great because

Smitton on Human Immortality.

We have received from London a pamphlet of some sixty pages, entitled "Human Immortality and Kindred Topics, viewed in connection with Modern Spiritualism and its Philosophy, by William Smitton; London, J. Burns, Progressive Library,1 Wellington Road, Camberwell, S." Of the author we know little, since this is his first introduction to us. The publisher, Mr. Burns, has rendered good service to Spiritualism by his generous and indefatigable efforts in the promulgation of the truth, and we hope that our friends in England will remember him when they have occasion to order any work bearing upon the great subject in behalf of which he has done so much.

The hest commendation of Mr. Smitton's work would be to quote from it passages, illustrative of the style, and showing that he is a profound and original thinker; and of such passages there are many. Contributions like his are valuable because they are not a mere reiteration of the thoughts of others. His little pamphlet, while it sums up all that is most essential in the history and developments of modern Spiritualism, is especially interesting because of the philosophical insight which he manifests in his deductions and conclusions. In all of these we do not profess to concur, but we may admire the abilty and candor with which they are expressed. From the 30th, 31st, 32d and 33d pages we quote the followingnot as an example of the philosophical portions, but as embodying facts encouraging to Spiritualists:

We are Spiritualists on two grounds:--1st, The cogency of its testimony; and 2d, The rationality and sublimity, the breadth and depth, of its phi-losophy. The latter, to us, was far more convinc-ing as a proof of its origin than the former. The phenomena of Spiritualism are nothing more than the outposts of the citadel; they are but the vestibule of an unmeasured and immeasurable tenunde. temple.

In giving our adhesion to the cause and truth of modern Spiritualism, we are only the humble fol-lowers of a host of men distinguished in the walks of Science and Literature. Not a few of the brightest intellects in England and America, and on the continent of Europe, after many years of careful investigation, have publicly testified to its truth, and written in its defence. A man cor-tainly is neither a fanatic nor a lunatic-be is neither unwise nor unlearned, when he joins the ranks of the noble army that marches on to vio-

tory. We may enumerate a few of the more, promi-nent names. In America, the seat of the more, ment there are br were the Hon. Judge Edinonits of New York, the Hon. Judge Oarder of Oinein-nati, the Inte Professor. Hare, of Philadelphia, Professor, Brittan, of Boston, New Kork, Who has written Jargely on the subject; the Inte Gor-ernof Talunadge of Wisconsin, Rev. Dr. Fergu-son of Tennessee, a right of the present Press and Land Langely on the present Press And the state of the protect of the present Press. dent; sublikation of the present Press. dent; sublikation of the state president poinder. The sub-a cost of the state of

To me she is a maiden fair, Who decks the earth with jewels rare, And scatters sunshine everywhere.

She never looks with pride or scorn On any sonl; the most ferlorn, The darkest and the lowliest born,

Is held by her above all scorn. And sphered in Love's eternal morn, Shines forth a star to glory born.

In her we see the generous mind That good in every heart can find, That suffers long, yet still is kind.

If chide she must, she chides in love, And all her looks and actions prove The depth and fervor of that love-

A love that, pitying our distress, Looks up, and cries with tenderness, Forgive, dear Lord, this helplessness;

Forgive, and let thy blessings rest On every struggling human breast, Till Peace becomes each spirit's guest."

Thus Charity, the maiden fair, Breathes o'er the earth her holy prayer. And sunshine tracks her everywhere.

Spiritualism introduced into Le Sueur. Allow me to introduce Le Sueur to the readers of the BANNER. It is a small town, and, like all whiftets, we are somewhat puffed up with an idea of our own importance. We have the usual as sortment of religious wares kept in all enlightened laces, and the venders thereof have been exceedingly active this winter in getting vid of as much of the same as possible, seeing, no doubt, with pro-phetic vision, that ere long they would be a drug in phetic vision, that ere long they would be a drug in the market. The Baptists set the ball rolling, and converted several young children and wanned over several older ones. The Retholiats then waked up, and "went for" the devil in away that must have astonished him if he is at all sen-sitive in regard to civility. The Preabyterians bravely "came up to the help of the Lord against the mighty," and the "Compbellites," or "Chris-tians," preached at, prayed for, and "wet down" their victims with relenitess industry. But ha-man endurance has a limit, and at last all wore themselves out, and peace again settled upon the troubled waters.

troubled waters. Just at this point a report flew over the town Just at this point a report flew over the town that a lady would lecture on Spiritualism. We went; everybody went; the house was orowded? Men went to 'pick flaws, and were confounded; young people went to have fun, but were breathy lessly interested; women went to get a nice tibbt of scandal, but shed tears as the traths of the Spiritual Philosophy came in glowing words of trenchant eloquence from the lips of the speaker. Her style is preëminently suited, to a higherer work. She shows the traths of the breath ont of old theology by sheligs haminer logio mus-fled in Scriptural quintations. Ar wild for a house would unbestatingly recommend Mrs. Lois Walabroker'ss being a full mean and should should say boye any lone I ever know as a high that dest above any lone I ever know as a high that day "Means, Minn, Fee, 20, 1807 and that during of the Suerr, Minn, Fee, 20, 1807 and the breath of the sears, Minn, Fee, 20, 1807 and the burgt.

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THOTT $\mathbb{N}(\mathbf{0})$ BAN LIGHT. NER OF

Original Essays. THE NATURAL EVOLUTION OF CONSCIOUSNESS AND ITS CORBELATION TO PHYSICAL FORCES.

BY DYER D. LUM.

For years it has been an admitted principle of Natural Philosophy that no particle of matter can be destroyed or annihilated; but it is only in recent times that the indestructibility of FORCE has in like manner been demonstrated and admitted as an unquestioned principle. I move my arm, and the force therein exercised is not annihilated when my arm is again in a position of rest. I bring two bodies together; for instance, strike a table or other substance with a hammer. When I cease, what becomes of the motion, if indestructible? Philosophy answers, that it is converted into heat. What is "lost" in one mode of force is gained in the other. From this data, first observed by Rumford, philosophers have slowly advanced, adding fact to fact, till to-day we know that all force is preserved, and Motion, Gravity, Heat, Light, Electricity and Chemical Affinity have been shown to be correlative-convertible from the one into the other-different manifestations of the same force.

We propose to take up the question of consciousness and examine its connection with these various manifestations of force.

In considerating the various manifestations of consciousness and their derivation, we must first of substance. sock to analyze it and ascertain in what it consists and what limits are assigned to its manifestations in organic nature. But, first, let it be understood that it is an unquestioned scientific tain, and in man we find this intelligence actrath that "the MATTER constituting the living quiring a permanency that elevates it above all world is identical with that which forms the inorganic world," and that the FORCES exerted by living beings are identical with the forces which of refinement. The Laws of the Persistence and exist in the inorganic world, or they are convertible into them. The same force of cohesion exists affinity is one of the modes of manifestation of alike in the bone and the chalk; the force of gravity is expressed in the muscular contractile power | isting between two objects was a simple expresof the animal, and digestion is carried on as well in the 'laboratory of the chemist as in the stomach Even if we investigate still closer, we find the nervous forces correlated to electricity, "so that we come to the broad conclusion," says Prof. Huxley, "that not only as to living matter itself, but as to the forces that matter exerts, there is a close relationship between the organic and the inorganic world-the difference between them arising from the diverse combination and disposition of identical forces, and not from any primary diversity, as far as we can see."

To this point-the correlation of forces in organic and inorganic nature, and the identity of the essential features of life from the lowest to the highest form in nature-we are led by the light of Science; but here, on the very threshold of consciousness, she pauses and fears to tread. Let us, firmly grasping this light, venture to peer into its dim recesses, and see if our light will dissolve the dark shadows and reveal harmonious and symmetrical figures. Let us first direct our attention to the highest manifestation of consciousness in nature-Man. We speak of man as a conscious, intelligent being. What do we mean by these terms? Do we use intelligence as a synonym of consciousness, or can one exist without the other? The manifestation of consciousness we hold to be intelligence in the generic sense of the word. The result of thought, or the manifestation of mind, are not definitions; for what is this mind, or process of thought, that thus antedates the evolution of intelligence? Intelligence is popularly applied to the higher and more complex manifestations of consciousness, but is, in the abstract, synonymous with consciousness, and like it divisible into greater and lesser degrees of power or perfection.

We will take the most common manifestation of intelligence-choice, desire, and its antagonistic expression, aversion, repulsion-and see whither they will lead us. When we see an animal make

graduations that we are again puzzled where to locate the first manifestation of consciousness. Where in the animal kingdom shall we locate the first crude manifestation of like and dislike? Scientific research can designate no member of the animal kingdom but what the form next lower in the scale of nature possesses the same principle though in a lesser degree, and in thus trying to locate its limits we run over into the regetable kingdom, as there exists no boundary line between them. And here again we trace out the manifestation of the same expression of like and dislike. The plant manifests choice and aversion, in the spreading out of its tiny roots and delicate feelers; in its selection of what tends to preserve and beautify its existence, and in its avoidance of whatever tends to injure it. Is not this consciousness, or modified intelligence? We say no, because we have been accustomed to regard intelligence only as associated with reason, judgment, and other attributes of the human mind. And here again we may trace the manifestation of choice and aversion through the various forms of vegetable life till we have arrived at its simpler mode of expression-chemical affinity-and find that the laws of crystallization are developed into, or correlated to, the laws of vegetable growth.

Thus a strict philosophical analysis shows us that from human intelligence down, through " instinct,"" force of nature," or vegetable growth, even to chemical affinity there is but the manifestation of the same Force' in different degrees owing to the external conditions and refinement

Are we then to conclude that intelligence is an attribute of Matter? by no means; we cannot so conclude. The stream cannot rise above its founknown manifestations of matter, though never distinct from matter in a greater or lesser degree Correlation of Forces show us that chemical Force. Now we have seen that the affinity exsion of choice-desire-consequently intelligence -though allow me again to repeat not human intelligence, but intelligence independent of its human relationship, the simplest expression of consciousness. The manifestation of this force in its simplest form is motion; the same force is now heat, there light, here electricity; in a more complex situation, or under the influence of more complex conditions, becomes chemical affinity. In accordance with the law of the Persistence or Conservation of Force, we would look for a higher and more complex manifestation of this force and a higher and more complex expression of choice or aversion in higher and more complex forms, and such is the case. The force that causes the particles of matter to be drawn together each

to its own affinitizing particle, and forms the beautiful crystal or the frost vegetation on your window-panes, would necessarily under higher conditions produce higher and purer manifestations; and so we may go on through the various higher manifestations of this great force till we arrive to man.

· In this great primordial FORCE we have the Infinite, the IAM; the only Existence. All else is, but the manifestation of this force, its petrified forms. These manifestations we may study and search out, but can never arise to the knowledge of this Absolute Force. Therefore it needs must follow that intelligence, whether human, animal, vegetable, or mineral-in its higher or lower forms, is no more an attribute of this Infinite Cause than the correlative forces, light, heat, or motion.

I know that it may be objected that Consciousness is persistent and never again becomes converted into other modes of force. If so, what becomes of it on the dissolution of the vegetable. the death of the animal? By the Law of the Persistence of Force it must still continue to exist and as it does not retain its identity, we conclude that on the dissolution of the removal of the controlling conditions, it ceases to be intelligence and becomes converted into a correlative form of force. In man we find this force sufficiently individualized to retain its identity, though never independent of physical form or conditions. Whether in the great future it will ever lose that identity and become convertible into another form of force, or become united to its great source, finite minds cannot now assert, though we find it asserted from the spiritlife that we live in cycles and repeat ourselves in cycles.

But it will be urged, this conflicts with the dogma of man's immortality. We grant it, for the endless existence of human intelligence is a subject that science cannot handle-it transcends the finite limits of experience, and we must rest satisfied with his "continued existence" as taught by Nature. More she does not teach. Nowhere does she teach the dogma of immortality of forms or manifestation, but is ever expressing the evanescent nature of forms and the immortality only of Force. This great truth of nature, changethe destruction of identity-has ever been the great weapon of the materialist and it is one that the advocate of immortality cannot meet only by asserting that absurd and unphilosophical doctrine, recently revived by M. Jean Revnaud, that "our soul has lived before its birth in other worlds." But by this great Law of Nature, which we have endeavored to faintly trace out, instead of an objection, it becomes an evidence of man's continued existence.

If man is an outgrowth from the lower forms of life, his evolution has been slow and gradual. At what degree of intelligence shall we locate the first possessor of the immortal spark? We cannot assert that the child possessed an immortality denied to the parent, for this is not conformable with creation by Law. By no other mode of reasoning than that herein pursued are these facts explicable. The progressive development of consciousness being slight, our Law teaches us that its power of retaining identity would be in exact proportion, and that the consciousness of primitive man would be more likely to become converted into force than that of a more highly developed individual. Thus we arrive to the realization of the fact that the spirit-world is the result of Law, and that spirit-life is but one link in the progressive chain of consciousness, and like Earthlife, is governed and controlled by the same Laws or Forces, for Law is but the Method of FORCE. By no other process of reasoning can all the manifestations of consciousness be generalized into a law that accounts for the natural evolution of spirit-life and its origin; that connects the various manifestations of consciousness from its simplest expression to spirit-existence and places i within the proper limits of scientific research.

Though through this Law we arise to a convic tion of our continued identity after the death of the physical form, yet we cannot search out the nature of this Force, but only see it through its varied manifestations as Motion, Gravity, Heat Light, Electricity, Chemical affinity, Vegetable force, Animal instinct, Human intelligence and Spirit-existence and conclude that "the difference between them arises from the diverse combination and disposition of identical forces, and not from any primary diversity."

TOO FAST, AND TOO AVARICIOUS.

We American people are fearfully overworked. There is a rush of physical life, to the dearth of intellectual and spiritual progress.

Before the time arrives when our sons are fitted to leave their schools, all the influences of our time are urging them to hasten out into the world, and commence their career of money making. The pater fumilias has probably lived at the top of his means, and the increased expenses of his family, as the sons and daughters arrive toward maturity, make it necessary for the sons to give their assistance toward its support, toward the paying of high rents, the procuring of luxurious furniture and costly dress, and also to provide for themselves the means of sustaining similar establishments.

Thus is the burden assumed at the very entrance into life, which must press on with increasing weight through all its weary length, shutting out the possibility of culture, concentrating all of life in the sole pursuit of the almighty dol-

In social life, the evil is equally great. The In such the time crowded with the cares of an elaborate system of housekeeping, of visiting without the aim of improvement, and often with-out that of enjoyrent even, and to these the added duties of dressing, shopping and sewing, leave them little time for higher pursuits.

Spiritual Phenomena.

The Remarkable Case in Brooklyn.

Such as refuse to look into cases of trance when duly presented to their attention by Spiritualists, are sometimes compelled to do it when authenticated by their physician. Only give such cases the title of "orthodox" and "regular," and the over sharp optics of prejudiced blind men are as quick to see what is to be seen as anybody else.

In Brooklyn, N. Y., as we are informed in detail by the Daily Eagle newspaper of that city, there lies a young lady who has been without nourishment for the term of seven weeks, but is attacked by spasms of frightful intensity, and afterwards remains in a state of perfect rigidity, during the continuance of which she is in a trance condition. Since the 6th of August last, her senses have every one been taken from her. She neither sees, smells, tastes, hears, or touches. She lies, while in the trance, mostly with her head placed in her right hand, and her limbs drawn up and fearfully contorted. There is scarcely any flesh on her, and her hands are like bird's claws. During all this time, since the 6th of August last, she has not slept, either by night or day, as her attendants conscientiously testify. She is but nineteen years of age, one of several children of respectable parents, and has been attended only by a physician of the regular faculty so far, her friends refusing to admit that there is anything in the case that spirits have done, or can do for her relief and restoration,

She was a very diligent child at her studies, and is believed to have overworked her brain and entire nervous system at school. She applied herself so intensely as to make it necessary to take her out entirely, her health suddenly breaking down. She took to horseback riding to restore the vigor of her system, and unluckily received a hard fall from her horse. Then in the act of getting out of a street railroad car, she caught by her hoops and was thrown to the ground, and afterwards dragged a distance, by which the injuries she received fearfully aggravated her previous ones. Step by step she went down, parting with her nervous forces rapidly, and one by one losing the use of hersenses. First her sight left her, then her power of smell, then of hearing, and now she exists in a living tomb. What causes the most remark among those who have heard of this wonderful case, is the fact that she has not slept at all for now seven months! During that time she has been in a trance state. and would write with astonishing rapidity whatever it might be given her to communicate. In this clairvoyant condition, she is thus described:

"Her eyes close, the cars are dead to sound, the nuscles cease to act, respiration is hardly perceptible, and once or twice a state of ecstasy, indica-tive of mental unsteadiness, has resulted. These when in this condition, she is powerfully clair-voyant in her faculties. She can tell the time by several watches variously set to deceive her, read unopened letters, decipher the contents of a slate and repeats what 'Mrs. Grundy says.' by serving up the gossip of the neighborhood. She appears possess the faculty of second sight to a remark able degree. In this condition she lays herself out straight, folds her arms, if able, and stares in a look of unmeaningness with calm, eternal eyes at the ceiling. Thus, in all the appearance of death, she remains until she is mysteriously relieved to be plunged into the spasmodic state, which includes trismus and tetanus as well. The spasms cause paroxysms of the muscles of volun-tary motion, and produce an incurvation of the spine to an alarming degree; in one case she rolled up like a hoop, her head and feet touching. She then because curved the other way for some hours. In the spasms as in the trances the action of the organs of excretion is natural and normal, while the respirations differ materially: in the latter condition the patient is quiet, motionless, rigid, and breathes almost imperceptibly, while in the former she is continually in motion, her con-tortions absolutely painful to witness and almost entirely beyond control. And yet amid all this idlosyncratic action her mind is as clear as ever, enabling her to smile at a good joke, and compli-ment the maker thereof."

On a recent occasion, she fell into a deep trance while sitting in a chair, her head fell back, the limbs straightened out, the hands were clenched in a gripe which no power could break, and a cold condition of the body prevailed. Thus she remained-a living corpse-the incarnation of vitalized death-for several days, when the muscular rigidity ceased, except in her right arm and lower limbs. During all this time she could neither hear, see, feel, taste nor smell; all the avenues to life and communication were cut off. To test this, the flesh was perforated with pins, knives were used and the most powerful blisters applied to the cuticle, but without the least visible effect. The nerves were thoroughly paralyzed, no sensation could be communicated through them, and the prostrate girl, living in the rigidity of death, remained unconscious of the usually painful operations performed upon her. The strongest mustard plaster will have no more offect upon the appearance of her skin, even, than would an application of water. Even burns show no result; every function appeared as if held in abeyance, every avenue of communication obstructed. At first, a homeopathic physician was summoned to the case, but his remedies proving inefficient, hydropathic treatment followed, and she was nearly washed into her grave. Next an allopathy, or "regular," physician was called, who began by administering food and nourishment by forcing the same under the cuticle by enemas. and for the first time in seven weeks, the trachial muscles of the patient relaxed slightly, and her physician, by forcing the pliable extension of a throat syringe by the obstructed point, was enabled to inject a little soup and milk punch into the stomach. The name of the physician is S. Fleet Speir, a gentleman of large practice and wide repute in Brooklyn, and, though no believer in Spiritualism, obliged from the force of circumstances to keep quiet on the statement of his patient's powers of clairvoyance while in the trance state. He thinks now that he may be able to get the nervous forces under control, and is laboring with assiduity for that purpose. The report in the Eagle goes on to state that during her illness all her teeth have decayed, and by the aid of chloroform the jaws have been sufficiently opened to permit them to be extracted. When the eyellds are pulled open, to effect which requires some considerable force, the eyebalis are found so turned up that only the white of them can be seen. At times she has been able temporarily to talk a little through her clenched teeth. To effect communication at other times she had invented an alphabet, and by the few motions left to her left hand is enabled to indicate on a pillow or book, her condition to her attendants. At times she writes with her left hand upon a paper placed upon the top of her head, producing a chirography and composition of which no one need be ashamed. Her sufferings are usually severe, and during the spasms her pain appears intense. The approach of a spasm is judicated by her head slowly moving from side to side, which is soon succeeded by a very rapid motion of the head in the same manner, the oscillations being so rapid as to be

counted only with much difficulty. This breakneck process continues for hours. During these seasons of suffering, her strength is such that she cannot be controlled. At one time three physicians and three able-bodied attendants found themselves unable to fetain a hold upon her, and she bounded in spite of them from the bed, striking her head violently upon the fluor. This accident caused her skin to become discolored in spots, an effect which could not be attained in the earlier months of her disease, not even by mustard plasters or pounding.

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Her lower limbs are drawn closely up to the body and so twisted that one passes twice over and once under the other. Rigid and cramped she passes her days and nights, and is stated during all her illness not to have had a moment of sleep! This is stated by the attendants, who are persons entitled to credit.

For months she has eaten in all only two spoonfuls of punch, two of wine, two small bits of crackr, and a small portion of banana, although she has been sustained by food introduced into the system by the pores and under the skin. She rarely perspires, and is not particularly susceptible to cold, but complains somewhat of heat. She can tell the time of day on a watch by passing her hand over the crystal, also across her room, which is always kept dark. She reads letters which are unopened, and writes out their contents correctly. Can tell the coming of a thunder storm hours in advance. Has told the City Hall fire bell would ring five minutes before an alarm was actually given. Will at times go through a pantomime of being at a party, or as if dancing, playing upon the plano, etc. Imitates parties out on a hunting expedition, acting the hunter, the dog, the report of the gun, and even does not forget to consult the usual pocket flask in pantomime. She works embroidery in colors, with remarkable facility, has made some very fine specimens of slippers and smoking caps, and one large affghan, in the ornamental centre of which appear the fancifully wrought initials of a valued friend.

At one time she cut out over her head with her left hand in one day three hundred velvet leaves for slipper ornaments, with wonderful precision. and the result was that she lost the use of her left fore finger, a very serious deprivation when it is remembered that she then could use but three. Thus cut off, she wrote a very finely penned note with her toes; her lower limba at that time being relieved of the accustomed rigidity.

She describes persons at the door of her house before they enter, details the actions of her friends in New York and elsewhere.

At one time she announced to an attendant that her doctor had been or soon would be robbed, and the next day a person stole a very valuable set of instruments from his reception office.

She will tell the colors of worsted held behind her head, and by her crocheting in colors shows that she must enjoy the sight known as clairvoyance

Without pretending to give anything like an opinion, much less like advice, in this case, we should omit to do our nearest duty if we did not say that cases of this character are sent to baffle the skill of the old school theorists in medicine, and direct their attention to the new methods of spirit healing which are proving themselves on all sides by such frequent and powerful testimony. It is insisted by those who claim to know, that this young lady is obsessed, and that the evil spirits can be made to quit the tenement they have forcibly taken possession of, and afford immediate relief and peace to the sufferer, if spirits of another nort are allowed to enter. But disbelief prevents it; and it is no doubt for the sake of breaking down the barriers of this disbelief that we have the report of so apparently strange an experience. But the law is a plain one, and if it be read and interpreted, may be obeyed. Call in the spirits that are ready and able to relieve this poor girl, and restore her at once to a normal condition. That would be done now, were it not for the obstinate blindness of those who surround her. Her physician of course will not at present hear to it. Yet even he can neither explain nor cure that clairvoyant power which is so actively developed in his patient while in one of her trance conditions, supervening upon her spasms. We think that all these cases are given to prepare the public mind and the medical profession for the necessity of abandoning exploded theories and resorting to spirit power for cures.

the same manifestation of choice or aversion under the same circumstances as in the human is the expression of intelligence, we are told it is instinct. But a line of demarcation between them cannot be drawn, and a rigid scientific inquiry, requiring procise definitions, must admit that similar manifestations of choice or aversion in precisely similar circumstances, are one and identical; but, owing to its higher development-its greater individualization-in man, in consequence of higher and better conditions, we term it intelligence only.

Nature in her great Stone Book and in every form of life testifies to the gradual growth of the human race from a lower condition. We also see evidence of this in the study of language. Language is the result of growth-of accumulated experiences. As in the individual instance, so in the history of Language. The first rudiments of Innguage would consist of a few articulate sounds. by which to make known their wants and wishes -their animal desires. Adam Smith thought that the first rule attempt would consist in giving names to familiar objects, that is, in forming nouns substantive. Adjectives and words expressing quality are of a more abstract nature. It is this gift of language that separates man from the brute, raises him from the domain of "instinct" to that of "intelligence." Yet we hear it gravely assorted that man was created pure and perfect, and that through sin he has fallen into a as we can trace man in history we find him in a assert that in more ancient times," says Hume, " before the knowledge of letters, or the discovery of any art or science, men entertained the principles of pure theism? That is, while they were barbarous and ignorant, they discovered truth, but fell into error as soon as they acquired learning and pollieness. We might as reasonably imagine that men inhabited palaces before huts and cottages, or studied geometry before agriculture, as assert that the deity appeared to them a pure spirit, omniscient, omnipotent, and omnipresent, before he was apprehended to be a powerful though limited being, with human passions and appetites, limbs and organs."

It is also untrue to assert that sin is the cause of man's degraded condition. Instead of sin bringing death into the world, we confidently assert it to be the Saviour of mankind, as only through sin, suffering, and sorrow, has man over progressed. Had there been no sin, there could have been no progress-no knowledge, for only by its contrast with error are we conscious of the beauty and grandeur of truth.

But to return. This division of consciousness into intelligence and instinct is then but a differonce in degree-in development-and results from man's inordinate pride, who would fain forget his derivation. Being then but the expression of human vanity and not founded in nature, we must admit instinct to be intelligence, or a form or manifestation of consciousness, a less refined exhibition of the same principle,

with the vegetable world through a long line of not a higher development.

Therefore we are led by strict scientific inductions to conclude that intelligence is but the manifestation of Force and cannot exist as a totalityas a distinct entity-a reservoir from which we derive it, for it is an effect of Force, and like its correlatives, Motion, Gravity, Heat, &c., is but a manifestation of this Absolute Force. Therefore the Persistence of Consciousness is the Persistence of Force as modified by condition. We cannot therefore reasonably conclude that it exists as such independent of its mode of manifestation and being but one mode only, cannot be the Great Force itself.

Heat is convertible into other modes of force yet owing to conditions it is enabled to retain its identity as heat, yet we know that heat does not exist as an entity, as a totality. The greater the degree of heat the greater the tenacity with which state of barbarism and degradation. As far back it retains its identity. The same is true of lightelectricity, &c., and consequently we look for the state of ignorance and polytheism. "Shall we same result in consciousness, which is likewise individualized and influenced by conditions. It is not the offspring of spirit, but the cause and origin of spirit. Each higher manifestation, therefore, requires greater power to convert it into another form of force.

> As the consciousness of the animal will survive the effect that suffices to dispel the consciousness of the vegetable, even as that retains its hold with a greater tenacity than that of the mineral, so the higher and more complex manifestation of consciousness in man should not be destroyed, dispelled, or lose its identity, by what would suffice to accomplish that end in the animal, as the study of facts gives us the Law that

Persistence of Consciousness is but the Persistence of Force.

So the comparison of these various degrees of development and the power requisite to transform them into an equivalent mode of force leads us to the conception of this higher Law:

The Individualization of Consciousness is the nat ural sequence of its Development,

Or, in other words-

The Development of Consciousness is the expres sion of its power of retention.

On this Law we base, our philosophic belief in the continued existence of human intelligence. By this Law we must needs look for a greater retention of Identity in man than in the dog or the horse. What suffices to destroy identity in them. consequently, we are led to positively affirm will xhibition of the same principle. The shimal world is so intimately connected else our consciousness is on a similar plane and

They grow hard and unlovely with the pressure of these frivolous labors, and sink into that physical old age which is so pitiful when unredeemed by that glorious development of spirit which be stows upon its possessor immortal youth-" those truths which find us young, and always keep us so." God through the Psalmist gives to those who seek it this promise: "Your youth shall be renewed like the engle's."

How have these faded faces missed that high inheritance! those brows wrinkled with petty cares, those lips of hard unioving lines, those eyes vacant of the light of noble truths!

Do not our preachers preach to the people of better things? Yes, with their lips, but not with their lives They dwell in costly houses, they sit at luxurious tables, they drive expensive equipages; they, the shepherds, set up to their flocks this standard of living which makes the pursuit f money such a dire necessity.

Where then shall we look for aid? What power an speak to this people in words of such immor tal melody that they shall stop to listen? Shall tell them of the gladness which comes from high thought, of the beauty which flows from fine cul-ture? Shall tell them of the dignity of simple tained in the fullness of intellectual and spiritual sympathy? Shall arouse them as nations now are arousing to throw off the false kingships to which they have so long submitted?

A simpler standard of living, one which can be obtained without the costly sacrifices which we re now paying to the external, can alone reme dy these evils—simple houses, simple appoint-ments, dignified by noble lives and fine culture, and made blessed by tender love to humanity.

Spiritualism recognizes the superiority of the nterior life; should it not make provision for its culture? It notes the shortcomings of the Christan churches; should it not arouse them by hig examples? Is it doing so? NEW CHURCH. Sin Lorenzo, Cal.

Rockford, III.

I find in the 6th chapter of Mark, 4th and 5th verses, these words: "Jesus said unto them, a prophet is not without honor, but in his own country, and among his own kin, and in his own house. And he could there do no mighty work, save that he laid his hand upon a few sick folk and healed them.

This passage of Scripture seems to be more ap-plicable to the time in which it was written than the present; for there are many even in our midst who not only lay hands on a "few sick folk," but see and describe spirits, speak in unknown tongues, prophesy of the future, speak to large audiences, the spirits giving them uterance, &c.

Dr. E. C. Dunn, our respected fellow towns-man, and able expounder of our beautiful philos man, and able expounder of our beautiful philos-ophy, a healer of the sick, and discerner of spirits, accepted an invitation from the society of Spirit-ualists in this city, to lecture for them in Wood's Hall, e ch Sunday during the month of February last. His lectures were highly instructive to those who favored his views, and were also calculated to arouse an investigating spirit in the other por-tion of his audience, which was composed of members from most of the different denomina-tions the numbers increasing with each lecture. members from most of the different dehomina-tions, the numbers indreasing with each lecture. The last night there were upward of one thousand present. We consider his lectures in this city more than a success, and we as Spiritualists, ought to feel grateful to him for his earnest and untiring efforts as a laborer amongst us at home, as well as abroad, in the glorious cause of liberty, as well as abroad, in the giorous cause of neery, His engagements for each Sunday are all made, until next August; after that he purposes going eastward, where I doubt not he will meet with the success hemerits, bolk as a speaker, and in clairvoyant examinations. M. MOULTHROP. Rockford, Ill., March 8, 1807.

A Woman for Consul.

The following correspondence will be read with interest. The right of competent women to hold positions of honor and trust is about to be tested. We shall look with interest for the decision of the executive branches of our Government. Mrs. Bond, the applicant for a consulship, is a sister of Rev. Dr. Lord, of Buffalo, and is a talented woman, fully competent to fill such a position.

MR. EDITOR-Dear Sir: I wish to put you in possession of some facts which will undoubtedly possession of some acts which will indudnedity kot only interest the readers of your journal, but may be of practical benefit. On the principle of giving honor to whom honor is due, the Executive Department of this nation deserve much credit. you will believe when I tell you that some time last fall I applied to the President of the United States for an office. He asked me what I wanted; I replied, "A consulship." He at once said, "Make out your application, and I will send the Secretary of State," which promise he fulfilled.

The Secretary of State ordered the application filed, and offered me the first opening in Great It was after this that the question of Britain. negro and woman suffrage was discussed in Con-gress, at which time it was decided that women should be excluded and the negro invested with the right of suffrage! Whereupon I gave the Secretary of State, in writing, my views and wish on the subject, which I transcribe and send

with this for publication. The initiatory steps being taken, I have the promise from the President that my nomination or a consulship shall be sent in to the Senate or confirmation.

Some men in high position who have heretofore fallen in with the popular kies of woman stepping out of her sphere in holding office, &c., have come to admit the palpable inconsistency so recently manifested in our National Congress, and the justice of the desire to test the magnanimity of hat body of men; therefore highly approve of the spirit of the letter alluded to. Some of my personal friends may be glad to

know of my prospects. And I hope the Ship of State will not sink lower because woman is taken Yours very truly, FRANCES LORD BOND. on board!

Washington, D. C., March 4, 1867.

HON. WM. H. SEWARD-Dear Sir: As I am de-prived the privilege of a personal interview-unless hereafter you choose to grant it-I take this method to transmit to you for due considera-tion a solution or plan I have, which I think will severely test the radical portion of Congress, in-regard to their apparent desire for justice and human elevation, as ostensibly manifested in the recent decision of that body on the question of negro suffrage in the District of Columnia. As you are aware, it was then and there urged

As you are aware, it was then and there urged that woman's capacities and intelligence should entitle her to at least equal privileges with the negro. And the staunchest champions of the doctrine of negro suffrage practically ignored the identified of the second secon

BANNER OF LIGHT.

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under the garb and in the name of the spirit of true Republicanism! Leaving this anomaly for all nations to view with astonishment, and without further comment, I will tell you what I wish the Executive Department would do.

the Executive Department would do. Your sou informed me of your kindness in hav-ing my application for a consulship filed, &c. Now, if at this crisis in our national affairs, my appointment could be sent to the Senate of the United States for confirmation, I would willingly forego all the emoluments of the office for the sake of the principle involved. During the dis-cussion in the Senate, the argument was raised by the Senator from Massachusetts, (Summer,) that when youran was ready for these things abe by the Senator from Massachusetts, (Summer,) that when woman was ready for these things she would ask for them—implying that she would get them. As woman's representative, then, I ask to have that honorable body of mon pass through the ordeal of a test trial of their magnanimity, by being asked to confirm a woman's appointment to office, and see if the results prove that justice and equality can be legitimately inscribed on their banner. Hoping this may meet your favor-able notice, I am, yours very respectfully, FRANCES LOBD BOND. FRANCES LORD BOND. Washington, Dec. 21, 1866.

MR. SEWARD-Dear Sir : Inclosed you will find a statement of my wishes, embodying what I have not been able to give you verbally; there-fore I commit in writing a matter I hope may be approved by those standing at the Executive beim of the pation.

Will you oblige me by placing before your father the letter I have addressed to him? and I will call for his answer at the Department of will call for his answer. State, Yours respectfully, FRANCES LORD BOND.

MR. FREDERICK SEWARD, Assistant Secretary of State, Washington, D. C.

Mediumship of J. V. Mansfield. Will you permit me to call attention to the peculiar mediumship of our brother above named not for the purpose of exalting him above all others, but to direct attention to most wonderful others, but to direct attention to most wonderful phenomena, and to subserve the cause of spiritual truth? I am not a Spiritualist of the common order; that is to say, I am not a panthelistic, hu-manitarian, or merely natural Spiritualist, (ro-serving to myself the right to interpret these sev-eral terms.) but I am a Christian Spiritualist of the liberal Swedenborgian school. And so, of course, I am not prepared to endorse even the general account which the communicating spirits give of theological truth; but I still am no higot, no exclusive, and devoutly recognize this modern no exclusive, and devoutly recognize this modern onthreak from the spiritual world as a great and outbreak from the spiritual world as a great and providential commencement of a new era, both for the church and the world. I have more faith in the power of evil spirits than most of the Spir-itualist community, and in the horrible tempta-tions and perversions of genuine truth which they are continually engaged in. And I wish that I could lift a warning volce to the multitudes of believers in simple spiritual communication, to beware, not simply of ignorant and unpro-gressed spirits, but of willing tempters and de-stroyers of souls. There is a vast difference he-tween "spirits" and "angels." And in the words of Swedenborg: "They who are simply called spirits infuse falsities, inasmuch as they reason against the truth, and are in the delight of their life when they can make what is true to their life when they can make what is true to appear as false, and what is false to appear as act into the affections and concupiscences of man, and scent in a moment what man desires; if this be good, they head it most cunningly into evil, and are in the delight of their life when they can make good to be apperceived as evil, and evil as good. It was permitted them to act into my degood. If whipermitted them to act into my de-sires, that I might know of what nature they are, and how they act; and I can confess, that unless the Lord had guarded me by angels, they would have perverted my desires into concupiscences of evil, and this in a manner so hidden and silent, that I should scarcely have apperceived anything about it." A. C. 5977. We cannot doubt the truth of the above state-

ment, and many more of a similar character which abound in the writings of the Swedish seer.

Now, we do not think that any medium is per-fectly safe from these infestations; and indeed, it fectly safe from these infestations; and indeed, it is not for doctrine, for Christian truth, that we should ever chiefly think of consulting them. But for evidences of another life, for identification of personality, for the assurance of the dear guar-dianship of friends, relatives and companions, for the absolute demonstration of the great truth of immortality and the nearness and intimate com-munion of the spirit-world, on which the churches generally are so profoundly ignorant, and for ad-vice sometimes in difficult cases, but with great carefulness—for all this, and much more of a simcarefulness-for all this, and much more of a sim-ilar nature, we do hall the modern movement, with all its evils and perversions, with joy and thankfulness of heart. But we are still pained and sorrowful at the vast amount of deception, false doctrine and horrible temptation that are, through this channel, imposed upon the world. Let every one seek purity of heart, and enter on

Banner of Light BOSTON, SATURDAY, MARCH 23, 1867.

OFFICE 158 WASHINGTON STREET BOOM NO. 3, UP STAIRS. WILLIAM WHITE & CO. PUBLISHERS AND PROPRIETORS. WILLIAM WHITE. CHARLES H. CROWELL. For Terms of Subscription see eighth page. All mail matter must be sent to our Central Office, Boston, Mass.

LEWIS B. WILSON AssistANT EDITOR. All letters and communications intended for the Edito rial Desartment of this paper should be addressed to Luther Colby.

RFIRITUALISM is based on the cardinal fact of spirit-commun-ion and infinx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, dutics, weifare and destiny, and its application to a regenerate life. It recor-nizes 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 universes 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.-(Lon-den Spiritual Magarine.

Ten Years.

We have been in existence as THE BANNER OF is a long time, particularly in an era of such remarkable changes and rapid revolutions. In looking over the first number of the BANNER and reading our Salutatory again, we realize with great vividness the experiences through which we have been taken; and our thousands of readers with us, in that eventful interval. From a small beginning a great result has undeniably been reached. Had none but material resources and. aid been ours, we do not hesitate to say that it never would have been possible to reach the position on which the BANNER stands so firmly today. It is the angels above, the invisible intelligences who, in harmony with our own best judgment, counseled, directed and sustained us from the very beginning, to whom we owe all, and are glad to make our sincere acknowledgment of gratitude. Had this paper swerved at all from the straight and direct course they mapped out, it is not likely that we should now be holding the pen that records these sincere expressions of thanks. Only as it listened and obeyed, only as it willing. ly and with singleness of purpose did the will of the angels above for the comfort and assistance of mortals below, has it grown to the stature of influence and power which are now conceded to it on every side among those whorest in the religion of Spiritualism their hopes for themselves and the race.

At another time it will become more appropriate to enter on a recital, somewhat in detail of the leading points of the BANNER'S career. We make this temporary halt now because we have come to a landmark in the journey, which it would argue indifference in us to overlook. To have reached the Tenth Year with a Spiritual journal is cause for at least a moment's congratulation. Those who have gone along with us in our work will certainly rejoice to be assured that their cooperation has not been in vain; and not merely that, but has resulted in establishing their favorite publication on rock foundations. They will of course be glad to know that they wrought effectively with us, and that they were but doing angelic service for mortals in what they did in our support. We thank them, too, and try to share their satisfaction at finding how effective their labor and contributions have proved.

The BANNER OF LIGHT is strong, because it thus reposes on resources that cannot well fail it. It acknowledges the mysterious power it has received from invisible guides and messengers, and commends it to all men to resort to the same unfailing source for the strength which each of us constantly needs. As in the past so in the future, sympathy and cooperation are needed to carry out this great work of redeeming the human race. We can do nothing of ourselves, or alone; but when we combine in a common faith and love, and draw our daily strength and counsel from the higher powers that ever stand ready to give their help, there is no earthly and material power that can bring our work to an unfinished end Therefore, friends and brethren, let us go forward together still in LOVE, assured that under that banner, the invisibles helping us, we shall secure a great and glorious accomplishment. We must not omit to bring to the notice of our readers some of the peculiar features of the BAN-NER, which have so enhanced its value and large ly extended its prosperity and expanded its power during the past year. We refer particularly to the several departments into which the paper is divided, and to the capable and experienced persons to which the care of each department is allotted The Children's Department is under the charge of Mrs. Love M. Willis, than whom a more competent editor could not easily be secured. We are constantly receiving evidences of this fact from our subscribers, which is the best guarantee that her writings are well appreciated by adults as well as the children. Our Western Department is in charge of J. M Peebles,'a true and genial gentleman, who ranks with the most brilliant writers and speakers in our country. His earnest soul is fully spiritual ized and enlisted in the elucidation of the Spiritual Philosophy. He faithfully attends to the needs of our numerous Western friends. Our New York Department and Branch Bookstore is under the management of Warren Chase, well known for his executive ability, honesty of lence are without foundation. At one time it was purpose and indefatigable efforts in the cause of Spiritualism. He proves to be the right man in | cient force to clear the tribes all out of Nebraska the right place. He will continue to labor zealous. ly in the good cause for the interest of all. His efforts already are largely felt in that city, and the office is visited by all classes in search of spiritual literature. Our Message Department has been a universal source of interest to thousands of readers who have friends in the spirit-world, as well as to those who are investigating this phase of the tically colluded with dishonest agents, whose first Spiritual Philosophy through the mediumship of Mrs. J. H. Conant.

nal is a welcome guest in many foreign circles and homes. With the continued coöperation of its friends, it will certainly work out results not yet attained to or seriously thought of.

Passing Over.

Whoever will take the trouble to turn his thought backward, in order to get a connected and comprehensive view of the progress of Spiritualism in this country, will not fail to observe that it first manifested itself to the public in a way to arrest their attention in the very year when the popular mind was so excited over the discovery of gold in California. As the latter occurrence was destined to stir up the people of this country as they never were stirred up before, and to be the means of settling the Pacfic coast with immigrants from all the States, who never came together before, and would not have met, in all prohability, so long as they remained at homeso did the former awaken feelings, aspirations and beliefs that were not until then permitted by the creeds that ruled society to have a hearing, and opened a new field for thought and experience of which we all had enjoyed no more than a hint and suggestion in the past. It is often remarked that the use of gunpowder, the invention of printing, and the discovery of the New World were timed by an overruling power for the pur-LIGHT for just ten years. In newspaper life, that pose of making their separate influences focalize and cooperate in the great plan of expanding civilization; with as profound truth and propriety may the general movement which followed upon the discovery of gold on the Pacific coast be associated with the breaking up of the binding power of creeds by the manifestations of Spiritualism. All such coincidences go by law, and never by chance.

But what is the connection between these two things? somebody may ask. In the first place, the discovery of the rich auriferous beds of California, by the excitement it caused everywhere, acted magically on the popular mind, which had become gummed up with old and staid forms of faith and expression, and drew together sympathies and efforts that before had known nothing like relationship, thus making men brethren, in fact, kindling common feelings, arousing to common exertions, and kneading the whole mass together into a new shape and consistency. After the general mind and heart had become so profoundly excited, and a new current of life seemed to be set flowing through the common experience, and new and larger views and hopes took a start, money being of course distributed after different rules from the old time ones, and independence giving courage to those who were unconscious of its force and meaning before-then was the time, of course, for the elevating religion of Spiritualism to make itself heard, when the popular heart was become plastic, the old forms had lost in a great degree their force, and people reached out instead of hugging the idols of antiquated social and ecclesiastical establishments. The material stir must precede the spiritual impression. The spiritual forces were silently organizing for effective work, but they were not brought to bear until after the popular mind had been made ready by the dawn of the new order of things socially

and materially.

Out of California and its annexation proceeded the political troubles and disputes that culminated in our late civil war. That war sent hundreds of thousands, within a brief period, across the river to the other land. In the same snace of time it would have been impossible for us to have lost so many persons from the great and complicated circle of national life. Men died in anger, and in resignation. They passed over the river in crowds, friend and foe, fathers and sons and brothers. Those whom they thus suddenly left behind were thrown into an impressible state, in which the longing desire predominated to hear from the beloved ones who had gone before. Spiritualism was at hand with its words of comfort and consolation. It cheered those who put their faith in its teachings, and took from death the rudest and most hideous of its features. There were tens of thousands of spirits, just passed over, who were ready and anxious to communicate their feelings to the dear ones left behind; and here were the sorrowing friends and relatives, irresistibly led to open a channel through which messages could be borne to and from those in spirit life. The two conditions were exactly right to come together and produce the effect intended by the higher powers. Death never was so generally thought of and talked of among the people; and by that very way was Spiritualism to gain a foothold in the public heart from which nothing would be able to shake it. The consequence is, that to-day there is a much wider interest taken in this exalted religion than it would have been possible to produce by human instrumentalities in many years. The work is being done at once, without losing its force or completeness by delays. Its effect is immediate and lasting. Spiritualism has taken a start, and made an impression, and gathered to itself strength, that it might have had to wait for a long time but for this cooperation of circumstances, conditions and events. Yet there was no chance about it; the thing was concerted by superior power, and carried out to its present stage by natural instrumentalities.

How to get Power.

We grow stronger by not wasting ourselvesour hopes and desires-on what is vain and the Suffolk Conference of Unitarian and other fleeting. Emerson says that "the highest pru- | Christian Churches interested in the great cause dence is the lowest prudence." It certainly is. of the spread of liberal Christianity throughout the For take notice, that the man who is eternally Republic, was held at Music Hall, Boston, on the worrying and fretting about the effect of what he is going to do, rarely produces any such effect at all as he aims at. And that he who is afraid of putting forth his power, never shows that he really has any to put forth. The simple truth is, and it is almost too old and musty to be proclaimed so often, that we are weak just in proportion as we are filled full with our own consciousness. Never until we consent to forget ourselves and act without thought of what is going to result, as if any other than the result intended must of course prove a failure, can we be put in full possession of the power which is certainly born as an inheritance to each one of us.

Now, how to preserve that power, and add to its volume, and increase its sweep, and impart to it a new and greater momentum. The plan is perfectly simple. As the soil is not able to receive the showers of heaven into its bosom until the cold frosts have all been unlocked, and the genial suns of Spring have warmed it, and the earth has become soft and receptive, so cannot the human soul take to itself any of these copious showers from the spiritual world which are all the time descending, but never penetrate the soul until it has been prepared for their reception by discipline and prayerful care. In short, we must

Latter-Day Politics.

It is of no use to try to bring back the old days again. They obstinately refuse to come for the calling. The churches are summoning them back, and so are the politicians; but they will be seen on earth no more forever. There are circles of men who lament that these times are not as the old times, but how could they be if the world really makes progress? The former issues are setaside; if they are to be raised again it will be in new form, and with a different meaning. Now it is not merely union and tariff, finance and commerce; it is these questions infused with vital principles, that draw fresh illustrations and power from the changed world of man around us. It is instructive to look at the way politics have changed within the past twenty years. Now, moral and strictly social topics are considered along with them, or rather enter into them to give them new meaning and significance.

We now discuss temperance, social evils of va rious sorts, welfare of woman, universal suffrage, progress, and various other concerns in which man is so profoundly interested. Our politics are hence becoming more intellectual, and even more spiritual. They are not altogether questions of economy and wealth, but also of the true modes of applying economy and disbursing wealth. They do not merely concern the issues of peace and war, but regard both peace and war as agents in a larger and higher work-namely, that of advancing the welfare, morally and spirit ually as well as materially, of our portion of the human race. It is when we look at the public discussions of the day from this view that we are enabled to realize the changes that have taken place and the marked progress that is making in public affairs. And we welcome the reality heartily, as full of even larger promises still.

The State of Europe.

The Eastern Question is a perplexing one for the leading powers of Europe to manage. The latest advices inform us that most of those powers have signified to Turkey that they will expect her to observe with strictness the arrangement, or the so-called settlement, of 1856. Mr. Layard, the renowned Eastern traveler, gets up in the British House of Commons and declares that there is really no difference between the Greek tures as contemplated; so after her first lecture, and Turk in this guarrel, but that both are equally fierce and cruel in their hatred of one another. England abstains from taking any active part in this matter. Napoleon has notified the Porte that it is idle to think of propping up Turkey so as to enable her to hold her place in Europe, but that she will be left to fade off the map by degrees, only that the process of disappearance will be more rapid if any resistance is offered to the course of events. Russia favors the Christians openly. The Czar seeks to back up the whole Greek people against their present rulers, the Turks. Being the head of the Greek Church, he would naturally side with his own devoted people, who go by the name of Christians. The provinces are already in revolt, and so is Candia; Greece is ready to take up arms as a nation, in sympathy with the Greek population. There are serious objections made to incorporating Crete with Greece, since it would place at least seventy thousand Mussulmen under the rule of their enemies. Europe is in a puzzle over the whole business. If it could be sure of restraining either Turkey or Greece till all danger of an outbreak was over, the case might look better; but that depends on many things which none of them can certainly control. It would not take much to get all Europe by the ears again over this question of Turkey and Greece. It is forever true that wrongs are their own avengers,

MARCH 23, 1867.

Unitarian Conference.

A large and very interesting public meeting of 10th inst. We have room only for Rev. Mr. Hepworth's remarks, in brief. He said that-

"It was well enough for us once in a while to remember that we are not a whole but a part of the great Christian Church. We have only three hundred churches, while by our side there are twelve thousand or fourteen thousand Methodists, five thousand Orthodox, and three thousand to four thousand Episcopalians. We are, as it were, but a single drop in a great ocean, yet we have but a single drop in a great ocean, yet we have great reason to congratulate ourselves. It is suf-ficient for us that we are a part and a live part of that great onward movement of the religious world. It is enough for us to remember that we are included among the waters of that great wave of reform that is flowing over the land. I re-member the time when our Boston pulpit preached a doctrine that is not preached to day, and if such doctrines were preached to day they would scatter every church in the land. The world is moving on toward fraternal love that will eventually bind all churches in one, and make us a solid unit for God and humanity. To-day there is no theology. There has been a radiday there is no theology. There has been a radi-cal change in the pulpit and pulpit teachings. Theology is, to the great heaving masses, a topic that the least that is said about it the better. So that the least that is said about it the better. Bo great a change in the religious world has been ef-facted during the last generation, that he did not hesitate to make the assertion that, putting all the Churches together, the great body would vote by an immense majority for such a Christian and fraternal relationship as would permit the Pastor of the Payle streat Church to preach in the Church lieved that hour would come. Christianity needs to be christianized, and the exclusive church system, where the poor are not permitted to wor-ship with the rich, and where the word goes up to heaven from gilt-edged prayer books, filled with the best perfumes of Paris, will be abandoned."

New Music.

OLIVER DITSON & Co., 277 Washington street. have just issued the following new musical compositions. The first is by Dr. J. P. Ordway, whose muse has returned to him again, much to the delight of our musical public. He has composed sweet melody for Miss Maria Lacostie's beautiful ballad, "Somebody's Darling Slumbers Here"; Change," a ballad, music by W. T. Wrighton, words by J. E. Carpenter; "The Murmuring Sea," a fine song, by Zeila, music by Ganz; "Fall of the Leaf Waltzes," by J. S. Knight; "Incline thine ear," being No. 11 of L. H. Southard's Morning and Evening Collection of songs for public worship; "Howard Paul's Quadrille," arranged by Miss Letitia Powell; "La Victoire," Polk-Bravoura, by Lizzie M. Harvey.

HENRY TOLMAN & Co., 291 Washington street, have issued the following pieces of new music: Day is Done," words by Longfellow, music by Balfe; "Darling Minnie Lee," a sweet song, by W. Dexter Smith, Jr., music by E. N. Catlin; "I can't forget that girl," as sung by R. Bishop Buckley, music by E. Deprôht; Fred Reeves has set to music a pretty spiritual song, entitled "Over the silent way"; A. Von Rochow has set to music Geo. L. Henck's song, "Night and day I think of thee"; "Parmi Les Isles," (among the Islands) for the piano, by Stenhen A. Emery-a fine piece; Piano music, No. 4, "La Voix du Coeur," nocturne, by Satter; "Funeral March," for piano, by Franz Kielblock; "Il Trovatore," being No. 1 of Piano and Cabinet Organ duets.

Bigotry at Work.

Mrs. Fannie T. Young, of this city, who has teen located in Chicago, Ill., for the past five or six months, has been kept busy at work in the spiritual lecturing field. She has just returned to Chicago from a lecturing tour through portions of Illinois, during which she has spoken every Sunday and almost every week evening. At one

these awful precincts with the best and hollest spirit he can possibly command,

But I began with a desire to call attention to the modiumship of Mr. J. V. Mansfield, No. 102 West Fifteenth street, New York. I have known this gentleman for several years, I have had several communications through him. Mostly, I have consulted my old familiar friend, Professor George Bush, formerly a preacher of the Sweden-borgian order, and widely known as a writer and a scholar. The evidences of identity I have received from him are most remarkable. I have invariably sent my communications under sealed invariantly sent my communications under scaled envelope, and under such circumstances as utterly to forbid all thought of deception or intrigue on the part of the medium. I consider him a me-dium of the highest order for such communications. I have generally numbered my questions from one to eight or ten, and the answers have from one to eight or ten, and the answers have invariably come back numbered in the same order, with surprising accuracy. Moreover, I can detect the handwriting of the Professor, such as it used to be while he was on earth--modified somewhat, of course, by employing the medium's hand to write with, but still the old chirography plainly visible. And what has surprised me most of all, is the employment of words in a con-nected train which by no possibility could have been from the mind of the medium. Sometimes we are told that but little reliance can be placed on these communications for the reason that so on these communications, for the reason that so much of the medium's own ideas and style would flow in with the spirit communicating. And no doubt this is so in many instances—with many mediums at least. But in one or two instances of my experience with Mr. Mansfield, I have had positive assurance that parts of the communica-tion, at least, could not have been suggested by tion, at least, could not have been suggested by anything in the mind of the medium, even the very words being none of his, but exactly and particularly another's. Once, for instance, the dying words of my departed sister were written back to me, in this sentence: "Come now, for all things are ready." This was the call, she said, that she heard from the spirit-world when she was dying. Now, if the medium could write me those words so correctly, how much reason have I to suspect the mixing of his own ideas and language with the rest of the communication? But a more curious instance is in the following. But a more curious instance is in the following, which occurred in the answer to a letter which I got from Professor Bush a few days ago: After a long episite to him, I happened to say

At the bottom, "Give my love to Starr King, Warren Burton, Dr. Wilsey, Mrs. Greenway and Father Waldo." These were all old friends of mine, now in the spiritual world. And interestingly enough, when my answer came, which was a most particular reply to all I had written, and went into such minutles of events and occurrences hich were strictly private, and which Mr. Mana

which were strictly private, and which Mr. Mana-field nor any other person on earth could have known, there was a crois line written on the margin of the paper, "I will pass your com-pliments to all friends enumerated in your note: King, Burton, Wilsey, Greenway and Waldo." Now, this I consider a perfect triumph over all the obstructions of time and eternity. Here I send my love through the spiritual regions of the eternal world, and get a response back again that so it shall be done! Thanks and joy, ob God, for the privilege!

Thus, Mr. Editor, I have described my experi-ence with the power now grapted to us so won-derfully, and I cannot conclude without testifying to the great excellence of Mr. Mansfield's medi-matic and the great excellence of Mr. Mansfield's medito the great excellence of Mr. Mansfield's medi-ninelin, and the great satisfaction I have derived from it. His charges are somewhat higher than those of most mediams, but we understand it is necessary, on assault of his strength, to keep off, the growd. But for those who have the ability, it is pertainly a great privilege to induige in, and a most worthy cause to support.

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Our Literary Department is occupied from time to time with first class original stories, translations from the German, poetry, etc., etc.; while much space is devoted to original essays on Spiritnalism and reform subjects, prepared by talented correspondents. Our columns are also open to details of genuine physical manifestations by the invisibles through the instrumentality of various

media: Thus we have in the past and shall continue in future to provide for the wants of Spiritualists and those who are seeking for a knowledge of our beautiful philosophy. The religion of Spirit port our former arguments and positions by every ualism is spreading with great rapidity in all proper means, did we not point to this recent portions of our country, and the number of its act as proof of the soundness of both. It is believers, it is now estimated, reaches twelve a clear admission in our favor from the opposite millions, which undoubledly will be doubled in a side. Congress admits that the Indiana have very few years. The influence of the BANNEN been cheated and harship treated, and now it or LIGHT is felt not only in this country, but it proposes to southe their feelings fin the only way,

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The Indians .-- Two Methods.

There are conflicting statements about the Indians. One is that they are combined to take the war-path shortly, and the other that all the stories of their hostile disposition and threats of viosaid that General Hancock had organized a suffiand Kansas, to the last individual. Now we hear that an opposite policy has been determined on, and Congress has voted the sum of twenty thousand dollars with which to buy their friendship. Of the two, the latter course is infinitely to be preferred. But even that would have been unnecessary, had our Government scrupulously observed the law of justice from the first. It pracobject was to make money out of their places. Such men never ought to be entrusted with duties which require the service of qualities far out of their reach or conception.

It is better to right a wrong at a late day than not at all. The fact that the Government now feels obliged to bribe the Indians, is a humiliating confession that it is in the wrong, and finds smart money the most effective instrument to help it out of the difficulty. We never can do wrong without at some time having to pay for it. It is no part of ours to comment harshly on this appropriation of money by Congress for keeping the Indian tribes peaceable, yet we should fail to sup-

extends across the Atlantic, and hence our jour- known, apparently, to modern statemanahip.

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Death of "Artemus Ward,"

Charles F. Brown, better known as "Artemus Ward," died in Southampton, England, March 7th. He was world-renowned for his humorous writings. He had been lecturing in London during the last six months, having previously traveled all over our country, constantly lecturing for three or four years. This peculiar kind of labor was too exhausting for his nervous system, which became perfectly wrecked, and he sunk under the shock. He was a native of Maine. It is stated he has directed in his will that his property shall go, after the death of his mother, toward the erection of an asylum for printers. Brown was a practical printer himself.

Grateful Acknowledgments.

We have of late received from our friends in various portions of the country letters containing complimentary remarks in regard to the management of our humble sheet, which are received by us with heartfelt gratitude at this time. Not only are we recipients of good will from the many friends far and near, but their good wishes are often accompanied by material aid.

God bless you, friends, for your firm determinetion to sustain us and the dear old BANNER, that intended to commence in this number, but shall we unfurled ten years ago in behalf of suffering humanity.

We print in this number of the BANNER over five columns of interesting Spirit Messages. Bee the sixth page. 1. 1. 自己 金叶子 网络松叶子 马拉

place the bigoted opposers of liberal ideas were determined she should not deliver a course of lecthose self-constituted censors as to what the people shall hear, (among whom was the city clerk,) made a demand that Mrs. Young should pay a license for speaking !- thinking that would stop her. But this ruse did not succeed, for some one, unadvisedly, paid the demand-which could not legally have been collected-and the course of leotures were given. Is n't it strange that any class of people, living in a free country, where the freedom of speech and religious opinions are guaranteed, should wish to deprive another class of the privileges they demand for themselves! Bigotry is conscienceless, and knows no bound.

Increase of Insanity from Intemperance.

Dr. John E. Tyler, Superintendent of the Mc-Lean Insane Asylum, in his annual report just issued from the press, makes the following painful statement:

"The excessive drinking of wines and ardent spirits has brought insanity upon many persons during the last year. This indulgence seems to be increasing very greatly, and its consequences be increasing very greacy, and its consequences are indeed alarming. More persons, and chiefly young men, either positively insane or whe have been seriously damaged mentally and physically by this cause, have come under our professional observation, or have applied here for advice and relief during the last year, than we can remember before in the same length of time."

"The Impending Epoch."

We are glad to announce that the publication of this advocate of liberal ideas has been resumed. It is printed in Augusta, Ga., by Henry J. Osborne, at \$2,00 a year in advance. The editor earnestly solicits the aid of the liberals and Spiritualists to enable him to continue its regular publication, and we sincerely hope they will heartily respond, for such a paper is needed in the South, where it can do a noble work, and its influence be of lasting Lenefit.

Miss Doten in Mercantile Hall.

On Sunday, March 10th, Miss Lizzle Doten commenced a series of addresses in Mercantile Hall, in this city, to be continued every Sunday afternoon for the present. The weather being stormy, the hall was not so full as on former occasions when she has spoken. At the close of her address, she was entranced by a spirit, who gave, in fine poetic measure, a thrillingly sad account of her condition in spirit-life.

Miss Sarah A. Southworth has pearly completed for the BANNER OF LIGHT one of the finest novels yet produced by her, and which we not be able to do so at present in consequence of

the great press of other matter. The reader will find upon our first page the commencement of a very interesting original Story, from the pen of Mrs. A. E. Porter, which will occupy three numbers of the BARNER

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C.S. Margare

MARCH 23, 1867.

New Publications.

THE AMBRICAN CONFLICT. Vol. II. By Hornee

Greeley. Hartford: 0, D, Case & Co The publishers of this comprehensive, thorough, elegant, and truly philosophic account of the Rebellion, have just issued the second and last volume. It exhausts the subject, which is saying an immense deal for a book whose scope and purpose are so vastly extended. A civil uproar over a whole continent, such as the American conflict was for a continuous term of four years, necessarily involves an amount of action and a variety of scenes that are not readily to be collected into a single work, even if a full one. It is a merited tribute to the popular confidence in the author of this work, that its sales for the first volume, by subscription only, were one hundred and fifty thousand, and the orders for the second, including the first with it of course, are fully a quarter of a million. Everybody will read and consult Gree ley's "American Conflict." As has been said already, it will be referred to by all parties alike in the future, as Alison's History of Europe is, by Liberals as well as by Tories.

So large and rapid a sale of a historical work demonstrates the liveliness of the popular feeling in relation to its great theme, and the universal desire to possess the account written by so. able, painstaking and vigorous a writer. In the collection of facts and authorities, Mr. Greeley shows himself nowise averse to the most patient and protracted labor. He is conscientious in pre senting them, and seems to look to the plain and impressive setting forth of the truth, rather than to produce an effect for picturesqueness at the cost of force. Nothing can be much more terse, direct and sinewy than his style: not possessed, it is true, of any too much flexibility for elegant narrative, yet enriched with other compensating qualities which no reader can do with out. We here see, in this second volume, the author in the new character of a writer on military matters, battles, marches, sieges, &c. He does it as well as he does the other parts of his work, even those more purely political. There is no verbiage no waste by words and sounding phrases. It is the journalist's style that he uses, which is the style of the age. Yet it is full of clear and strong statement, broad definition, and vigorous argument. Although there will be thousands to differ from his views, there will be tens of thousands who will go to his history of the late conflict with renewed pleasure at every reference.

Such a work demands far more space to treat of its character and contents than it is in our power to bestow. We can only speak, with all the emphasis which language has, of its freshness, fullhess, vigor of treatment, nervousness and force of style, and thoroughness of discussion. It was not contemplated by its author until after the New York riots of 1863; and he has done marvelously to finish in the interval a work demanding so much laborious patience and uninterrupted anplication. Mr. Greeley was always reputed a wonderful worker, and he has proved it again to the satisfaction of all to whom his name is familiar. By the "History of the American Conflict" he will be known quite as widely to posterity as by his reputation as the Editor of the New York Tribune. The volumes are profusely illustrated with the portraits of all the leading actors in the ly before the reader. Maps of battle-fields, besides a comprehensive map of the entire theatre of operations, are scattered with a lavish hand over the pages. The page is a double column, printed from large and clear type, and is as attractive to the eye as publisher could make it.

THE RADICAL for March. A glance at the following list of contents will show that this is a brilliant number: The Church of the Spirit. C. A. Bartol; Cheer, from an unpublished poem; Ecce Homo, George Howison; Form apart from Substance, C. K. Whipple; Dare and Know, Geo. S. Burleigh; The Natural and the Spiritual, Samuel Longfellow; Washington, John Weiss; An Ordination, Editor; The Nature and Object of a Church, J. Vila Blake: What the People Read, S. C. Beach; The Radical, Editor.

Reto Bork Department. BANNER OF LIGHT BRANCH OFFICE.

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

Spiritual Books, etc.

ottie.

Spiritual Hocks, etc. We now have a supply of Elder Tabb and Shadrack Paddle's Experience in Hell, and all who want a rich and elegant treat, from the pen of one of the ablest Universalist clergymen-now gone to the Summer-Land-can have it by sending us 15 cents. A few bound volumes of the Banner of Light and Herald of Progress can be had at this office. We have greatly enlarged our assortment of Spiritual and Liberal Rooks, and are ready to fill orders by mail or express. Ring's Verstable Ambroia, which does turn the hair back to its natural color, can be had at our office. Price \$1 per bottle.

Perseverance.

Whatever else, our clerical brethren may lack, they must surely be credited with perseverance. even under discouraging circumstances. A few fanatics at first conceived and nursed the idea of putting God and Christianity into the National Constitution, so that outsiders might know we were a Christian nation, having discovered, no doubt, that there was no other evidence sufficient to prove it. Slowly they drew in others, and are now trying to unite all Christian sects on one common constitutional platform of Christianity, and have it put in the organic law of the nation. After we have lived so long and prospered so well under the protection of Heathen Gods, there should be some good reason for the change. Jeff Davis was and is a Christian, and this same God and religion were recognized by his rebel government, and yet it did not prevail against us without any God in our Constitution. Our Declaration of Independence and organic law set forth the BIGHTS OF MAN, and as ours is a human, and not a Divine government, this is certainly sufficient.

To a liberal-minded person, this movement of the clergy to begin in our country the union of Church and State, when all over the world the movements are in an opposite direction, looks ridiculous; and they will no doubt find it so before they get an amendment of this character added to the Constitution of our country, even by act of Congress. They will have to begin further back, and elect a religious Congress first, and will no doubt have a good time when they can get a majority of clergymen into Congress. The liberal minds of this country are not asleep, nor unconscious of this movement of an enemy to undermine the religious liberties of the people. Their present effort is hardly worth this or any notice. for it has about as much chance in our Congress as there would be for setting up Catholicism or Spiritualism as a national religion. Church and State have never been married in this country, and are not likely to be, as a result of this coquettish courtship of the Misses Church. Uncle Sam has only pocketed the petitions (love-letters) thus far; has not answered them; when he does, then there will be gossip for the newspapers. The political descendants of the early fathers are not yet extinct in this country.

Mediums in the City.

Dr. J. G. Atwood, at No. 1 St. Mark's Place, is still as successful as ever in healing the sick. He does not make much noise, but he began his labors in Lockport, N. Y., among the very first of many scenes described, which brings them direct- healers by spirit aid, and has never lost his power, but has added a scientific education to his practice.

W. P. Anderson is giving sittings for pictures for a few weeks at reduced rates. Test mediums are in good demand here.

Foster is looked for with impatience.

Mrs. L. F. Hyde, so favorably known in Boston as a medium, is giving good satisfaction here. Many good reports reach our office from those who have received tests through her.

We also hear good words spoken in favor of Mrs. Simons as a clairvoyant medium.

Spiritualism in Newark, N. J.

We had the pleasure of addressing two excellent audiences in Newark, on Sunday, the 3d inst., and a still more gratifying feature of the visit was to witness the monthly convention of

THE AMERICAN ODD FELLOW for March is a groups and exercises of the Children's Progressive Tycenm, which although so recently organ-

statement of a method for making a perfect solu-tion of Tar, and one that should retain all its valu-able properties for medicinal use. The Doctor was at first skeptical upon the subject, and need-ed a second appeal to his attention before he thought best to test the truth of the statement. Upon doing so, however, he was rewarded with perfect auccess-the tar being gradually but thor-oughly dissolved, without sediment, or apparent change of its east in ature.

BANNER OF, LIGHT.

change of its essential nature. Prof. Wood extols tar water very highly, as of superior efficacy in skin diseases of all kinds, superior encacy in skin discases of all kinds, coughs, colds, consumption, bronchitis, diseases of the stomach, bowels and liver, impurities of the blood, and for regulating the secretions. Dr. Garvin has been testing this solution for the past four years in his own practice and by the aid of some other personal friends and practitioners, and informs the writes thet is all of the shore disinforms the writer that in all of the above dis-eases its action surpasses anything known to the materia medica, and also possesses properties adapted to peculiar conditions of the system, which have never before been known to exist as a

product of tar. This is not the place for an enumeration of its properties, neither is this article intended for an advertisement. In due time undoubtedly such notice will appear-but it is proper to notice this discovery, as a valuable contribution made by the spirit-world to the means of alleviating human suffering and prolonging life in the body. It has been prepared in two forms-one to be taken in-ternally, to enter into the blood, the other as an inhalant, a process by which tar can be vaporized containing no alcohol, but proving its own stimu-H. B. S. lant.

ALL SORTS OF PARAGRAPHS.

197 If a bee stings you, will you go to the hive and destroy it? Would not a thousand come upon you? If you receive a trifling injury, do not go about the streets proclaiming it, and be anxious to avenge it. Let it drop. It is wisdom to say little respecting the injuries you may receive.

We are prepared to supply customers with the new books of the Gem series, edited by Epes Sargent, author of "Peculiar." The two works now issued are "The Emerald" and "The Sapphire." Each volume is made up of the choicest literature of the day, which will prove excellent reading.

The Children's Lyceum, of Charlestown, will hold a Social Levee, to aid the funds of the Lyceum, in the City Hall, on Tuesday evening, March 19th. (instead of Mechanics' Hall, as previously announced). Dancing will commence at an early hour. Refreshments can be obtained in the hall.

We have for sale the new work, in pamphlet form, of Henry Lacroix, of Montreal, Canada, entitled "The Man of Faith: Abridged views of Modern Miracles, [Manifestations,] and Bocial Intercourse." The author says the work is the production of conscious inspiration, and we have no doubt of the truthfulness of his statement It contains many authenticated facts in regard to the phenomena of Spiritualism, which the investigator should become familiar with. In speaking of Dr. Newton, the healer, Mr. Lacroix says:

"In Newport, R. I., Dr. J. R. Newton advocates practically the cause of suffering humanity, as the apostles of old did, by curing every kind of disease by the laying on of hands. This new apostle is gifted to an extraordinary degree with the healing power; his reputation is not estab-lished by advertisements, &c., but by the grate-ful praises of the thousands he has brought back to health."

Dr. Charles Main has removed his office to 230 Harrison Avenue, opposite Davis street where he will be most happy to meet his numerous friends and customets.

A Chicago woman who visited her husband's office and discovered long hairs in his hair-brush, has sued for a divorce.

A certain farmer, (a pillar of the church,) had a fine field of wheat, which, being a little late, was threatened with an early frost. In the emergency he went into his closet and wrestled in praver with the Lord for its preservation. In his praver he stated the facts fully, and how the wheat would be affected by the frost, and wound up his petition in these words, "Not, Lord, that I would dictate, but merely recommend and advise."

In the English House of Commons recently, an | p to then, 8 Fourth Avenue, New York. explanation was asked of the items which induced the government to ask for an appropriation of £116,000 to meet the expenses of the Paris exhibition. It was strongly intimated that the French Government was imposing expenses which had heretofore been borne by the nation holding the exhibition.

THE INCOME TAX. - The Internal Revenue Bureau has issued instructions to the Assessors throughout the country to begin immediately the assessments of the income tax. The time of assessments is changed from May to March, and the uniform rate of five per cent, is fixed on all incomes, with one thousand dollars exempt.

INTERESTING TO TOBACCO USERS AND LIQ-UOR DRINKERS .- The amount of revenue derived from cigars the past year was \$3,474,438, and from tobacco in various forms, nearly 12,000,000. Distilled liquors paid a revenue of \$29,198,578-probably not more than one-half of what was due. owing to the extent of frauds among manufacturers, some of whom have been brought up to the 'bar" for their deserts,

A new opera house in Paris is to cost four millions of dollars.

We would invite attention to the prospectus of that ably conducted and neatly printed paper, the BANNER OF LIGHT, which will be found in another column of this issue. It is perhaps un-equaled in point of ability, and breathes a spirit which must claim our respect if not our admiration.-Experiment, Norwalk, Ohio.

A correspondent, J. W. Mollere, of Lafayette, Ind., inquiries of us the address of Dr. J. K. Bailey, the psychometrist. We do not know. If this meets his eye, will he inform us or the party named above?

TERRIBLE CASE OF HYDROPHOBIA.-The De-

troit (Mich.) papers tell the following fearful story: "A little daughter of Mr. Alfred Woodruff, of the town of Greenfield, Mich., was bitten some time ago by a dog, but no symptoms of hydrophobia were at first shown. At length the poison, which, acting as a sub-cutaneous injection, permeated every tissue of the system, broke out in a severe form, causing the most intense suffering. A consulta-tion was had by physicians, who decided that, as the sufferer could not possibly survive, every con-sideration of humanity demanded that her sufferings be ended by some means, in accordance with which, during a severe paroxysm, the child was smothered to death."

The aim of an honest man's life is not the happiness which serves only himself, but the virtue which is useful to others.

The Massachusetts Legislature is considering the question of reducing the hours of labor ih manufacturing corporations.

On a grave-stone in the cemetery at Pittsfield, Mass., is carved the representation of two men fishing, and beneath appears the following lines:

I died a fishing, as the picture shows, And left the world with all its sins and woes. To another region I took my flight In Co. with angels adoring Christ."

"Your purse, Tom," said an indulgent father to

his spendthrift son, "reminds me of a thundercloud." "How so, father?" "Because it's always light'ning."

Mrs. P. A. Hanaford has reëngaged to supply the pulpit of the First Universalist church in Hingham for the coming year.

The Southern relief fund raised in this city thus far reaches over \$30,000.

A lad, on delivering his milk in a neighboring city, was asked why the milk was so warm. "I don't know," he replied, with much simplicity, unless they put warm water into it, instead of cold,"

A New Work on Spiritualism.

Mrs. Emma Hardinge will be glad to receive any well-attested facts, phenomena, mediumistic experiences, or other records connected with the history of American Spiritualism, to complete her projected work on this subject. Any such contributions will be carried by Mrs. Hardinge to Europe, where her work will be written; but those who may be willing to lend her printed matter or MSS. for reference, or extracts, can receive them back within two years from the present date. Mrs. Hardinge starts for Europe in July. Those who are willing, therefore, to aid in this matter, will please send in their contributions as soon as possible. Address, after February, care of Thomas Ranney, Esq., 50 Federal street, Boston;

To the Executive Committee of the Massachusetts Spiritualiat

spectfully notified to attend a meeting of the Committee, to be held in the Circle Room of the BAN-NBR OF LIGHT, Wednesday, March 20th, at half past two P. M. A full and prompt attendance is requested, as business of importance will engage GEOBGE A. BACON, Cor. Sec. their attention.

Business Matters.

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

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

DR. URIAH CLARK'S LARGE, NEW INSTITUTE FOR INVALIDS AND STUDENTS, GREENWOOD, MASS., near Boston. Send for Circular.

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

MISS M. K. CASSIEN, Medium, will answer Sealed Letters. Terms, \$2.00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J.

AGENT WANTED.—A good, reliable agent want-ed by a prominent lecturer. Address, G. H., this office.

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

We should not suffer from a Cough, which a few doses of AVER'S CHERRY PECTORAL will cure. Time, comfort, health, are all saved by it.

THE DEEPLY-ROOTED violence of the pain of NEURALGIA SUCCEMBED violence of the pain of DR. TURNER'S TIC-DOULOUREUX OR UNIVERSAL NEURALGIA PILL. This disease cannot exist if the patient will faithfully take this medicine ac-cording to the printed directions. Apothecarles have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS.

Special Notices.

This Paper is malled to Subscribers and sold by Periodical Dealers every Monday Moraing, six days in advance of date.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL LONDON, ENG.

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

MRS. SPENCE'S POSITIVE AND NEGA-TIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass. June 16.

That Hacking Cough must be a source of great trouble, and will certainly produce fatal results if not attended to, Just enough of COR's COUGH BALSAN to wet the throat, taken once an hour, will cure it in a very short time, and only costs 35 or 40 cents.

Such curative and healing power as is contained in MIRS. Spence's Positive and Negative Powders, has never before been known in the

entire history of medicine. See Certificates of Cures and advertisement in another column. Remember that Mrs. Spence's Positive and Nega-tive Powders are the Greatest Family Medicino of the Age. See Certificates of Cures and advertisement in another column.

The most liberal terms, and also the sole agency of entire counties, for the sale of Mrs. Spence's Positive and Negative Powders, given to Druggists, and to Agents, male and female. See Certificates of Cures and advertisement in another column.

Physicians of all schools of medicine. use Mrs. Spence's Positive and Negative Powders. See Certificales of Carel and advertisement in another column.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, wenty cents for the first, and fifteen cents pe line for every subsequent insertion. Payment invariably in advance.

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No. 2THE SAPPHIRE.								
BDITED BY EPES SARGENT, Author of "Peculiar," &c.								
Price per volume, in cloth								

Association.

The members of this Committee are hereby re-

apital number. Published by J. W. Orr. 96 Nassau street, New York.

has reached its fifth thousand. Bela Marsh is the publisher.

Discussion on Spiritualism.

A correspondent informs us that the Lyceum at Georgiaville, R. I., has lately finished a discussion of the Resolve: "That Spiritualism is founded on Edward F. Steere, who has long been known as a convincing tests, and Mr. E. W. Ross, an earnest and deliberate inquirer for the wisdom which is such men are needed. unshackled from the bigotry and prejudice of the dark ages; and, in the negative, Rev. C. H. Handy, the minister for the only church in the village, and Mr. H. S. Fenner, the general superintendent of the manufacturing establishment in the place. The speakers, naturally pretty strong, and having made some preparation, went into the contest, each side with confidence and hope of success. The discussion was therefore quite animated throughout, and toward the close (it having been continued through five regular Lyceum meetings) became somewhat sharp and warm. The affirmative, as is usual in discussions on that subject, brought in their regiments of facts, incontestible facts, which have been placed in the irrefutable history of human progress.

For the pleasure and benefit of many in the audience whose sympathies for the affirmative were newly awakened, the philosophy of Spiritualism was somewhat explained, and so much of its rationale brought into the clear light, that there is no doubt but many of the listeners will be led steadily on in further. inquiry and investigation.

The negative could, as usual, only attempt to refute and explain away the alleged facts, the strongest weapons, which they very freely used, being ridicule and condemnation of the real or presumed foibles and imperfections of Spiritualists as a proof that the fundamental fact of modern spirit intercourse was a delusion.

The minister, in attempting to disprove the phe nomena of spirit manifestations, referred to the Bible for spiritual communications to that effecta witness denying his own identity! The foibles and imperfections of the Bible were pretty fully and plainly exposed, to the satisfaction of some, but much to the amazement of others. But it was not therefore inferred that the old Book contained no grand and valuable truths.

The entire discussion was but one of the many thousands of similar contests between the old "fire and brimstone" theology of the dark ages, and the over unfolding light and truth in the prograssive enlightenment of humanity.

Lies a man stand upright, and he is sure to have the whole sath at his footi ale Louyener ate and minister high that I ap atting the terber

ized, is certainly one of the most promising we have visited in the country. The friends seem THE UNWELCOME CHILD, by Henry C. Wright, | united, and earnest in their efforts to support the

Lyceum, and train up the children in a better manner than the Sunday schools can do it, with their false theology and foolish fables.

Jersey City, N. J.

Joseph Dixon, one of the strong minded men of the age, and a wealthy and influential citizen of truth." The speakers in the affirmative were Mr. Jersey City, has built a hall near his elegant residence, and holds meetings every Sunday, and fearless and uncompromising advocate of the has a Lyceum, a good library, music, and a large new truth, being himself impressionally medium- | laboratory, by the use of which he gives scientific istic to a degree which has furnished some very lectures as well as spiritual. We had a good visit and attentive audience there, March 10th. More

Neves in Brief.

New York news is, dull times for business; rents going up; wages going down, and prices playing see saw with gold over the currency as a pivot; terrible scolding by tenants and landlords. It will be all commotion till May, then quiet.

Dr. Persons in New Orleans.

This gentleman, whose remarkable healing pow ers we have often witnessed, seems, by the New Orleans papers and notices of cures reported for them, to be doing a great business in that city. He expects to spend the summer in New England.

Spiritual Discovery in Chemical and Medical Science.

The valuable properties of Tar in the treatment of lung diseases, coughs, and all impurities of the blood, have been long known to the medical profession. The balsamic aroma of pine trees is always grateful to the sufferer from weak and ul-cerated lungs, and employment or residence in a pine country has been offen known to cure per-sons who were threatened with death by con-sumption. The full value of this great instural restorative, has, however, never been practically obtained, in any form of administration, owing to the fact that a perfect solvent of tar could not he restorative, has, however, never heen practically obtained, in any form of administration, owing to the fact that a perfect solvent of tar could not he found, by which all of its properties might be the fact that a perfect solvent of tar could not he found, by which all of its properties might be the properties resources of modern science, have been employed in value to accomplish this desired result. Prof. Wood, author of the U.S. Dispensation is to boil one plut of tar in the saturday Review of the country, says that after summing up all the experiments made in Europe and America, to discountry, says that after summing up all the experiments made in Europe and America, to discountry, says that after summing up all the experiments made in Europe and America, to discountry, says that after summing up all the experiments made in Europe and America, to discount of the U.S. Dispensation is to boil one plut of tar in the second of proparation is to boil one plut of tar in the second of proparation is to boil one plut of tar in the second of proparation is to boil one plut of tar in the second of the different principles contained in tar, this process only secured three, vizz secold acid, empyrumatic cells, with an an Indian canoe on the 1841, the lake trade amounted the second is the second of the different principles contained in tar, this process only secured three, vizz secold acid, it the second of the second th

Light under to mound of the second to

DOT.

Dot is at the window, Peeping through the pane; And the summer flowers Hear the marning hours Tinkled by the silver bells of rain. Dot a moment lingers, Looking at the aky: Then her baby feet O'er the carpet orcep; On her checks the rogulah dimples lle,' Dot beside her mother, Takes her quiet place; "Ma, the sun must be Naughty, seems to me-How he splashes when they wash his face!"

Thirty years ago, the sterile plains of Texasthe great desert of the Southwest"-belonged to

Mexico. To-day Texas is doing more trade with the world at large than is the republic of Mexico, with its eight million of inhabitants.

Bill came into the house the other day, and asked eagerly, "Where does Charity begin?" "At home," replied Tom, in the words of the proverb. "Not a bit of it," rejoined Bill; "it begins at sea (C)."

George Peabody is to return to London in May to poinain three years, when he will come back and make his permanent residence at Salem.

As Good As AN IRISH BULL .- At a prayer, meeting in New Hampshire, a worthy layman spoke of a poor boy whose father was a drunkard and whose mother was a widow.

AN EIGHT HOUR LAW IN ILLINOIS .- The Governor of Illiuois has signed the bill making eight hours a legal day's work in the State, in absence of contracts to the contrary. It goes into effect immediately.

Great complaint is made of the rules adopted at the Paris Exhibition. It is stated that exhibitors who accepted the invitation to contribute, find they are charged for expenses which they anticipated would be met by the French Government. The Saturday Review suggests that exhibitors will be obliged to carry their own spoons

Female preachers are increasing in England.

Sixty years ago there was hardly a craft larger than an Indian cance on the great lakes. In 1841, the lake trade amounted to \$65,000,000; in 1851, to \$300,000,000; in 1861, to \$550,000,000; and it bids fair in 1871 to reach the enormous sum of

marks except a short tail; and it was a British magistrate who, being told by a vagabond that he was not married, responded, "That's a good

AND THE CHARDER A

"Christ and the People."

The "CHRIST AND THE PEOPLE " of Dr. Child is a true and clear in kling of the great moral philos-ophy, so beautifully illustrated in the life, works and maxims of the great moral propounder who first opened the scals of the presenters. In read-ing this fine work, all Christians, not influenced by party feelings and obsolete prejudices, will con-fess that it is pure gospel, less the straws which make up that book so voluminous; it is the spirit of that book made clear and refined. Men with-out the shackles of creed about their individual natures, from the summit of the mount of wisdom will hall this work as a fit companion to accompany those who sacend the steep sides and craggy avenues of mental life, It is the breviary of thinkers who simplify the teachings of truth in the moral shape and form. HENRY LACROIX.

Marietta, O.

Thomas Vincent, writing from Marietta, Obio, under date of March 7th, says:

"We have had with us a young lady by the name of Mattie L. Thwing, just entering the field as a lecturer, and, by the way, she is a beautiful speaker. Last week E. V. Wilson paid us a fiy-ing visit, and delivered three lectures with telling fiect. Why do n't more laborers come this way We want a good physical medium; and I think it would be the means of doing a great deal of good. Spiritualists number but few in this place, but Bro. Wilson has opened the eyes of the people, and now if we could keep up the interest awak-ened, we could soon organize a good society."

To Correspondents.

[We cannot engage to return rejected manuscripts.]

H. C. P., GEORGETOWN .- The letter was placed upon the table in our Circle Room, as you requested. The answer given was, "Will come soon," which fact carries conviction to our mind that your friend is in the spirit-world, although you have, you say, no evidence that such is the case. Ferhaps it would be well for you to visit our Free Circle, and place a leiter in person upon the table.

in the second se
DONATIONS
N AID OF OUR PUBLIC FREE CIRCLES.
Ellis
frs. M. A. Cogswell, Beloit, Wis
ra C. Bione, Kappa, 111.
R AID OF OUR FOBLIC FREE CHORES. L Ellis
oseph Mills, Esglesville, O
mos Waring, Washington, Cal 3,00

The Eddy Persecution Fund.

We acknowledge the receipt of the following
additional sums, to help defray the expenses of
the trial of the Eddy mediums:
Roswell Brown, Woodworth, Wis
Pelix, Bialden, Mass. 200 J. B. Dunton, for the Vinciand, N. J., Society of Bpirit. 7,00 uallets. 7,00
Mr. J. Forsyth, of Buffalo, acknowledges the receipt, from D. Pease, Floyd, N. Y., of \$5,00.
Further donations solicited.

Donations to Fund to Send Banner Pree to the Poor.

Donations to Bread Fund.

that	LL	B. Couch, Ne	rth LA	Crosse,	Wie		2,00
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Message Department.

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

Mrs. J. H. Connat,

while in an abnormal condition called the trance These Messages indicate that spirits carry, with them the characteristics of their earth-life to that beyond--whether for good or evil. But those who leave the earth sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by

mortals, are answered by spirits who do not announce their names.

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

The Oircie Room

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

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

Our Father, and our Mother too, thou wondrous Spirit who hath rocked us in the oradle of thine Eternity through all the past, now that we have attained mature age through the experiences of life, we would come to an understanding with thee, casting under our feet all vain aspirations concerning thy whereabouts. We would rend in twain the yell that ignorance hath raised between us, and talk face to face with thee. We are told thou art everywhere, and this, oh Spirit of Nature, we cannot doubt. We are told thy power is omniscient. This we do not doubt. We are told thy love is great toward us. Neither can we doubt this.

And yet, oh Spirit of Universes, oh Soul of Souls, oh Life of Eternity, we do not understand thee. We pray, oh most earnestly, that thou wilt send thine angels of wisdom to enlighten us, to sweep away all our ignorance, to give us an understanding concerning thee. Thou hast opened not thy being for our inspection, but its langunge. We cannot understand, oh thou Spirit who art controlling all things, we cannot comprehend thee, yet we come to thee not with fear, not with doubt, but with hope, with faith, with a consciousness that we shall receive an answer to our prayers, that is as sure, as abiding as eternity.

Oh our Father, and our Mother too, we thank thee that the Spirit of Devotion is a part of our being. We thank thee that we walk the earth to day as we did years ago. We thank thee that there are many altars within this fair land, whereunto the soul worships and lays its offerings. There are as many names given unto these altars as there are many Gods, but they are all thine, and thou art nameless. We cannot place thee, yet thou art everywhere.

Oh, our Father, though we cannot understand thee, we will trust thee with that faith which is within our being, feeling that it will lead us safe into the Kingdom of Everlasting Peace. Feb. 26.

Questions and Answers.

CONTROLLING SPIRIT .- If you have questions, Mr. Chairman, we are ready to consider them.

QUES .- By Samuel Gray, of Albany: If God is Nature, and Nature's laws are unchangeable, what is the object of prayer?

ANS .- Those who understand prayer best, do not expect that prayer will alter any law. It simply facilitates the action of law. Happiness is one of the constituents of law. When the soul prays truly, it desires happiness. Therefore its avaly allied to law in accordance with law. And although it does not change the law, yet it brings those who pray into a condition whereby they may understand the law, and be able to receive justice by law. No soul ever gave birth to a prayer that was in truth a prayer, but what that soul ascended to a higher standard of goodness. The poet saith-and very truly, too-

dictates of my sympathetic nature, I should not be here to day. But although I have listened to be no opening for you. You had better go; go, by the voice of that nature, yet I have also listened to the demands of justice.

"T is but a short time ago since I was living on the earth, surrounded by my family, friends, and

in no expectation of the dark scenes that have followed since then. I think sometimes it is well that we cannot look into the future, for if we change it. We can come! we can watch over could, it might make our present most miserable. When the question of secession was brought you as ever before in all your lives. You mourn up, I was with my family in Charleston, South Carolina. For my own part, I was never quite All-Wise God ordered it otherwise, therefore you sure as to what was best. But nearly all my must be satisfied. family were rigid in the belief that each State

was a sovereignty of itself, and because it was, it | sir, for the way you have opened for our return, had a right to exercise its sovereign power, so far [Shall we direct a paper to your mother?] It as itself was concerned. If it should deem it best goes there, I believe.

to cut itself loose from its sister States, it certainly had the right to do so. They believed, also, that each State had a right, an absolute, exclusive right, to govern its own interests; that no other State had a right to interfere.

South Carolina was a slaveholding State, and my friends were slaveholders-and I must say I was myself. For a time it seemed that the South was to be victorious. It seemed that the North would get weary of fighting, and give it up as a bad job. But sneedily the tide of events turned. The South was subjugated; the North was victorious, but victorious over thousands of hearts who beat still high in rebellion. And my own children are today among that class. In their souls they are as much at war to-day as ever they were; and are as fully determined that the flower of peace shall never grow between North and South, as they are determined upon anything.

A few days ago I was present when my sons were talking the matter over, and one of them said, "I wish I could know what father would think of it. And I wish I could know whether or not he knows anything about our earthly affairs; and if he does, how he feels, what are his views now."

I can tell them. My sons believe that slavery had an existence by virtue of the Constitution of the United States. They also believe that strength and permanency of Government depends upon the Constitution.

Well, now, let us look at that matter from its starting point. The framers of the Constitution of the United States believed that there was a tacit understanding between all the States and Territories, that slavery should soon be swent from American soil; that soon it should have no foothold here anywhere. It was talked over, but it had not a place in the Constitution; and why? Because, they tell us, they deemed it best to let it rest upon the honor of the people. They believed that as the people grew stronger, they would get sick of it; it would die of itself. At all events, they believed the Slave States had tacitly agreed, as soon as they could conveniently, to give up slaveholding.

Well, my sons, your forefathers made a mistake. They see it now; but they did not when on earth. , They did n't know that if they left slavery even as a root upon American soil, it would grow, because the Yankee loved money more than human souls. It would be a source of income, and therefore it would be held for use.

Considering the circumstances attending the forming of the Constitution, it is not strange that slavery continued so long with you. It sught to have been swept away long ago. A Lincoln should have been raised up in those days to abolish it. That is my view of the case. Perhaps it is not God's, from the fact of his not creating a Lincoln at such a time, and the fact that he did not sweep it away before he did.

Now, my sons, if you will only go down to its childhood, and follow it up to its maturity, you will see how great an evil it has been to even you. Then contrast your Government with all other Governments. It's not right, it's not the best that can be, by no means; but it is the best that is, that we know of. Therefore because it is, defend it, support it; do nothing to weaken it, but

are. Then the door will be closed, and there will all means. If there is any way by which I can reach you, and talk more plainly, I should be

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glad to do so. I am not so happy in my spirithome as I might be, because there is no day that some wall of mourning does not reach me from you. So I am anxious to still that cry, or to you; we can aid you; and we are just as near because I was not with you when I died. An

(To the Chairman.)-I am deeply grateful to you, Feb. 26.

Johnnie Tuttle.

Holloa, mister. I'm Johnnie Tuttle; yes, sir; I'm from New Jersey. [What town?] Jersey City.

I want Aunt Mary to know I come. She said maybe I could, I had something-I had some kind of a fever, and was a wful sick, and died. She said maybe I could come back. And I want her to know I can come. 1 know how she thought I could comp back, because Uncle William could come back. I've got where he is in the spirit-land. I told him I was coming back; I'd heard about em coming back, and I was coming back.

'And I want to know, mister, if I can go to Jersey City. [We can 't let you take the medium there. Perhaps you may find some other medium.] I've just got used to this one. I'd rather come here. I do n't want to get acquainted with any other one. Will you tell her I got here? will you?

And tell her my face feels just as it did; burns like fire now. I guess it aint all inside now; guess it's outside. Tell her, will you? heaven is a first-rate place. You do n't have to do anything you don't like to there. I like. I shall come hack, and tell her I shall hunt up my mother. I do n't know where she went to, but it was somewhere out West. You tell aunt that, won't you? She said I could go and find her when I grew big enough. I guess I'm growed big enough now. I shall know enough after I get away from here. I'm most ten years old. That's big enough to go anywhere.

Well, you'll put it in the paper, and if ever-[Will your aunt get it?] Oh yes; she takes them. And if ever I get a chance to do anything for you, I will. [When you come again the fever won't trouble you so.] Burns now like fire. Feb. 26.

Caroline Ritchie.

(Shaking hands with the chairman.) Oh, I am determined that John shall know I live-I am determined he shall. I thank you for what you've done for me, for your kindness in thinking of me so often. It has aided me much.

Tell John I live, as much as he does. And tell him I've got ample evidence, if he'll only give me the opportunity of coming to him, to prove that I 'm living. I have ample evidence, if he 'll only let me come to him. I should be so happy; if not saddened by the thought that he believes there's no spirit-world, he will be so disappointed, so unhappy, when he comes there. Oh, tell him he must change. I can't have it so. Tell him it is the will of God that he shall see. Oh, help me, won't you? Caroline Ritchie. Father Ritchie is coming. Feb. 26.

Uriah Ritchie,

I am here, sure. [We are glad to meet you here.] I'm glad to come. Susan has been urging me to come all the while. I couldn't exactly make up my mind to, not here. [This is the best place.] Yes, I suppose so.

I'm ashamed to say anything, I am. Man is never ready to die, is he? [Very seldom, particularly when he has as much worldly goods as you had. They take a strong hold upon him.] Oh it's a terrible thing. It's incor An Av brance, worse than a millstone. I don't know what to do to get out of the place it's put me in. I don't know what to do. I don't know how to get out of it, I don't. It's a terrible tight place. What shall I do? You don't know, I suppose? Get rid of it, I suppose; break away from it; clear out. I've been told by those who understand these things, the very best thing for me to do is to come back here first and add my testimony to the thousands who return here. That being done, they said I should see clearer, know which way to move better. I see so many things here that need straightening, so much that I've left undone, that I'm as unhappy as a man can be all the while. If I were only here a few hours I could straighten everything out. [The law does not fecognize you as you are now.] No, oh no. I've signed a quit claim. [Yes, in one sense.] Well, I wish I had n't in any sense. John's wife wants him to know there's a life after death. She 's determined to convince him of that fact. I hope she will. At all events, she may be able to remove some doubts from his mind. Doubts! I was all doubt! all doubt! I did n't see anything in any of the religions of earth to remove my doubts. I was in rather a bad place. But it's as simple as anything can be, to those who can see through it. Oh dear! oh dear! oh dear! we don't understand the world; we don't understand the world, do we, at all, when here? We are a pack of fools generally-I

Well, I shall get out of it by and by. We think instead of being so willing to charge them upon when we get on the other side, if we are annihi- somebody else. Rather be willing to father and lated, we shall be unconscious of sorrow; and if mother them yourselves. 'It has ever been the we aint, as the Christians tell' us, we shall get purpose of the spirits manifesting here, to teach away from earthly troubles. You think when you to overcome all evil with good; to teach you you get on the other side you'll have all heaven. that all that which was not in strict accordance But you won't, if you've got dollars in your with your highest and inner sense of right, was pocket, unless you're very careful. That's my absolutely detrimental to your good, and the experience. Urlah Ritchie. Feb. 26.

LIGHT.

Scance opened by Theodore Parker; closed by Thomas Campbell.

Invocation.

Oh thou whose kingdom hath neither beginning nor ending, thou whose voice Eternity hath ever listened to, thou who art the God of nations and souls, hear thou our prayers, and answer thou our petitions, so that we may be conscious that thou hast heard them. _

Thou Spirit whose Infinite Love is everywhere manifested, whose Infinite Power none can deny, whose presence the scul in its interior life perpetually recognizes, thou God of all things, hear our prayers. Teach us by thine own angels, that dwell nearest to thy heart. Guide us by thy ministering spirits, who are nearest unto the soul's wisdom. Let us guide these misty souls out of darkness into light. Let us rend in twain the veil that hides them from their loved ones in spirit-life.

Oh, loving Father, thou who art dealing with us, though we cannot understand thee, stretch forth thy strong arms and infold us, so we can come into more conscious communion with thy most holy being. Then hast taught little children. through all ages, through thy angels, and we feel thou wilt teach us by souls that have been baptized in waters of truth. Oh, give us undying faith. Give us that internal faith, as the soul journeys upward and onward and outward.

Great Spirit of this age, we feel thou art walking the earth in majesty and power. We feel thou art calling to every soul, saying, " My child, come nearer unto me." We feel, ay, more, we know, God, thou art dealing with thy children in mercy and love. Therefore we will trust thee; we will love thee; we will worship thee in spirit and in truth. Feb. 28.

Questions and Answers.

QUES .-- Is it necessary that persons should be born with a particular faculty or function, to enable them to become what are technically called developed mediums. If yea, what is that faculty? ANS.-Those specialities in human life that are recognized as mediums between the seen and unseen worlds, from infancy to mature age, are such by virtue of their finely or sensitively attuned nerrous systems. They are not only extremely sensitive or open to all good, but they are equally sensitive to and open to all evil. Thus they become mediators between the high and the low, possessing in themselves the requisites to take on and assimilate with the higher and lower. Ordinarily, human bodies are not constructed with such a sensitive nervous system, as to be able to discern disembodied intelligences called spirits, or to hear the language of their ideas, or to be able to comprehend clearly the wishes or states of those intelligences. All are dependent upon the nervous system. It is that system that is the chief agent in giving what you term manifestations. Sometimes physical manifestations are produced. Then it is that the nervous system is capable of generating or giving out a nervous aura, by which electrical sounds are made, and all the various phenomena attending manifestations are produced. Indeed, all manifestations. either mental or physical, are produced through the nervous system of the person you call a medium.

Q.-Will the intelligence please to inform us if we civilized people or inhabitants have a more perfect comprehension of God than the native Indians?

A .- By no means; and many of you have not half as perfect a comprehension of God as the Indian has,

MARCHE ST. 1867. MARCH 23, 1867.

good of all with whom you might be associated.

Your consciences, which are the mirrors between the great God of the external world and the God of your own being, will always reflect the images of your thoughts for you, and you will know when you are even thinking wrong.

And oh, ye Spiritualists, ye who believe you hold communion with angels, we charge you, in the name of that wast spirit-world, that ye cease to cast your sins upon the shoulders of those who return communing with you from that unseen world. You are told, repeatedly told, if any come leading you from the path of right, pay no heed to them. The voice of Jesus told you this ages ago. Then if you do grasp the hand of one who would lead you astray from duty, oh then sny in the face of all the world, it was myself who made the mistake. We tell yon, again and again, we come to lead you higher, not lower; come to bind up your wounds, not to open them. We come to heal your wounded spirits. We come as physicians of the soul. And oh, do not charge your wickedness upon ns. We would earnestly pray that our correspondent, who seems to be laboring under a cloud of doubt, and all others so conditioned, may have faith; that the voice of the Angel of Truth may speak to their souls, setting them right. Oh, again we tell yon-and let us enforce this truth upon yon-though we may not come and openly denounce your mistakes, though we' may deal with you in mercy that is sometimes badly tempered with justice, yet the time will come when we may not always deal thus with Feb. 28. you.

Theodore Williams.

The doctrine of overcoming evil with good, sometimes to me is a fine thing, when you have plenty of good to fight with; when you have n't plenty to back you up with, then it is n't so fine. I am Theodore Williams, or was. I suppose I hail from Pennsylvania-from Clarksville, Pennsylvania.

It's rather strange that I should happen to come just as I did, to hear a sort of sermon on overcoming evil with good. It was about the last thing I heard when I went out. When the chaplain said to me, " You must forgive your enemies, if you want to die happy," I asked him, What with?" "With forgiveness," he replied. I said I hadn't got any; could n't give what I had n't got. If God wanted me to forgive, then he should have given me the stuff. He said he was afraid I was a sinner. Said I, "I am afraid I am, too. But," said I, "how am I going to obtain forgiveness?" He says, "God is able to do it." Says I, "Then I suppose he will." If he is able, I need n't trouble myself about it."

I suppose what made me feel that way, was because I'd been told all along through life that it wasn't any good to die with any hard feelings toward others; and then there were some people that it used to seem to me as though I never could forgive 'em, and I can't now. I feel so today. So when the chaplain told me I'd got to die, said I could n't stand it more than through the night, and that I must exercise forgiveness toward my en emies, I told him I could n't borrow it; could n't buy it; could n't beg any; 't wan't to be found anywhere: so there was no use in trying to get it. He said I must forgive. I said, "I aint got anything to forgive with, so I can't do it."

That's the very first thing I thought of when I got out of the body. I'd become minus one leg before I died, [Did you miss it?] It sort of troubled me, but I've got along pretty well, considering the tight places I 've been through since I got on the other side, and I've been through a good many. I take it you can't forgive when you

" Prayer is the soul'Seincere desire, Unuttered or expressed; The motion of a hidden fire, That trembles in the breast."

And he might have added, It is the chariot by which the soul is borne up and beyond the faithlessness of human life; for prayer is able to bring the soul into close communion with faith. Faith in what? Faith in an All-Wise, Supreme Intelligence, who is able to take care of all things. You may call it God, you may call it Jehovah. It matters not what name it may be known by It is a Power sufficient for all things, all souls.

Q .- By Mrs. Caroline Thompson: Can the spirit of an infant progress, so as to be able to communicate at your circles?

A .- Since the infant possesses a distinct individualized life, it has come under the law of progression as an individuality. Therefore it is just as able, after it has passed over certain steps of progression, to communicate at this or any other place, as is any other intelligence.

CHAIRMAN.-In the Spiritual Republic newspaper of Jan. 12th, I find extracts from a letter written to that journal favoring the publication of spirit messages in the BANNER. The editor of the Republic prefaces the quotations in this wise:

"The following extract from a letter of S. W. Eels, is evidently the promptings of a benevolent heart. It is meant as a plea for us to open the columns of the Spiritual Republic for 'the spirits to be heard.' Our friend must see that we are faithfully endeavoring to accomplish this very work. But of this we are satisfied, as a solemn truth that must be met and told, that the inhabitants of the spirit-world cannot regenerate earth from its vice and sorrow so long as we remain ignorant of the spiritual laws by which commuincations are obtained. We have been playing with lightning, and not a few have been shocked. There are perverse conditions that must first be fogulated, ere we shall witness and feel the angel glory, whose loftiness of ideal is not yet revealed. We wish to help our friends on the other side in putting the telegraphs in order for a purer, holler interchange of sentiment. Let us pass straight Interonange of semiment. Let us pass straight to the spiritual fountains; why linger at the slimy pools of atheistical materialism? Upl to 'deny thyself,' and to be as searching, as unsophisti-cated, as free from sensuous stain, as the Naza-rene, on whom all the heavens rested in beatitudes."

Now I desire to ascertain whether the critic's remarks are correct, or otherwise. Will the intelligence now in control of the medium inform us?

A .- To our view they are partially correct and partially incorrect. They seem to have a good, oprrect foundation, but the little adornments of the building are in some respects fabulous; and these will no doubt be removed, from time to time, as the Builder soos the necessity for removing them. A la hanna a harra Heb. 90.

Tarael Frothingham.

The beart and the head seem to be very often at war with each other. If I were to consult the

everything to strengthen and further its progress. Build no dams across the river, but give the old Ship of State plenty of room to sail out into an open sea.

By-and-by these men who are making money at the expense of the heart of the Government, will be called to the spirit-world. In this leaven of Spiritualism, that is making its way everywhere throughout the land, will be found a power that will send forth men who will be able, under the protection of God's ministering angels, to guide this American nation unto a holier and better standard of right.

But do not go to war against your American Government. Do not fight it. Though it is not perfect in all its proportions, yet it is the best on the earth. I've learned this much since my residence in the spirit-world. -

. If you want to talk with me face to face, or as much so as is possible for you to do, then find me some good medium, and I'll talk with you further, more in detail upon this subject, and any other that may concern our family more intimately.

(To the Chairman.)-I am, sir, Israel Frothingham. I was seventy-three years old. My purpose in coming I have announced. If I should not succeed in getting this message to my sons, I presume you will allow me to come again. [Yes. When did you pass to the spirit-world?] A short time after the opening of the rebellion. Feb. 26.

Richard J. Seleson.

I am somewhat embarrassed, sir, by coming here, for several reasons. But the most prominent one of all is that I suddenly find myself in the presence of people with whom I was at war a few years ago.

I'm not here to discourse upon the right or wrong of the course I took. But I'm here to meet, if I can, a widowed mother and an invalid sister.

I suppose it is your custom to receive all facts that those coming are able to give concerning themselves. First, then, is my name: Richard J. Seleson. I am from Jamestown, Virginia. I am to what disease you had when you went to the the son of Thomas and Laura Seleson. My father is in the spirit-world; my mother is in Virginia. I was twenty-two years of age at the time of my death; an officer on board the gunboat Jamestown.

I have heard in my spirit-home the call of my mother and eister. They are desolate. Their condition is changed. They have heard vague rumore concerning the return of departed spirits. They try to believe it, yet foaring all the while we cannot. But in their despair, they are reaching out for all things that offer the least hope.

If I were to advise them with regard to their earthly condition, I should say leave Virginia:at been made you, and I doubt not you will soon find your condition bettered. . With regard to my sister, I will say, Have no

fear with regard to your health. It will be better straightened?"." Why was that thing deft so there than where you now, are. The time will grooked?" "I don't see through this addin" Oh very soon come when you cannot stay where you | it's a constant annoyance to me.

mean such as I-do n't mean you, who know about spiritual things. [You thought ms rather foolish, and carried away in this matter, I believe.] Yes, I did. I now tell you you were the wise man, and I the fool.

Well, how's Eliza? [She's pretty well.] And Elizabeth-how is she getting along? [Well. Do n't you ever go to see them?] Well, yes, I try to get round, but it's rather foggy. [Can't you go and see James? He'd be pleased to see you.] I I should be glad to meet him, too. Hope I shall see clearer after I leave this place. [Come and see your brother John.] Yes, I mean to. [There have been doubts in the minds of your friends as spirit-world.] I died of cancerous humor in the stomach. They think something else was the cause, but they don't know. I happen to know. I've consulted with those who know best about such things in the spirit-world.

Well, do the best you can. [Come to us whenever you can.] I'm very thankful for all favors I've had in the past. [Do you come and show yourself occasionally?] Yes, I do. I'm uneasy, unhappy, not at rest. I've got too much to do [You must try to master it.] That's all the way to do anything.

(Shaking hands with Chairman.), ... Well, I thank you. [Come to brother James.] If I can get rid once, and go to Ohio. Accept the offer that has of those terrible annoyances that are coming up to me in the form of real estate. I wish it were in the bottom of the Red Bea; yes, I do. It's all." he time being asked! "Why wasa't this thing

Q .- By P. W. Poulson, of San Francisco, Cal .: Is the fundamental law of homeopathy -" Similia similibus curantur "-recognized in the spiritworld, as evident as an axiom in geometry, as certain as gravitation and the rotation of the earth?

A .- We recognize a great fundamental truth in the system of homeopathy. And we recognize, also, the fact that it may be made the agent of great good to human life. But as yet it seems to be very imperfectly understood; so medical men inform us. But as all things grow by slow and distinct degrees, so homeonathy will grow in favor. Therefore we are not in despair concerning it. We would not hurry you on to a conclusion or more perfect action, for then you would become losers, and we should gain nothing by the process.

Q .- By the same: When spirits are united in the second sphere in harmonious marriage, will they in each sphere be fathers and mothers to here. I presume he's still transacting his legitichildren born upon the same plane of development, the same as on earth?

A.-A perfect spirit, or fully developed soul, becomes in itself male and female. One is imperfect without the other. And as souls are born of the male and female principle, and as soul is as free to act in accordance with law as the air around you is free, and if it is the law of souls to simply the outgrowth of intelligent life.

SFIRIT .- We propose to answer a query which ing so. we have received from a correspondent in New York. The correspondent says: "I have been a as underlying modern Spiritualism, truths which all as good as new; and I'm in search of that forfaith, is because I have been informed that the conversation with me in this way. You gave me most familiar." The correspondent concludes by asking, "Have I been rightly informed?" . 94

And our answer is, "No, you have not been correctly informed." It is the fashion of many Spiritualists to make scapegoats of those family. iar spirits who visit them, either to counsel them or to gain counsel of them from time to time. This is wrong. Every soul should be, willing to bear the cross that will acorue from the commission of its own sins. And every soul will in time if not in Time, in Eternity Jearn that all its own sins are mistakes, that will inally return to itself, there to be regenerated, there to be taken pare of. However broadcast you may have scattered them, they will return to you. By the national law of existence they will return to you, and will have lost nothing of their, strength, by their, best for every soul to take care of its own sins.

aint got nothing to forgive with.

When I got here this afternoon, the first thing that greeted my ears was that same thing, "overcoming evil with good." So I asked the one who gave the sermon this question: "Supposing you haint got any good to overcome evil with, what are you going to do then?" "Well," he says, " you must seek for it." Well, I'd been seeking to be kind of decent all my earthly life; but so sure as I'd try to be good, somebody would come along and hit me a dig in the ribs. I'd forget what I was after, turn and hit him another. That's the way it was all along.

I was engaged in the manufacture of whiskey part of the time when here; a bad business, no matter however well followed. I would n't advise anybody to get into it, because, if you do, it's apt to take the legs from under you.

I'm here in pursuance of an old theme. It's this: Jacob Rhodes; and he's one of the folks I never could get any sort of forgiveness for when mate business of swindling everybody who has anything to do with him. That parson that's left says the very best thing for Jacob Rhodes to do to repair old wrongs, is to pay over the money he took from me to my family. A very good suggestion, and he'll find it so if he only carries it

Then again, I want the few friends-they were propagate, whether here in this sphere taking on | only a few that I could call my friends-left on > crude physical forms, or in the spheres beyond of | earth, that are disposed to come into sort of a reethereal life, it matters not, they will do so. It is newal of communication with me while I'm in a condition to talk with them, to lose no time in do-

And a word, also, to that chaplain-his name, I think, is Corliss-who was with me at death. Spiritualist for many years. I have recognized I'd say to you, "Parson, I'm here, safe and sound," seem to me to be as old as the universe; and I giveness you said I did n't have when I was livhave thought that Spiritualism was destined to | ing in the body. If that's the key, and heaven is be the Saviour of the nineteenth century. But the place you believe it to be, then I've not found to day I find myself doubting, and the reason it yet. So I'm going to seek on, parson. And why I doubt concerning the soundness of my I'd suggest to you the propriety of your having a spiritual intelligences who do manifest and pur- over as kind of a hard case, because I could n't port to control at the Banner of Light Circles, | forgive others, so I'll return your evil-for I swear do publicly denounce all kinds of sin, while they | that's stil, beg your pardon-with good. And I'll do privately endorse, foster and encourage, the try to show you some of the new things concernfamiliar sins of those with whom they are the inglife! one of them is, that you'don't have to walt till the resurrection to get up. No; you can' get up one day as well as another, and you can come back to your friends again, and no one has! a right to say you can't come, or anybody else. and (To the Chairman.)-Well, Major-General, I'm greatly obliged to you. I was a soldier, sir, soldier! I was wounded in one, two, three battles, and final-" ly lost my leg, and that confounded surgeon out It off too quick. I'd like to have a talk with him," and tell him how to cut off legs better than that; if I did n't know better than he did I'd lost my head. I believe he was somewhere from New York State. I think his name was something like Haien. I do n't want to set him down below par in his profession, but I'd like to say this much to him: "You'd better dow job well when you are likely to dear from lightagala." That's my wanderings in other chappels of Newithen it is opinion, stranger. I do weish anything for it off Good-day; sir, and a good and happy passage

all a start with the second

MARCH 23, 1867.

to you when you take it into your head to come over this way. Ah, die! Well, well, who cares? (A spirit explained, through the medium; that these last words of the spirit were those he attered when leaving his mortal form; and, having come to earth again, inhabiting another mortal form, lived over the past, and when leaving repeated the same words.) Feb. 28.

Major William McKenney.

Being a stranger to this method of transmitting one's thoughts to their friends, I shall be likely to make the mistakes of a novice.

I am exceedingly anxious to come into communication with friends I have left; partly because I expect to receive great good from them myself, partly because I hope to do them good. I believe it is a natural law determining all souls who have any affinity for earthly things, who have friends here they are deeply attached to.

Now, sir, I would be very grateful to you if you would say, through your paper, that Major William McKenney, of the 2d Virginia Cavalry, solicits an interview with his brother, wife, and two children; also two sisters. There are many other friends, many other relatives, but I wish to come into communion specially with those mentioned.

I have a brother Alexander I am very anxious to communicate with, sisters Sophie and Jane, and my wife Ellen. I do not know how they will receive these things, how they will understand them. I only know that that ism was in bad repute with them when I was here. I presume it may be so now. But if we never seek to remove the obstacles which beset our path, they will become mountains by and by, over which we cannot pass, I think.

I was killed at the battle of Cedar Mountain. I would not have my friends think I suffered very much, for I saw so many more about me whose sufferings were greater than mine, that I considered mine of small account. But I would have them feel that I am anxious to come into communication with them. My years numbered fortythree here.

I am aware that I am asking favors of that portion of my countrymen whom I fought against. But a soldier is bound to do the duty of a soldier at all times, and a Christian the duty of a Christian. I come to you standing upon the unbroken platform of Christianity, and I expect you will deal with me as you do with all others. Farewell Feb. 28.

Bobby Oldham.

I just come to say I could come; yes. I was killed when the steamer blowed up. [Where?] Going out from Memphis. [Tennessee?] Yes. I believe these things. I'se got a mother believe's these things. She knows I can come back this way and speak. She can read, too. She can read. She knows I'm coming here. [Then she can see you?] Yes, she's a medium. I went to her last night and told her I was coming here today. I was fourteen years old. I told her I'se coming here. She thought I could n't; that they would n't let me come. But they did; told me to come; helped me to come. [She thought because you were black you would n't be allowed to speak here.] Yes.

I'm Bobby Oldham. That's the name I had. I got here first rate. You tell her I woold n't come back to stay. Oh, I 'se as happy Is a whale in the sea. I would n't come back; I 'se alfon fire about here (the beads) [Were you scalded?] Yes, I was; yes, I was, inkea, wo used to get wocks on the table. I'd al-ways have a paper. I got every one of 'em for two years. Mother had it. I'd got it, some way

or other. [Does your mother have it now?] Yes. I went there last night, and told her I'se coming here. I was here 't other 'day and got booked to get a chance.

Bress de Lord! I would n't come back-I would n't come back for all de North and South. I see Massa Lincoln; yes, I see Massa Lincoln. Oh, he's in a heap of business. Oh, he's a working about the construction.

going off. If

BALL BRIRTUALIST MERTINGS. C. B. D. B.

Bosrow-Miss Linsie Doten will locture sach Sunday after-noon in March in: Mercantile Hail, 16 Summer street, com-mencing at 3% o'clock. Admittance 15 cents. The frogressive Bible Bouety hold meetings every Sunday in No. 3 Tremont Row, Hail 58. Free discussion on the Uhris-tion Atoptement at 10% A. M. Locture followed by conference at 3 and T. F. Miss Phelps, regular locturer. The public invited.

att and T.F.X. Miss Fhelps, regular loctudy of connereds
 Bpiritual meetings are held avery Sunday at 541 Washington
 Bpiritual meetings are held avery Sunday at 541 Washington
 Brittal meetings are held avery Sunday at 541 Washington
 Brittal meetings are held avery Sunday at 541 Washington
 Brittal Fortual Forciety of Charlestown hold regular sessions, at Washington Hall, every Sunday forencom. A. H. Ricardson, Conductor; Mirs. M. J. Mayo, Guardian. Speakers engaged -- Mirs. M. Wood during March; Dr. H. P. Fairfeld during April.
 THE INDEFENDENT SOCIETY OF Briarrowlars, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hail, corner of Chelses street and City square.
 Boaks free. Speakers engaged:--Mirs, Barsh A. Byrnes during March; Mr. C. C. York, Conductor; Mirs. L. A. York, Guardian.

Guardian. "GRLSEA. - The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday aftermoon and evening, commencing at 3 and 7% P. M. The Children's Pro gressive Lyceum assembles at 1 P. M. J. 8. Dodge, Con-Juctor; Mrs. E. 8. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speaker engaged:-Mrs. C. Fan-ine Allyn, March 24 and 31. THE MINLE CHRISTIAN BYLEITOALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7. F. M. Mrs. M. A. Bicker, regular speaker. The public are invited. Seatisfree. D. J. Bicker, Sup't.

invited. Seats free. D. J. Ricker, Sup't. LowELL.-Spiritualists hold meetings in Leestreet Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:-Miss Julia J. Hubbard. March 17, 24 and 31; Wm. A. Hume, April 21 and 23; A. T. Foss, May 5 and 12; Mrs. S. A. Byrnes during June.

Hubbard, March 17, 24 and 31; Wm. A. Hume, April 21 and 23; A. T. Foss, May 5 and 12; Mrs. S. A. Byrnes during June. NEWTON CORNER, MASS.—The Splritualists and friends of progress hold meetings in Middlesex Hall, Rundays, at 24 and 7 p M. Speakors engaged:-Mire, Fannel Davis Smith, March 14 avgarable, S. Tho Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 23 and 7 p. M. Speakors engaged:-Mire, Guardian.
PLAYSERILL, MASS.—The "Piymouth Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 23 and 7 p. M. Speakors engaged:-Mire, Guardian.
PLYMOUTH, MASS.—The "Piymouth Spiritualists' Frater nity". hold meetings in Leyden Hall, three-fourths the time-Children's Progressive Lyceum meets ext 10 A. M. John Belter, Conductor; Mrs. E. L. Currier, Couductor; Mrs. R. W. Bartleit, Guardian. Speakors engaged:-S. C. Hayford during April; Mrs. S. A. Byrnes, May 5, 12 and 19.
WORCESTER, MASS.—Meetings are hold in HortigulturalHall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 10 and 19. A. M. John Belter, Conductor; Mrs. R. E. Meetings are hold in HortigulturalHall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 114 A. M. every Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. Middlebrook, March 24. Mrs. Baster & Ang 4 and 19. Mrs. Anna M. Middlebrook, March 24. Mrs. Susie A. Hutchinson, March 31, and during April; J. M. Peebies, May 6 and 13. Mrs. Anna M. Middlebrook, March 24. Mrs. Cons. Co: Sec.
SPEREGREELE, MASS.—The Fraternal Society of Spiritualists and 9. Baringe ouring June. All, Martina F. Jacoba, Cor. Sec. Sparing Sirkin, Mass. - The Fraternal Society of Spiritual-ists bold meetings regularly every Sunday at Failon's New Hall, to wit: Free Conference in the forenoon at 10 clock. Progressive Lycoum meets in the Aternoon at 30 clock; Con-ductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lecture in the evening at 7 o'clock. Speaker engaged:-A. T. Foss during March.

SOUTH DANVERS, MASS. -- Meetings in Town Hall every unday, at 2 and 7 oclock P. M. Speaker engaged :-- Mrs. A. Currier, March 17, 24 and 31.

A. Currier, March 17, 24 and 31. FOXBORU', MASS--Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. QUINGT, MASS.--Meetings at 234 and 7 o'clock P. M. Pro-gressive Lyceum meets at 134 r. M. TAUMFOR, MASS.--Meetings will be resumed in September, in Concert Hall, and be continued regularly thereafter every Sunday.

Bunday. LTNN, MASS.—The Spiritualists of Lynn hold meetings ev-ery Bunday afternoon and evening, at Essex Hall. SALEM, MASS.—Meetings are held in Lyceum Hall regular-ly every Sunday afternoon and evening, free to all. DOYER AND FOXCEOFT, ME.—The Spiritualists hold regular meetings every Bunday, forenoon and evening, in the Univer-salist church. A successful Sabbath School is in operation. PROVINGER L. —Meetings are held in Lyceum Hall.

PROVIDENCE, R. I. --Meetingsare held in Prat's liell, Wey-bosset street, Bundays, afternoons at 3 and ovenings at 7% o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, L. K. Joslyn; Guardian, Mrs. Abbie H. Fotter, Bycaker engaged: --Mrs. M. S. Townsend during March; Fred L. H. Willis, M. D., during April; J. M. Peebles, May Jaand 26. PUTNAN, CONN.-Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% n the forenoon.

in the forengon. NEW YORK CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworthe Hall, 806 Broadway. Seats free. Meetings are held at Ebbitt Hall, 33d street, near Broadway, on Sundays, at 10⁴ A. M. and 7¹ P. M. Lecturers should address II. B. Storer, Secretary. Speakers engaged:-Rev J. M. Pee-bles during March; Mirs. M. 8. Townsend during April; Mis. E. A. Bilis during May; Dr. George Dutton during June. Children's Lyccum meets at 2⁴ P. M. every Studay. P. E. Farnsworth, Conductor. BROOMYN, L. L.—The Spidualists and Friends of Program.

caruswortu, Conductor. BROOKLIN, L. I.-The Spiritualists and Friends of Progress hold meetings in the Cumucria.d-street Lecture Room, be-tween Lafsyette and DEKalb avenues, every Sunday, at 3 and 73 p. M. Children's Progressive Lyceum meets in the same hall at 3 P. M. John A. Bartlett, Conductor; Mrs. Fannie Cohell, Guardian.

Cohell, Guardian. ChicaGo, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 104 A.M. and 74 P. M. SvisitrozL MERTINGS, for intellectual, acientific and spirit-ual improvement, are held every Funday at 104 A.M., and Tuesday at 74 P. M. at the held of the Michanics' Institute, and The South Clark street. (Room 9, third Boor.) Chicago. III. Fylsit it, had better noto this, as they will be continued the for-ther notice. Scats free.



BANNER OF LIGHT Miscellaneous.

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OXYGENIZED AIR

RADICALLY CURES

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FIRST AND SECOND STAGES OF

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THE Oxygen is breathed directly into the Lungs, and through them is carried into the blood; thus, as soon as the blood will carry it, it reaches all parts of the system, de composing the impure matter in the blood, and expelling it through the nores. The results from this mode of treatment mediate. Patients do not have to experiment with it are in for months to learn whether they are being benefited. Good results are experienced upon the first trial, and but a few applications are necessary to effect a cure in any curable

Patients in the country who are unable to visit the Docto: personally, are requested to write out a brief history of their symptoms, and forward it to the Doctor. A caudid opinion will be given in all cases; and, if desir. ?, remedies can be set by compare to your own own of the set. sent by express to your own house.

The Remedy is administered under the supervision of the Inventor, DR. C. L. BLOOD.

PHYSICIANS instructed in the use of the remedy, and fur ished with all the appliances for a business with it.

CHARGES REASONABLE.

C. L. BLOOD, M. D., No. 119 Harrison Avenue. BOSTON. 6m Oct. 21. DR. HALL'S VOLTAIC ARMOR,

OR MAGNETIC BANDS AND SOLES.

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

Cold Feet, Defective Circulation, Rheumatism, Neuraigia, Nervous Headache, Paraiysis, St. Vitus Dance, Fits, Cramps, Weak Joints, Sprains, Contracted Sinews, Sciatica, Hip Complaints, Spinal Affections,

AND ALL NERVOUS DISORDERS

There is but one grand cause for all such diseases, viz., a loss of balance of the two (positivo and negative) forces of electricity in the part or parts diseased.

"We are a machine made to live. Do not counteract the living principle by your drugs."

THE PHILOSOPHY OF CURR is simply to restore the equilib rium of electric action in the system. This Dr. Hall's Voltaic Armor will positively accomplish, without the least possibility of harm to the sufferer. The Soles and Bands are so constructed that they are perfectly fiexible, and can be worn un-der the feet, or on any part of the body, without the least inconvenience. The

MAGNETIC INNER SOLES Can be depended on as a positive remedy for

COLD FEET. AND

IMPERFECT CIRCULATION

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

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



South Adams, Mass., Sept. 20th, 1866.

PROF. SPENCE - Your Positive Powders worked like a charm. I think there is no medi-cine on earth that will reach the **Prostate Gland** like the **Positive** Powders. I was almost immediately relieved. I have tried many dif-ferent kinds of medicine for the relief of irritat-ed and swollen Prostate Gland, butfound no sure relief until I found it in your Positive Powders. Truly they are the greatest wonder of this age of progress. No person thus afflicted should be without them. They came to me like an angel of mercy, and in the right time. Yours in truth, JAMES M. CARTER.

Salem. Marion Co., Ill., Feb. 25th, 1868. PROF: SPENCE-It has been my misfortune to have tried Botanic, Homeopathic, Hydropathic, Eclectic, and all kinds of medicine, yet received no good from any of them; but when your **Pow-ders** came, they were used immediately, and they effected greater good in less time than any other medicine I have used. Yours truly, J. MC. N. WHAM.

Bennington, Marion Co., Iowa, Oct. 13th, 1866.

PROF. PAYTON SPENCE-Sir : I have used your PROF. PAYTON SPENCE—Sir: 1 have used your Negative Powders in a case of Amaurosis (Blindness.) and one box worked a complete cure. The case is that of my little girl, now thirteen years old. She has labored under scrofulous sore eyes for about 8 years. About one year ago she got her right eye hurt, and to that and the long con-tinued sore eyes, is to be attributed the Amau-rosis. She could not see out of one eye for about six months so as to distinguish any object; and the other was affected so badly that in a few the other was affected so badly that in a few months she could not have seen at all. I had lost all hopes of over curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was alative Powders, which and beneficent Bei, that I was al-most tempted not to do anything more, but was induced by a friend to try your invaluable Neg-ative Powders, which cured her completely. May the great and beneficent Being reward you according to the great work you are doing. Yours, &c.. W. P. OOWMAN.

White Hills, Conn., Feb. 11th, 1866.

DR. SPENCE-Dear Sir : I have been troubled with the Ncuralgia for the last 15 years, and at with the Ncuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Hendache. They relieved me almost immediately. I have tried near-ly all the patent medicines that have been recom-mended for those diseases; but the Positive Powders are the only thing that did me any good. Yours for the truth, LIBBLE G. BARRETT.

Richwood, Union Co., Ohio, June 10th, 1866.

PROF. PAYTON SPENCE, M. D. – Dear Sir: I have had the **Erysipelas** for nearly 2 years, and used all kinds of Patent Medicine that was said need all kinds of Patent Medicine that was said to be good for it, and applied to some of the most eminent physicians, but received no benefit. Af-ter expending a great sum of mouey, I read a no-tice in the Banner of Light that the **Positive Powders** were good for **Erysipelas**, I con-cluded I would try them; and to my great aston-ishment I was relieved by taking half a box of the **Positive Powders**. I now am perfectly well, and feel no symptoms of the disease. **They are the best medicine I ever used**. My wife was taken with the **Bheumatism**, so that she could enarcely raise her feet from the floor, but had to slidt them elong on the floor. She used but six **Positive Powders**, and was relieved. Yours truly,

relieved. Yours truly, JAMES P. CUNNINGHAM.

JAMES P. CUNNINGHAM, The magic control of the Positive and Nega-tive Powders over discases of all kinds, is won-derful beyond all precedent. THE POSITIVE POWDERS OUHEN Neu-ralgin, Hendache, Earache. Toothache, Rheumantism, Gout, Colc, Pains of all kinds; Cholera, Diarrhea, Bow el Complaint, Dysentery, Nauvea and Vomiting, Dys-neural and Dysentery, Nauvea and Vomiting, Dys-pepsia, Indigestion, Flatulence, Wormst Suppressed Men-struation, Painful Menstruation, Failting of the Womb, all Female Weaknesses and Derangements; Cramps Fits, Hydrophobia, Lockjaw, St. Vitus' Dance; In-termittent Fever, Billous Fever, Yellow Fever, the Fever of Mmill Pox, Mensies, Scantaina, Eryspelens, Pneu-monia, Plearisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Blad-der, Stomach, Prostate Giandi Catarrh, Consump-tion, Bronchitls, Coughs, Colds; Scrofula, Nervousness, Sicepiceances, Accute Downberg Culture Do-

Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER

NEW UNFOLDING OF SPIRIT-POWER (DR. GEORGE H. EMERSON, PSYCHOMETEIO AND MAGNETIO PHYSIOIAN, DEVELOPED TO CURE DIMEASES BY DRAWING the disease upon himself, at any distance; can exam-ine persons; tell how they feel, where and what their disease is, at the same time. One examination \$1, Thirty exercises to draw diseases at a distance, \$10. Manipulations, \$2 each. Treats patients at a distance, \$10. Manipulations, \$2 each. Treats patients at a distance, \$10. Manipulations, \$2 each. SmellSON, No. 49 Heddrof strees. (10. Ox 1859.) Boston, Mass. Office hours from 9 A. M. to \$7. M.

A CARD.

A CARD. THIS may certify that Dr. George B. Emerson has cured ine of a very severe cough. I tried many other means, but they universally failed. I received of Dr. E. but two opera-tions. I was much benefited thereby in many other ways. Miss MAIKY BLAKE, Moston, Jan. 4th, 1867. Witnesses-Mr. J. Jewett, Mrs. P. D. Jewett, No. I Winter place. 2w*-Mar. 16.

RECOVER YOUR HEALTH !

RECOVER YOUR HEALTH ! MRS. B. L. CHAPPELL, the well known Lecturer on the "Laws or Lirks," has taken Rooms at No. 11 BOUTII STREET, BOSTON, MASS. Mrs. C. has been a careful and successful student of those mysterious elements of being which, too often ignored, still are the potent agencies of life, and she invites the attention of those who should be interested. Discasses of Mind and Body often vanish at once when the cautes of disturbance among the vital forces are discovered, and all those suffering are invited to call, as she ofters her ser-vices as an *Intpirational* and Magnetic Heater, and relies upon her experience to confer great benefit upon all whose condi-tions demand her attention. Bio othen gives evidence of spiri-identity, but nover promises. The Mills, CHAPPLLL will also receive calls to lecture during the couling Winter. Call or address Mills, CHAPPELL as above. Hours from 10

during the couling Winter. Call or address MRS, CHAPPELL as above. Hours from 10 to 2 cach day. Jan. 5.

DR. MAIN'S HEALTH INSTITUTE. AT NO. 7 DAVIS STREET, BOSTON.

AT KO. 7 DAVIR STREET, BOSTON. THOSE requesting examinations by letter will please en close 61.00, a lock of heir, a return postage stamp, and the address, and state sex and age. MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM. MEDICAL CLAIRVOYANT AND HEALING MEDIUM. 292 Washington street, hoston. Mrs. Latham is embrent-by successful in treating flumors. Rheumatism, diseases of the Lungs, Kidneya, and all Billous Complaints. Varies at a dis-tance examined by a lock of hair. Price \$1,00. tf.Jan. 19.

MRS. R. COLLINS

STILL contines to heal the sick, at No. 19 Pine street Boston, Mass. 3m-Jan. 5. DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, leading from South Bennet St., Boston. 610-Dec. 8.

Miss F. A. JONES, (totally blind,) Clairvey-at Medium, treats all diseases, at her Rooms, 83 Carver street, Boston. Hours from 9 A. M. to 3 P. M. 4w-Mar. 2. MRS. C. A. KIRKHAM, Clairvoyant, has re-moved her office to Tremont Temple, Itiom No. 11. Of-fice hours, 10 A. M. to 12 M., and 2 to 51. M. 8we-Mar. 9. MRS. SPAFFORD, Trance, Test and Business Medium, No. 1 LINCOLN ST. Hours: 10 to 12, 2 to 6. Mar. 16.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w*-Mh MRS. L. A. SARGENT, Healing Medium, 159 Summer street, Boston. 3w*-Mar. 16. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jan. 12.

SOUL READING,

Or Psychometrical Delineation of Character.

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DR. J. P. BRYANT

WILL HEAL THE SICK, BY THE LATING ON OF HADDS, AT FITZGIBBON'S HALL,

CORNER OF KEARNY AND POST STREETS.

SAN FRANCISCO, CAL., **FROM 8 A. M. to 11 A. M. commencing FillbAY, October** 12th. continuing each day, stundays excepted. Fitch. TO ALL. After the above hours the will receive patients at his Private Rooms, Bush street, between Occidental and Cosmo-pointan Hotels, till 5 P. M., who will be charged according to their mesns. Jan. 5.

PEORIA, ILL.

DRS. GREER & BLACKMON,

SPIRITUAL PHYSICIANS,

No. 138 North Jefferson street, Peoria, Ill.,

POSSESSING REMARKABLE HEALING POWERS, of

Lord Jesus bress you, massa! I'se I has a chance I'se come again. Feb. 28.

Sence opened by Rev. Henry Ware; letters attended to by Willie Lincoln.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Monday, March 4.-Invocation; Questions and Auswers; Lady Charlotte Holland, of Compton-Payne Foot, England, to here son, Levi Thomas Holland; Smuel Hollingworth, to his daugitter Susanna, in Columbus, O., and her uncle; John mie Joico, to Mr. White; Charlie Jenkins, to his parents; Mary E. Nurratt; Little Crow, an Indian spicit. Thuradey, March 7.-Invocation; Questions and Answers; Ramaed Hock, to his brothers, Abraham and Jedodlah; Auni Polly Whilams, of Barnstable, Mass.; Charlie Loveloy, to Harty Fracer, Glics Fronch and Bill Harris. Monday, March 11.-Invocation; Questions and Answers; Elizabeth Phillips, of Angusta, Me.; Jacob Toblas (Quaker), to Friends in Unitadiphila; Frederick II. Chesley, of New York; to his mother; Captala Tom Barnes, of New Bedford, to his children. Taesday, March 12.-Invocation; Questions and Answers; Raish Warren, of this city, to Lemud, his grandson; Fred-erick Shultze, to his brother, Carl Shultze; Lieut, William Jeffreys, to Mis. Matilda Jeffreys, of New York; to his mother, ter, Mary Murphy, of this city.

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Oblivaries.

Mrs. Mary N. G. Pike, wife of E. W. Pike, of Boston, left her home on earth, Tuesday evening, March 5th, to enter her home in her Father's house of many mansions.

bome in her Father's house of many mansions. She was a woman of rare excellence and worth, and an nn-wavering and consistent believer in the glorious gospel of modern Mpiritualism. To her the coming of the surgels was the voice of God, and their messages of love were indeed glad tidings to her soul. When the cold winds of theological big-otry blew around her the wildest, then her lamp of faith would burn the most steady, and all who came within its ra-dus could cot fail to feel its influence. She has left a hur-band, one child, and two brothers, to moarn her absence from the body is but it is the prayer of the writer that they may not fail to feel her presence as a spirit, cheering them in their Boueliness, and gently unveiling that beautiful philosophy which glided her pathway to the tomb. Beturn, oh valued friend, return.

Beturn, oh valued friend, return, And by the hand of lovo, Oh lead us out of earthly night, To morning light above 1

And when our day on earth is done, Our mortal journey o'er, Oh meet us in that Morning Land, Thy home on the other shore, Mas. J. H. COMANT,

÷., * - _

Passed to higher life, from Locke, Cayuga Co., N. Y., Feb

Passed to higher life, from Locke, Cayuga Co., N. Y., Feb. 18th, William Demmion, in his 79th year. The subject of this notice for many years had been a firm believer in the Haraonial Philosophy, and a zealous advocate of spirit communios. For two years heendured with remark-able fortilade a libereing illness, remarking that the old cas-ket would soon be exchanged for one more othereal and better filted for the immorital spirit, that longed to be free and wing ger hovered near his couch, his faith strengthened in the be-lief that he was soon to racet the filends gone hefore, and to Join them in their visitations to carth and partake in the joys and fruition which await the children of God., An affectionate hubband, fathier and brother, friend and neighbor, has passed away, boyond the confines of rath, and has doublies com-menced upon that mission for which he wis created, in which he will be engaged throughout the cycles of uponding ages.

Entered into rest, from Hingham, Jan. 13th, 1867, of con-

Entered into rest, from Hingham, Jan. 13th, 1867, of con-sumption, Betzey, wife of Jesse Churchill, aged Af years, ..., Quoe more hars we seen the angel faces peering through the once closed vell, that hides the higher life. Birs. C. was one of earth's pure aplicit... Modest, massuming, full of chari-ty for the erring once, she will be much missed in the circle of home... Her jast dars were sitended with great physical suf-feriog, yot her spiritual vision was open, and often she held converse with the angels, who gave ther a joyons entrance into the spirit huma. May they still bontinne their visit to the bushand and daughter until they like her, shall hear them say, 'Weil done... Come nearer, the trans.

al months of second

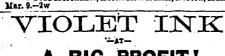
Again the angel Change has called them these parents to part with the external form of their daring fittle one has been with his spirit, for the ministry of angels is fully realized by them. Apd in this field may her both as enabled to more builty approchate incir ministry of angels is fully realized by fully approchate incir ministry of angels is fully realized by fully approchate incir ministry of angels is fully realized by fully approchate incir ministry of molumshig, as their daring inters one some to them form their sorry means and make its by a and good chear co. Hentre their sorry means and make its more beam ind is the arry of a state their sorry means and make its inters in a state of the arry of a state of the sorry means and the state of the sorry is and the state of the sorry is and so the sorry of the sorry means and the sorry is a state of the sorry is and so the sorry of the sorry means and the sorry is and the sorry is and so the sorry of the sorry is a state of the sorry is a sorry of the sorry of the sorry is and the sorry is a sorry is a sorry of the sorry is a sor

Kitchen and Flower Garden, Now ready:

A descriptive work of 130 pages, fully illustrated with a beautiful colored plate and 100 engravings, containing a list of over 2,500 varieties of Flower and Vegetable Meeds; also, 150 varieties of the choicest French Hybrid (siatilous. All the novelites, both of the Flower and Vegetable, for 1667, will be found described in the above work. Mailed free to any ad-dress on receipt of 25 cents. WASHBURN & CO.,

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Cities and localities given as monopoly to those who buy by the barrels. References may be had by writing to those who are engaged in the business, viz., liendricks & rotter, No. 410 ulive street, 8t. Louis, Mot; 8. W. Young, Des Moines, Iowas, J. Jenka, Aurora, III.; D. C. A. Merrilk, Monroe, Wis.; J. Cooper, Bel-iefontaine, Ghio. Contracts and arragements made this winter to be ready for spring trade. Specimens sent to any applicant on prepaying express charges. Address, S. W. ELLS. Manafeld, O., Dec. 4, 1868. 3m^e-Jan. 5.

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239 Thannes street, Newport, K. 1. office Hours, 11 A. M. until 2 P. M. daily, Sat-urdays and Mondays always excepted. D. R. NEWTON'S practice is mostly diseases given up as in-there have been men in all ages who have had the same mag-netic power over diseases of the body and mind (the "Gift of Healing.") yet few have seemed to posses it to such an ex-tent over nearly all diseases and persons. It is life and vitail-ty passed from a strong, healthy body to a weak one, that re-stores the lost or unequal circulation of the vitail or nervous fluid. So powerful is this influence, that persons who have many years suffered from diseases which have been pro-nounced incurable, and to whom medicine has been admini-tered with no good effect, have been restored to health in an aimost 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 families, as well as advise it to their patients. Dr. Newton does not profess to cure every case; he gives no MEDIGINE, AND GAUESES NO PAIN. By this treatment, it takes but a fow minutes for invoter-ate cases of almost any curable chronic disease—and so aure is the effect, that the few diseases require a second operation. Paralysis is slow and uncertain sometimes, though marely, these patients have been fully restored with one operation; thoy are, however, slways benefited. Deafness is the most doubtful of any malady. TERMS YOR TREATMENT. Tatients will pay in proportion to property—aiways in ad vance. No charge will be made for a second operation, it is found necessary. However sure of cure, in NO CASE without price." Without price."

without price." they cannot be answered.

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Biceplessness, &c. THE NEGATIVE POWDERS CURE Pa-THE NEGATIVE FOUNDERS OF THE FROM PARTY OF THE ANALYSIS OF THE PROPERTY OF THE

and cure of Cholera, both the l'estive and Negative Pow-ders are needed. The Positive and Negative Powders do no vio-lence to the system; they cause no purging no nausea, no vomiting, no narcotizing; yet, in the language of N. W. Bichmond, of Chenoa, ill., "They are a most wonderful medicine, to silent and yet so efficacious." As a Family Medicine, there is not note, and never has been, anything equal to Mrss. Beenee's Positive and Negative Powders. They are adapted to all uges and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of dis ease before a physician can reach the patient. In these re-spects, as well as in all others, the Positive and Nega-tive Powders are

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Fever, the Positive and Negative Powers know ho such thing as fail. To AGENTS, male and temale, we give the Sole Agency of entire counties, and large and liberal profits. **PHYSICIANS** of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Try the Powders." Printed terms to Agents, Physicians and Druggists, sent free.

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fer their services to

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THE SICK AND AFFLICTED, Inviting the very worst cases, especially those considered in-curable by other physicians. Terms reasonable, and accommodated to circumstances. The poor invited "without money and without price." I'. S. Our office will remain open in Peoria till further no-1300 -- Mar. 16.

tice. 13w - Mar. 16. E3. 17. GARVIN, M. D., HAS opened rooms at 69 W. 19th street. corner 6th Avenue, New York, for Clairvoyant Examinations and treatment of all forms of disease every day in the week except Mon-days. Dr. G. from his chemical examinations has discovered the first and only process for dissolving tar, by which means he now makes the most successful treatment known for Colda, Lung, Throat, Stomach and Heart Disease, which is a spe-cite.

clife. He will visit Boston one day every week, commencing March 18th, at the ADAMS HOUSE. 8w-Mar. 16.

March 1860, at the ADAMS HOUSE. 8W-MAR. 16. MRS. ABBY M. LAFLIN FERREF, DSYCHOMBTRINT AND TEXT MEDIUM, reads from hand-to become chairvoyant or mediums. Terms: Business Direc-tions, 55; Psychometric Reading, 51; Directions for Develop-ment, 82. Address (euclosing two red stamps), P. O. Box 455, WASHINGTON, B. C. ment, 82. Address (o WASHINGTON, D. C. Mar. 23.

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DR. J. WILBUR, MAGNETIO PHYSICIAN, Office 112 Mason street, MILLWAUKEE, WIS, cures patients at a distance with magnetized paper. All that is required is fifteen cents, and a superscribed envelope. 8w*-Feb. 23. 8w*-Feb. 23.

BR. YOLLAND, MAINETIC HEALER, will treat all original diseases without the aid of medicines. Office, 9 liuron street, opposite the Court House, Ann Arbor, Mich. Feb. 16.-3m **JEANNIE WATERMAN DANFORTH**, (for-merly of Boston,) Magnetic Physician, Chilrwyant and Trance Medium, has been very successful in giving clairvoy-ant examinations of disease, and in effecting cures by the use of medicines, the prescriptions for which are given while in the trance state. Rooms 53 EAST FOURTH STREET, near the Bowery, New York.

Bowery, New York. 4w*-Mar. 16. DR. H. SPENCER SPARKS, of the New York and Brooklyn Electro-Therapeutic and Mcdical Instituté, will lecture upon the "ligher D. velopment of the liuman Race" and heat the alek, during the mouths of March, April and May, in the largest villages on Long Island. 5w*-Mar. 9

MRS. H. S. SEYMOUR, Business and Test rens streets, third floor New York. Hours from 2 to 6 and from 7 to 9 r. M. Circles Tuesday and Thutsday evenings. Fcb. 16.-6w*

MRS. COTTON, Successful Healing Medium, by the laying on of hands. (No medicines given.) No 235 E. Täth street, near 3d Avenue, New York. 3m-Dec. 22.

MRS. L. F. HYDE, formerly of Boston, Me-dum, 69 West 19th street, New York. 6w -- Mar. 16.

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

April 18.

Bonse, 18 Webster street, Somerville.

4w*-Mar. 16.

BANNER OF LIGHT.

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANKE OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERENE. Local matters from the West requiring immediate attention, and long arti-cles intended for publication, should be gent directly to tho HANEER office, Hoston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct care of P. E. Farnsworth, box 5619, New York.

Address us, New York.

The last three Sundays of this month we speak to the society of Progressive Spiritualists worshiping in Ebblt Hall, New York. Please direct all letters, papers and other mail matters designed for us, to the care of P. E. Farnsworth, box 5679.

The Spiritualism of the Bible.

Beautiful are Bibles. They are true. We believe in them. The Old and New Testaments of Jews and Christians are very precious to our soul. Their writers were inspired. God is impartial. Inspiration oversweeps all ages. All nations have had their Bibles. They still have their sacred books. These were penned by souls inspired. They are divine. What, says one, do you believe all of the Bible-King James's version? Most certainly, dear reader! We believe its history to be history; its chronicles to be chronicles; its psalms to be psalms; its songs to be songs; its prophecies to be prophecies; its biographies to be biographies; its dreams to be dreams; its visions to be visions; its inspirations to be inspirations; its interpolations to be interpolations; its truths to be truths, and its errors, errors. Certainly, we believe the whole Bible. Great is our belief.

We believe in oranges, too. We imbibe, we partake of them, and bless all tropical lands. Oh. how rich and delicious their yellow juices! The verdant, comparable to these Orthodox " babes in Christ," believe in oranges, also, and imbibe, yea, suck them right down, pulp, seeds, rinds, all, and then hanker after the old, dry, dead, withered bark of the last year orange-trees. Let us not differ. It's in the using of things. Oranges are good. Bibles are good. Hells and devils are good for such as need them. These latter frequently make those in the milky conditions of life passably honest. All is well. The ripened apples of October should not reproach those of August, but help them to mature and mellow.

The Christian Bible being a collection of books, written in different ages of the world, with style of thought and imagery peculiar to the Oriental nations of the past, is susceptible of various interpretations. The highest Church authorities differ; these differences are well. Difference of level gives us Niagara. Beyond the mead towers the mountain. The more spiritual-minded the individual, the brighter the key he holds to unlock those weird, Biblical meanings; and the same suggestion applies to Egypt's mysteries and the manuscripts of India's seers. As no one clime is adapted to all fruit, so is no one standard to all souls. Diversity in unity is the law. The divinest standard is the soul, and that soul is linked to God. Accordingly that poetical, practical Judean Spiritualist said, "Why judge ye even of yourselves what is right?"

The Bible is principally valuable to us for its Spiritualism. To this end we read, John vi: 63-"It is the spirit that quickeneth." Paul says, "The letter killeth, but the spirit giveth life." During a period of three or four thousand years the Soriptures abound in records of the most convincing evidences of the ministry of spirits to earth. In fact, they constitute a great living reservoir of spiritual phenomena, such as trances, healings, prophesyings, spirit-voices, gifts of tongues, discerning of spirits, &c., that find their duplicates in this age. Hence the inspired preacher of old declares (Eccl. iii: 15,) that " that which hath been is now, and that which is to be, hath been, and God requireth that which is past." Take the method of the "laying on of hands." See Mark, xvi: 18-" And they shall lay hands on the sick, and they shall recover." Deut, xxxiv: 9-" And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him." II. Timothy, i: 6-" Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." There is a deep philosophy underlying this putting on of hands. By the single touch of the finger, in connection with the will-power, there is imparted an electric influence to the person touched. And by the laying on of hands, under spirit-control, there is a powerful impartation of spirit-substances and forces. And these, in quality, correspond to the physical, mental and moral status of both the medium and controlling intelligence; while the sensible effects are in the ratio of the power of the operating spirit or spirits, and the receptivity of the subject. Bearing upon this, we may refer to John, xx: 22-" And when he had said this, he breathed on them and saith, Receive ye the Holy Ghost." From conversing with them, he fixed their attention upon him; and then breathing upon them is equivalent to saying he imparted to them the exhalations and spiritual emanations of his very being. This conditioned them to receive the "Holy Ghost "-that is. the Holy Spirit, meaning only a most holy and excellent spiritual influence from that legion of angels from the heavens ever in attendance during his divine mission to humanity.

the Lord descended from heaven and rolled back the stone from the door. . . . His countenance was like lightning, and his raiment white as snow." Luke says, "The stone was rolled away. * * " And, entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment." Mark says, "They enter ed into the sepulchre and found not the body of the Lord Jesus, • • • and much perplexed thereabout, behold two men stood by them in shining

garments. * * * And they said unto them, ' Why seek ye the living among the dead?"-Mat., xxvlii: 2-3; Mark, xvi: 4-5; Luke, xxiv: 3-4.

2-3; Mark, xvi: 4-5; Luke, xxiv: 3-4.
"And behold, there talked with him two men, which were Moses and Eliss."-Luke, ix: 30.
"And there arose a great cry, and the scribes strove, saying, we find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God."-Acts, xxiii: 9.
"After this I looked, and behold, a door was opened in heaven; * * * and I heard a voice as it were of a trumpet talking with me, which said, come up hither,"-Rev., iv: 1.
"And I John saw these things and heard them: and when I had heard and seen, I fell down to worship before the feet of the angel which showed the these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy hrethren the prophets; * * worship God."
Rev., xxii: 8-9.

Carefully note in the above quotations, that the terms "angels," " angels from heaven," " angels of the Lord," "men in shining garments," men in long white garments," "men of God," men," "the man Gabriel," "thy fellow-servant," &c., are used interchangeably, and thus necessarily signify the same spiritual beings. This is clearly set forth in the account of the "angel of the Lord" that appeared to Manvah's wife. In the history of this spiritual appearing, he is once called the "man of God," and three times a man." So the Evangelists, speaking of the Marys coming to the Nazarene's tomb, Matthew says, the stone was rolled away by "the angel of the Lord from heaven;" while Mark, in referring to the same matter, calls this angel of the Lord a 'young man," and describes him as clothed in a 'long white garment." These "meu," "men of Dd " or "angels from heaven? hut sa there is rys coming to the Nazarene's tomb, Matthew savs, the stone was rolled away by " the angel of the Lord from heaven;" while Mark, in referring to the same matter, calls this angel of the Lord a God," or "angels from heaven," were once mortals-once the fathers and the mothers, the sisters and the brothers of earthly firesides; and hence their abiding interest in and deep sympathy for the loved of earth. Pure love is immortal, and cannot die. It merely buds below to blossom

in Paradise. With soul alive to this love and sympathy between the physical and the immortal world, Jesus beautifully said, "There is joy in the presence of the angels of God over one sinner that repenteth."

The preceding Scriptural passages, with numerous others, declare in the most positive manner possible, that an "angel" touched Elijah, under a juniper tree; that the "man Gabriel" touched the prophet Daniel; that Samuel, in spirit-life, perceived" and held converse with Saul; that a spirit" passed before Job's face, and he heard the voice; that a "spirit" or angel spoke to Paul; that such rolled the stone away from the tomb, opened the iron gate, and unloosed Peter's chains; that an "angel" conversed with John on Patmos, that proved to be his" fellow-servant;" and that the two men, Moses and Elias, long in spirit-life, appeared and "talked " with Jesus on the Mount, in the presence of Peter, James and John. Now, then, if these things transpired in the past, why not now? Has God changed? Have the heavens over us become brass? Have angel powers become palsied? Have divine laws changed? boos a blade of grass grow different now from what it did in Moses' or Jesus' time? Will not an alkali and an acid unite now, and by the same law as in the Bible ages? Do not the same laws that governed matter and mind, angels and spirits, in the prophetic and apostolic ages, govern them now? Admitting the unchangeability of God and his laws, nothing can be more evident! Then the logical inference is indisputable, that angels and spirits appear to and communicate with mortals in the present; thus verifying the Scripture promises: "These signs shall follow them that believe." And, "Lo I am with you alway, unto the end of the world." Spiritualism bears much the same relation to for either the theological dogmas or practices of the New Testament, that the New bears to th. the denominations above mentioned. Though Old Testament. The outer is the physical form, then the spiritual anatomy, and then, last and innermost, the spirit, the divine principle, or God in man. As Christians profess to believe in the New Testament, so the Pharisees professed to believe in "Moses and the prophets." But Jesus told them distinctly that if they "believed in Moses, they would believe in him also, for Moses wrote of him." And if the Christians of the nineteenth century really and rationally believed in Jesus-if they believed in the New Tostament as a life, forgetting the "letter that killeth"-as a spiritual force, forgetting the form, they would believe in Spiritualism, for it testifies of Jesus and the seers of all ages. In it, we see the apostolic "signs" and "gifts," and the fulfillment of Christ's promise, "He that believeth on me, the the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The popular Churchianity of this age has lost these signs. Christians have not, and do not even profess to have the "gifts"; and because they have become worldly, selfish, sordid, proud, fashionable and aristocratic, caring more for the 'cause" than the truth; more for the sect than the spirit of progress; more for show than the substance; the chaff than the wheat; the flcece than the flock; have they departed from the "faith once delivered to the saints." And Paul seems to have referred to the priests and churchmen of these times when he said, I. Timothy, iv: 1-2-" Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, (faith in ministering angels,) giving heed to seducing spirits and doctrines of devils." Oh how true it is, that churches and clergy have departed from the primitive Christian faith of spiritcommunion, giving heed to seducing spirits; the spirit of pride, sect, creed, fashion, fame and worldly glory, and "doctrines of devils." And Paul further adds, "speaking lies in hypocrisy." This is strong language-but remember it is Paul's, not ours. While seeking and cherishing all inspired truths -while admiring the good and the sainted of all ages, and while loving the beautiful precepts and principles that dropped like glittering pearls from the Nazarene's lips, and streamed so mildly, tenderly through the anostolic John's life-we nevertheless respectfully invite churchmen to bury the form, the corpse of that thing they miscall Christlanity.

face of a criticising audience, just before the lecture. The Philadelphians understand this. Accordingly Bro. M. B. Dyott opens his hospitable home two or three times each week for the practice of a certain number of groups. It is a beautiful sight-the marching and the gymnastic exerclses, with rings, rods and dumb-belis, and all to music. Their bright eyes, happy faces and sunny smiles made our heart glad and strengthened our hope in the speedier redemption of the race.

Mr. Dyott and his estimable lady consider this no task, but really a pleasure. A consciousness of well-doing ever brings its own reward. These various groups, thus trained and drilled on weekday evenings, do themselves and the institution justice on Sundays. Everything is systematic, dignified, orderly. It ought to be thus in every place-might, with proper means and energy. Witnessing the workings of the Philadelphia Lyceum, though not translated, we felt ourself very near the gate of Heaven.

Girard College.

Through the kindness of Dr. H. T. Child in securing a permit, we were allowed to visit this Institution, so precious to all philanthropists, because consecrated to the education of orphans. The structure is of marble, and truly magnificent; costing, so we were informed, two million of dollars. The thirty-four pillars cost thirty thousand dollars each-toe much, certainly, to put into speechless masonry. The site is imposing, and the grounds elegantly laid out; while within are laboratories, recitation rooms, a chapel, a marble statue of Stephen Girard, and some five hundred orphans. In Girard's bequest for this College, he prescribed the condition that the clergy should never enter its walls. The clause reads thus:

"* • • • • Secondly, I enjoin and retion, I do not mean to cast any renection upon any sect or person whatsoever; but, as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advan-tage from this bequest, free from the excitement which clashing doctrines and sectarian controwhen clashing doctrines and sectarian conto-versy are so api to produce; my desire is, that all the instructors and teachers in the College shall take pains to instill into the minds of the scholars the purest principles of morality, so that, on their entrance into active life, they may from inclina-tion and habit, evince benevolence toward their fel-low executives and a low of truth solvidu and indus low creatures, and a love of truth, sobriety and indus-try, adopting at the same time such religious tenets as their matured reason may enable them to prefer.

Being no "ecclesiastic, missionary, or minister of any sect," only a traveling editorial Evangelist, we were permitted to enter, explore and listen. That we were once a "minister of a sect," should not now be brought up to our detriment. It is absolutely wicked to hold maturer years responsible for boyish follies.

Attending at the close of the school-hour in the chapel, we considered the spirit of the Girard will more thoroughly set at defiance than it necessarily need be, by permitting the clergy of the more liberal denominations to enter the building. To wit: President Smith read a portion of the Scriptures, repeated the Lord's prayer, another offered a short vocal prayer, the children kneeling, and then they sung an old fashioned Orthodox hymn, from the American Sunday School Collection. This certainly savors of theologic teaching, and must exert a sectarian influence.

Girard's will in some respects reminds us of the will of Gen. Lee, whose heroism was intimately connected with the Revolutionary War. After committing his soul to God, he made this bequest relative to his body-see "Headley's Washington and his Generals":

"I desire most earnestly that I may not be bur-ied in any church or church-yard, or within a mile of any Presbyterian or Anabaptist meetinghouse; for since I have resided in this country, I have kept so much bad company when living, that I do not choose to continue it when dead."

General Lee evidently had very little respect

LEOTUBEES' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY BVERY WERE.

Arranged Alphabetically.

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

C. FAMMIE ALLTE will speak in Chelsea, Mass., March 17, 24 and 31; in Mechanics' Hail, Charlestown, during April; in Hansen, May 5 and 12, and June 2 and 9: in Stoucham, May 19 and 26. Address, North Middleboro', Mass.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis. DR. J. T. AMOS will answer calls to lecture upon Physiolo gy and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

and lecture upon reforms. MRS, SARAH A. BYENES will speak in Mechanics' Hall, Charlostown, Mass., during March; in Somers, Conn., during April: in Hudson, Mass., May 26; in Lowell during June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass.

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

M. C. BENT, inspirational speaker. Address, Pardeeville, Wis. Sundays engaged for the present.

MES.A. P. BROWN, St. Johnsbury Centre, Vt.

Mas. H. F. M. BROWN, P. O. drawer 6326, Chicago, Ill., care of Spiritual Republic.

MES. EMMA F. JAT BULLENE, 161 West 12th st., New York, MES. E. A. BUIS will speak in Plymouth, Mass., March 10 and 17. Address, 250 North Second street, Troy, N. Y.

J. H. BICKFORD, Inspirational speaker, Charlestown, Mass. RRY. ADIN BALLOU, Hopedale, Mass. A. P. BOWMAN, inspirational speaker, Richmond, Iows.

DE, J. K. BAILET, Quincy, Ili., will answer calls to lecture. ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. WARREN CHASE, 544 Broadway, New York.

DEAN CLARE, inspirational speaker, Brandoh, Vt.

MRS. LAURA CUPPY is lecturing in San Francisco, Cal. MES. LAUEA CUPPY is lecturing in San Francisco, Cal. DR. L. K. COONLEY will be in Vineland, N. J., until further notice. Will lecture in New Jersey, Pennsylvania or Dela-ware, at such places as can be reached on Baturday, and re-turn on Monday. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books. MES. MARIETTA F. CROSS, trance speaker, will answer calls to lecture. Address, Hampateeda, N. H., oare of N. P. Cross. P. CLARK, M. D., will answer calls to lecture. Address, 16 Marshall street, Boston.

Massinall Street, Boston. Mas. Sopelia L. CHAPPELL will receive calls to lecture in New Eugland until further notice. Address, 11 South street,

BOSION. MRS. AUGUSTA A. GURRIER will answer calls to speak in Now England through the summer and fall. Address, box 815. LOWEIL, Mass. ALBERT E. CARPENTEE will answer calls to lecture, and also pay particular attention to establishing new Lyceums, and laboring in those that are already formed. Address Putnam, Conn. MRS. SUMMER J. C. 2000

MRS. JENNETT J. CLAER, trancespeaker, will answer calls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn. MES. D. CHADWICK, trance speaker, will lecture, hold só-ances, give tests, and prescribe for the sick. Address, box 272, Vincland, N. J.

MISS NETTIE COLBUEN can be addressed at 120 Alexander street, Bochester, N. Y. DR. JAMES COOPER, Bellefontaine, O., will take subscrip-tions for the Banner of Light.

IRA H. CURTIS speaks upon questions of government. Ad-iress, Hariford, Conn.

MRS. AMELIA H. COLBT, trance speaker, Monmouth, Ill.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. Mass. ELIZA C. CLARE, inspirational speaker. Address, Sagle Harbor, Orleans Co., N. Y. JUDOE A. G. W. CARTER, Cincinnati, O.

CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y. THOS. COOK, Berlin Heights, O., lecturer on organization. THOS. COOK, BETIN HOLGHES, O., FECTUPE ON OF SHIZELOR, MISS LIZZIE DOTEN WIll lecture in Mercantile Hall, Boston, during March (Sunday afternoons). Will make no further engagements. Adaress, Pavilion, 67 Tremont street, Boston. GROBGE DUTTON, M. D., is prepared to lecture on Physiolo-gy, Hygiene and Temperance. Address, Room 25, Post-office building, Newburgh, N. Y.

ANDREW JACKSON DAVIS can be addressed at Orange, N. J.

MRS. E. DELAMAR, trance speaker, Quincy, Masa. Dr. E. C. DUNN, lecturer and healer, Rockford, Ill.

J. T. DOW, lecturer, Cooksville, Rock Co., Wis. DR. H. E. EMERT will receive calls to lecture. Address, South Coventry, Conn.

MRS. CLABA R. DEEVERE, trance speaker, Newport, Me.

A. T. FOSS will speak in Springfield, Mass., during March; in Stafford Springs, Conn., April 7 and 14; in Lowell, Mass., May 5 and 12; in Fortsmouth, N. H., May 19 and 26. Will unswer calls to lecture week-day evenings in the vicinity. Formanent address, Manchester, N. H. Miss ELIZA HOWR FILLIER will MISS ELIZA HOWE FULLEE will answer calls to lecture therever the friends may desire. Address, LaGrange, Me.

MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to locture, attend circles or funerals. Free circles Sunday evenngs. Address, Ellery street, Washington Village, South Boston.

DR. H. P. FAIRFIELD, Greenwich Village, Mass. S. J. FINNEY, Ann Arbor, Mich.

Da. WM. FITZOIBBON will answer calls to lecture on the Belonge of flutum Blockickie of Connected With the Physical Mainfostations of the Spiritual Philosophy. Address, Philalphia, Pa.

J. G. FISH, "East Jersey Normal Institute," Red Bank, N. J. MRS. FANNIE B. FELTON, South Malden, Mass.

MRS. CLARA A. FIELD will answer calls to lecture. Ad iress, Newport, Me. REV. J. FRANCIS may be addressed by those wishing his ser-vices in Southern Iowa and Missouri, at Nevada, Iowa, till further notice.

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, I'.

ISAAO P. GEBERLEAF will lecture in Taunton, Mass., dur-ing March; in Newton Corner during April; in Cheisea dur ing May. Address as above, or Kenduskeag, Me.

MRS. LAURA DE FORCE GORDON will receive calls to lec-ture in Colorado Territory until spring, when she designs visit-ing California. Friends on the Pacific coast who desire her avvicos as lacture, will place write a their collect

MRS. MARY A: MITCHELL inspirational speaker, will en-swer calls to lecture upon Spiritualism. Sundays and week day evenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address, care of box 221, Chicago, 111.

MARCH 23, 1867.

Care of DOX 221, Unicago, 111. Miss SARAH A. NUTT will speak in Lawrence, Kansas, one-third, Topesa one-third, and Wyandotte one-third of the time for the present. Adaress as above. GXORGE A. PERCE, Adburn, Me.

Mrs. J. Poryan, trance speaker. Address, South Hanover, Mass. is engaged for the present, every other Bunday, in Hingham.

L. JUDD PARDER, Philedelphia, Pa. LYDIA ANN PRAESALL, inspirational speaker, Disco, Mich.

MRS. NETTIE M. PRASE, trance speaker and test modium, Detroit, Mich.

A. O. Rosinson, 15 Hathorne street, Salem, Mass., will an. wer calls to lecture. DE W. K. RIFLET will speak in Hamburg, Conn., April 7 und 14: in Moudus, April 21 and 28. Address, box 38, Fox-loro', Mass.

DE. P. B. RANDOLFH, lecturer, care box 2352, Boston, Mass.

G. W. Rics, trance speaking medium, Brodhead, Wis, J. H. RANDALL, inspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Munifestations. MES. FRANK REID, inspirational speaker, Kalamazoo, Mich

MIS. FRANK REID, inspirational speaker, Kalamazoo, Mich AUSTAN E. SIMMONS will speak in Woodstoch, Vt., on the first, second and fifth Sundays of every month during the coming year. Address, Woodstock, Vt. Mis. FRANK DAVIS SMITH will speak in Chelsea, Mass., April 21 and 28. Address, Milford, Mass. ABRAM SMITH ESQ., inspirational speaker and musical me-dium, Sturgis, Miss. NELLIE MITH, impressional speaker, Sturgis, Mich. Do Wir, H. Autonyaw, Address, Dox 1212. Portamonth.

Dr. WW. H. SALISBURY. Address, box 1313, Forismonth, N. H.

PROF. S. M. STRICK, Inspirational speaker. Address, Peo-ria, Ill.

Mns. M. E. B. SAWYER, Baldwinsville, Mass.

Miss Lotris SMALL, trance spnaker, will answer calls to lecture. Address, Mechanic Falls, Mc. MISS MARTHA S. STURTEVANT, trance speaker. Boston, Ms.

MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. MRs. SUSAN E. SLIGHT, trance speaker, will lecture for the Society of Spiritualists in Yarmouth, Me., till further notice.

J. W. BEAVER, impirational speaker, Byron, N. Y., will an-wercalls to lecture or attend functais at accessible places. E. Spracoms M. D., inspirational speaker. Permanent ad-iress, Bohanoutady, M. Y.

Gress, Bonancetady, N. X. Banas YAM Biputzs, Greenbush, Mich. MRS. H. T. STRARNS may be addressed at Detroit, Mich., Care of H. N. F. Lowis. Will make engagements to lecture for the winter in Ohio and Michigan.

IOT INS WINTER IN UNIO AND BEICHIGAN." MES. M. S. TOWNSEND WILl lecture in Providence during March; in Ebbitt Hall, New York, during April. Address as above, or Bridgswater, Vt. MES. CHARLOTTE F. TABER, trance speaker, New Bedford, MES., P. O. DOX 304.

J. H. W. TOOBEY, 42 Cambridge street, Boston.

BENJAMIN TODD, San José, Cal., care of A. C. Stowe. MES. BARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O.

JAMSS TRASE is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskcag, Me. FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas.

FRANCIS P. THOMAS, M. D., lecturer, Harmonia, Kansas. HUDBON TUTTLE, Berlin Heights, O. N. FRAME WHITE will speak in Chncinnail, O., during March and April. Calls for week evenings will be attended to. Address in advance as above. MES M. MACOMBER WOOD will speak in Charlestown, Mass., during March; in Oswego, N. Y., during April. Ad-dress, 11 Dewey street, Worcester, Mass.

F. L. H. WILLIS, M. D., P. O. box 39, Station D, New York. A. B. WHITHO may be addressed at 431 Sixth street, Washington, D. C., during March.

Ingon, D. C., during march. Mrs. S. E. WARNER will lecture in Beloit, Wis., during. March and April. Address accordingly, or box 14, Berlin, Wis. E. V. Wilson will speak in Louisville, Ky., during March. Address, Babcock's Grove, Bu Page Co., 11.

ALGINDA WILHELM, M. D., inspirational speaker, lectures in Detroit, Mich., and vicinity, during March; in Louisville, Ky., during April. Will answer calls for week evening lec-tures. Address, care of H. N. F. Lewis, Detroit, Mich.

Hures, Address, Cate of Ind. r. Public of April, Marking Schultz, Marking Marky, Willspend the months of April, May and June in New England. All wishing her services on the line of the Boston and Springdied Italiroad, and en route from Hammonton, N. J., to that point, please apply immedi-ately. Address, in care of A. C. Stiles, M. D., Hammonton, Atlantic Co., N. J.

E.S. WHEREER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston. MES.S.A. WILLIS, LAWRENCE, MASS., P. O. box 473,...

Make, 5: A. Willie, Lawrence, and adressed till further notice at Lois WAISBBOOKER can be addressed till further notice at Mankato, Blue Earth Co., Minn., care of the Clifton House. Mas. E. M. Wolcoort is engaged to speak half the time in Danby, Vt. Will receive calls to speak in Vermont. New Hampshire, or New York. Address, Danby, Vt. Mas. N. J. Willis, trance speaker, Boston, Mass.

F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill. A. A. WHERLOCK, trance and inspirational speaker, St. Johns, Mich.

HENRY C. WRIGHT will answer calls to lecture. Address are of Bela Marsh, Boston.

Mus. Julianta Yaaw will speak in Lynn, Mass., during March and April. Address, Northboro', Mass.

BANNER OF LIGHT:

A Journal of Romance, Literature and Gen-

eral Intelligence ; also an Exponent of

the Spiritual Philosophy of the

Ninctoenth Century.

PUBLISHED WEEKLY

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WILLIAM WHITE, CHABLES H. CROWELL.

WARREN WOOLSON, trance speaker, Hastings, N. Y.

See the following Scriptural passages:

"And there came two angels to Sodom at even, and Lot, seeing them, rose up to meet them."-

Gen., xix: 1. "And the Lord appeared unto him in the plains. • And the lifted up his eyes and looked, and lol three men stood beside him; and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground." xviii: 1-2.

And the angel of the Lord found her (Hagar)

"And the angel of the Lord found her (Hagar) by a fountain of water in the wilderness, "" and said, "Whence camest thon?""-Gen..xvi: 7. "This Moses, whom they refused, "" did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush."--Acts, vii: 33. "And Jacob went on his way, and the angels of God met him."-Gen., xxxii: 1. "And as he (Elijah) lay and slept under a ju-niper-tree, behold, then an angel touched him, and said unto him, 'Ariso and eat." "-I. Kings, xix: 5. "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way."-Num., xxii: 31.

way."—Num., xxii: 31. "While I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, $\bullet \bullet \bullet$ touched me about the time of the evening oblation."—Dan, ix: 21.

Saul consulted a medium at Endor.

"And she said, 'An old man cometh up; and he is covered with a manule. And Saul perceived that it was Bamuel, and he stooped with his face to the ground, and bowed himself."—I. Sam., xxvili: 14. ""Fear, came, upon me and trembling, which enade all my bones to shake. Then a spirit pass-ed before my face. ** The stood still; but I could not discern the form thereof. ** I heard a voice sying, Shall mortal man be more just

Conductors of Lyceums.

Permit us to whisper a secret in your ears-the aims and nobler thoughts of our common humansecret of success relative to Progressive Lyceums: ity. It all centers in the word work. Work on weekday evenings. When you accepted the position of Conductors you virtually said, "We'll throw our whole souls into the movement, and, sparing votes the rest to charity and the promotion of art. neither time nor toil, we'll fasten its prosperity His model lodging houses are said to be the most Breaking of the rolling away the stone and the hall is no place to practice the exercises-no place never himself seen them, bet raising of Christ, Matthew says, "The angel of to exhibit the innocent blunders of children in the avoider of all unlovely sights. hall is no place to practice the exercises -- no place | never himself seen them, being a determined

...

San Abriatte.

professedly they were evangelical, yet knowing them as neighbors and citizens, he placed no very high estimate upon either their morals or excellencies of character. As an infidel his standard was higher.

Had Gen. Lee, Ethan Allen, Rush, Jefferson, Franklin and other eminent patriots and thinkers of the past lived under the brighter rays that gladden this century, they would have been Spiritualists, accepting its broad principles as constituting the only platform on which science and religion-reason and religion-can naturally harmonize.

A. E. Newton, and his Work.

The soul innately loyal to truth, naturally responds to the heroic and the noble in all the departments of life. There are two kinds of heroes, God's and the world's. Among the latter were the Hannibals, the Cosars, the Napoleons: these. by the drawing of their swords, caused nations to tremble. The memory of them, however, will ultimately fade into oblivion; only the good is immortal. But the heroic for humanity, the great mental and moral teachers of the world, will live in holiest memories through all the unrolling ages. These were our reflections upon visiting brother A. E. Newton and witnessing his work; his deep devotion to the education of the colored people in Washington and vicinity.

The New York Branch and the Pennsylvania Branch of the American Freedman's Union Commission (of which Chief Justice Chase is President) are both under the superintendency of brother Newton. The day and night schools of these two branches number full two thousand pupils, with thirty-seven teachers. Pupils, schools, teachers, are all under his charge. About an equal number of schools and teachers for colored children arp sustained by other organizations in the District, giving an aggregate of over four thousand children, with some seventy-five teachers. Many of these teachers left not only the world of fashion and frivolity, but lucrative positions in academies and seminaries, and volunteered to teach these scholars, old and young, for just a bare support. We delight to chronicle such manifestations of self-sacrifice, of doing good for the love of the good. The teachers informed us that the progress of their pupils was perfectly astonishing; never saw we better order and discipline. The neatness of the school-rooms, though cheap, with the singing, marching and spelling, in connection with the gymnastic exercises, perfectly charmed us, and we went away with grander

Ruskin's income is about \$113,000, of 'which he to the very pulses of our inmost life." A public successful ever established in London. He has

services as a lecturer, will please write at their earlies we have a service of the service of t N. S. GREENLEAF, LOWELL, MASS.

DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDING CAN be addressed during March and April, care of A. Millenberger, Esq. St. Louis, Mo.; in May, care of A. W. Fugh, Esq., Cincinnati, O.; in June, care of J. Liness, Esq., 332; South Clark street, Chicago, Ill.; also care of Thomas Ranney, 50 Federal street, Boston, Mass.

DR. M. HENRY HOUGHTON will remain in West Paris, Me., antii further notice. Address as above.

W. A. D. HUME will lecture in Tamaqua, Penn., April 7 and 14; in Lowell, Mass., April 21 and 28; in Putnam, Conn., May 5 and 12; in Springfield, Mass., May 19 and 26. Address as

LYNAN C. HOWE, trancospeaker, Clear Creek, N. Y.

J. D. HASOALL, M. D., will answer calls to lecture in Wis-onsin. Address, Waterloo, Wis.

D. H. HAMILTON Hectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. J. HACKER, Portland, Mc.

MES. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y.

MES. SUSIE A. HUTCHINGON will speak in Worcester, Ms., March 31 and during April.

REV. S. C. HATPORD, inspirational speaker. Will also or-ganize Children's Lyceums, if desired. Address, Girard Avo-nue R. R. Depot, Philadelphia, Pa., cars C. Mallory.

CHARLES A. HAYDER, 62 Monroe street, Chicago, Ili., will receive calls to lecture in the West. Sundays engaged for the resent.

Miss NELLIE HATDEN will receive calls to lecture in Massa-chusetis. Address, No. 20 Wilmot street, Worcester, Mass. MES. S. A. HOBTON will speak in Salem, Mass., March and 24. Address, Brandon, Vt.

MIRS JULIA J. HUBBARD will lecture in Lowell, Mass., March 24 and 31. Address, box 2, Greenwood, Mass.

Jos. J. HATLHOUR, M. D., inspirational speaker, will an-swer calls to lecture in the West, Sundays and week evenings. Address, 25 Court street, New Haven, Conn.

MRS. F. O. HYZEB, 60 South Green street, Baltimore, Md.

DE. E. B. HOLDEN, No. Clarendon, Vt.

MOSES HULL, Milwaukee, Wis. DE. P. T. JOHNSON, lecturer, Ypsilanti, Mich.

MISS SUSIE M. JOHNSON will lecture in Cleveland, O., during March; in Sturgis, Mich., during April. Permanent address, Milsord, Mass.

W. F. JAMIESON, Inspirational speaker, care of the R. P. Journal, P. O. drawer 6325, Chicago, 111.

Sournai, F. O. arawyr 523, Chickgo, Ill. B. S. Jonxs, Esq., 's address is 12 Methodist Church Block, South Clark street, Chicago, Ill. IIARVET 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. Why H. Jonward Comp. Comp.

WM. H. JOHNSTON, COTTY, Pa.

9 R. H. Sonnston, corry, r.a. 9. P. Kullogo, lecturer, East Trumbull, Ashtabula Co., O. 11 speak in Monroe Centre the first Sunday of every month. GEORGE F. KITTEIDGE, Buffalo, N. Y.

CEPHAS B. LINK, inspirational and semi-conscious trance speaker. Address, 657 Main street, Charlestown, Mass. J. S. LOVELAND will speak in Sturgis, Mich., during March.

MRS. E. K. LADD, trance lecturer, 178 Court street, Boston, MRS. F. A. LOGAN will answer calls to awaken an interest o, and to aid in establishing Children's Progressive Lyceums, Present address, Salina, Onondaga Co., N. X.

B. M. LAWBENCE, M. D., will answer calls to lecture. Ad dress 54 Hudson street, Boston, Mass.

MART E. LONGDON, Implicational speaker, will receive calls o locture in the Eastern States until May 1st. Address, 60 Konigomery street, Jorrey City, N.J. MR. H. T. LEONARD, trance speaker, New Ipswich, N. H.

DR. G. W. MORBILL, JR., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

B. T. MUNE will lectore on Spiritualism within a reason-able distance. Address, Skaneateles, N. Y. DR. LEO MILLER is permanently located in Ohicago, Ill. and will answer calls to speak Sundays within a reasonable distance of thately. Address P. O. box 3326, Obicago, Ill. Mes Away M. Munachara P. O. box 3326, Obicago, Ill.

Mas. ARMA M. MIDDLEBROOK, box 778, Bridgeport, Conn. Mas. Ganan HELEN MATTERWS. Address, East Westmore land, N. H.

and, N. H. DE. JOHN MAYHEW'S present address 16 50 Montgomery thret. Jersey City, N. J. He will answer calls to lecture in he East mull September. DE. JAMES MOREISON, lecturer, Mollenry, Ill.

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