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NO.

Literary Department.

THE LAW OF LIFE.

[An Inspirational Poem, given by Miss Lizzie Doten, at the close of her lecture in Mercantile Hall, in this city, March 10th, 1867, Reported for the Rayser of Light by H. P.

Deeply musing On the many mysteries of life; Half excusing All man's seeming failures in the strife; Through the city Did I take my lonely way at night;

Filled with pity For the miseries that met my sight, In the faces, sickly, sad and sunken, In the faces, meager, mean and shrunken. Wanton, learing, passionate and drunken, Which I saw that night,

Passing through the city-Saw them by the street lamps' changing light. Burning brightly, Looked the watching stars from heaven above;

As if lightly They beheld these wrecks of human love. "Oh how distant!"

Said I," are they from this earth apart. How resistant To the woes that rend the human heart!

Countless worlds! your radiant courses rounding, With your light the depth of distance sounding, Is there not some fount of love abounding? Ok thou starlight night

Brooding o'er the city! Would that truth might as thy stars shine bright."

Very lightly. Was a woman's hand laid on my arm. Pressing slightly-And a voice said-striving to be calm-"I am dying, Slowly dying for the want of love; Vainly trying To believe there is a God above, For I feel that I am sinking slowly, Losing daily faith and patience lowly, Doomed to ways of sin and deeds unholy.

All the weary night, Through this cruel city Do I wander till the morning light.

"Hear me kindly, For I am not what I would have been. . If most blindly I had not been tempted unto sin. I am lonely, And I long to shrick in anguish wild,

Oh if only I could be once more a little child! See! my eyes are weary worn with weeping; Sorrow's tide across my soul is sweeping; God no longer holds me in his keeping-I have prayed to-night

Wandering through the city, That I might not see the morning light."

Breathless, gazing On her pallid and impassioned face, How awazing

Was the likeness that I there could trace! "Sister!" "Brother!" From our lips as by one impulse broke.

Not another Word, for a brief space of time we spoke. But the sweet and tender recollection Of our childhood, with its fond affection, And at last, the broken, lost connection, Came afresh that night,

Standing in the city Underneath the street-lamps' changing light.

Pale and slender, Like a lily did she bow her head. Low and tender Was the earnest tone in which she said-"Oh my brother! Tell me of our father"-" He is dead."

"And our mother?" "And she, also, rests in peace," I said. Only to my grievous words replying, By a long-drawn, deep and painful sighing, Sinking downward, as if crushed and dying,

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Did she seem that night, Standing in the city Underneath the street lamps' changing light.

... Wherefore should I Thrust her from my guilty heart away? Ah, how could I! Whatsoe'er the righteous world might say-She, my sister,

One who shared in mine own life a part-Nay, I kissed her, And upraised her to a brother's heart. And I said, "Henceforth we will not sever,

But with faith and patience failing never, We will work for truth and right forever. Ministers of light,

Watching o'er the city! Guide! oh guide our erring feet aright!"

Gently o'er us Came a breath of warm and balmy air, And hefore us Stood a man with silvery, flowing hair. How appearing From the murky gloom that round us fell,

Mild and cheering In his presence, I could never tell. But I say with solemn asservation, That it was no fanciful creation.

Bearing to this life no true relation, Which we saw that night, Standing in the city,

Underneath the street lamps' changing light. "Children!" said he. "One of life's great lessons you are taught;

Be then ready To apply the teaching as you ought. All are brothers-All are sisters in this lower life.

Many others Make sad failures in the weary strife; But each failure is a grand expression Of the law which underlies progression, Which will raise the soul above transgression.

Yea, this very night-All throughout this city, Every soul is striving toward the light."

"Bruised and broken, Many hearts in patient sorrow wait. To hear spoken Words of love, which often come too late. Lift their crosses, And their sins-the heaviest load of all-

Bear their losses, And be patient with them when they fall." Then he vanished, as the shadows parted. Leaving us alone, but hopeful hearted-Gazing into space where he departed From our wondering sight,

In that mazy city-Vanished in the shadows of the night.

Sacred presence! Dwelling just beyond our mortal sense, Through thine essence, Fill our beings with a life intense. By creation Man fulfills a destiny sublime,

And salvation Comes to each in its appointed time. In that region of celestial splendor, Where the angel-faces look so tender, Human weakness needeth no defender. In the perfect light

Of the heavenly city, Souls can read the law of life aright.

PICTURES OF REAL LIFE

IN NEW YORK.

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

CHAPTER IV. Aunt Betsey in the City Churches.

Mrs. Horner was so desirous to get settled in her new lodgings, that she had her own and James's trunk packed by daylight, and before noon started to take possession. The little doctor was standing by his trunks, ready for departure, with the key of the rooms in his hand, which he delivered, and with a very sweet smile, that displayed his teeth in all their brilliant whiteness. and a low bow, he bade Aunt Betsey "good-morning," saying that he was going to Philadelphia in the next train.

The old lady, finding herself alone, locked her doors and went to work. She first threw off the white bed-spread, when, to her surprise, instead of nice blankets, such as covered all her beds at home, she found, first, an old cloth coat cape, next, a soiled, worn hearth rug, and then came two pieces of muslin just torn from the web for sheets. A cotton mattress was below this, resting on slats, one half of which were broken, The good housekeeper stood aghast: "What will poor Jim do?"

The dust of many months lay thick upon the bedstead. This roused her a little, and she went to work vigorously wiping it away, and while doing so, she recollected that she saw a carpenter's shop near the corner of the street. She would call him in to repair her bedstead. A good shaking of every article out of the open window raised a cloud of dust in the little back yard, and not a little remained on the shaker. "Never mind." she said to herself, with head tied up in an ample handkerchief, and dress protected by a huge apron, "plenty of warm water and soap here." Then she examined the old cape and hearth-rug critically, and shaking her head ruefully, exclaimed:

"They'll never do-never. Pah! How strong they smell of tobacco!"

She then took off her head-gear and apron, shook the dust from them, and went into the bathing room. It was very cold. She turned one of the faucets-the little stream was icy cold; the other, of the same temperature. She stood

beside them as they both run; no change of temperature, or if any, colder. Aunt Betsey was a patient woman, and she waited: but nationt waiting this time was a failure; no warm water came, With sad forebodings the good woman made her way to the basement, and knocked on the kitchen door. A pale, delicate, weary-looking little woman came to the door. "May I ask, ma'am, if the warm water runs

into the bathing room and the room overhead?" Before the lady could reply, a man rose from beside a table which stood close to the small grated window of the kitchen, and was covered with little bits of iron and wood and small tools, and still holding a piece of steel in one hand, and a hammer in the other, came to the door and opening it wide, said:

"Walk in, ma'am; walk in, ma'am, and take a seat. You are the lady that has taken the rooms above?'

Now the man had a long beard and a ragged coat, and he was in a low, dingy basement kitchen, but Aunt Betsey felt at once that he was a gentleman, and his voice and his face pleased her.

"Thank you; I can't stop, sir; but when I hired the rooms yesterday, the young doctor up stairs told me that there was warm water in the room above and in the bathing room."

Are you sure that you understood him, ma'am?

"Perfectly sure. Is n't it so?" "I'm sorry to say, ma'am, there is none, and not likely to be, as the range is not in use.' Aunt Betsey made no reply with her lips, but her heart said, "Poor Jim! No warm baths!"

She rose to go. "Good-morning, 171 not

trouble you longer; but I am very much disap-

pointed."

"Can I help you any?" said the pale looking got no such voice as her Aunt Lottie used to have. The minister wanted his people to give ten thouwoman. "Here is hot water on my stove, if you would like."

"Thank you; I will take a little;" and almost before the words were out of her mouth, the man had laid down his Rammer and start, filled a pail for her, and insisted upon carrying it up.

Aunt Betsey cleansed herself from the dust made an examination of her pocket-book, and then prepared for a walk. Slie first went to the carpenter, who promised to come directly; then to a dry-goods store, where she paid fifteen dollars for a nice blanket, inwardly groaning as she thought of the pile of blankets in the linen-press at home.

"What will Si. say to my spending money so fast? But Jim must be made comfortable; he has no mother but me, and I shall fulfill my

promise to be a mother to him," It was late in the day when Aunt Betsey had she had made sundry discoveries; the marble table was broken, and only stood by being propped against the wall; the little dining table was lame two or three degrees from its companion; the lace curtain on examination proved to be a coarse netting; the spout of the water-sink was clogged, and needed a plumber; and Annt Betsey longed for the warm water when she examined through effort to make a coal fire, and she was about giving up in despair when help came in her extremity. She had incautiously let her fire run very low, and without being aware of the obstinacy of anthracite, had piled on the coal, to have a famous fire when Jim should come. Alas! whoever exnects this relic of ancient life, whose birth antedates that of the first man, to yield willingly to the present generation, will be wofully mistaken. Aunt Betsey, who could engineer her immense 'Stewart's Wood Burning Cook" at home, making it the obedient slave of her will, giving out its heat in due proportion for the boiling of a custard along nicely. He sleeps a great deal, and as he or the roasting of a huge turkey, was brought to her wit's end over her little grate in her city can hardly keep the tears back. Did you ever lodgings. Weary, hungry, cold, troubled at her think Si., what a handsome boy he is? How long delay from her sick boy, with visions of her proud a mother would be of him! And yet he bright, warm country home and appole kitchen, has never known any mother or father but ourshe stood over the black many in any little little. Sometimes I am glad of it, because I hopeless of ever seeing it otherwize. Just then, love him as well as if he were my own fiesh and the man who had so kindly given her the warm blood. How he laughed to-day when I told him water, came to the door for the pail. He saw her about the sermon! Don't be surprised, but I position, and divined her perplexity. He stepped | laughed telling it, and I laughed in meeting, too, forward, took out the coal, emptied the grate, and all the folks laughed. I guess it is the fashbrought paper and kindlings, and by the gentle- ion to laugh in that meeting house. But I'll go ness of one material won over the other: the back and tell you all about going to meeting in paper conxed the wood, the wood conxed the this city. You see, last Sunday I felt as if I coal, and soon the bright, glowing mass diffused wanted to take all my cares and troubles, and its heat over the room. Aunt Betsey then has leave them with God. I had been humming tened to poor Jim, who had become very impa- over to myselftient for her, and weak and nervous from long confinement. The tears caine when she sat down by his bedside. Not one word of all her troubles did Aunt Betsey speak; but she gave her sick

a cup of tea, and not till then did she eat the oysters which he had ordered for her. Night found them in their new rooms, which the sick boy enjoyed exceedingly, and Aunt Betsey, wrapped in her blanket, shawl and cloak,

slept sweetly upon the couch. She was up early the next morning, and wrote the following note to Nellie:

MY DEAR CHILD-You may pack a few sheets and a couple of my thickest milled blankets, and direct them to No. - Sixth Avenue, New York; and ask pa if he will send them by express to me. Jim is not quite as well to-day, but the doctor says I need not be alarmed; it is only the excitement of moving, and that one day of rest will make all right. I have no time to write. You must do the best you can while I am gone. Give the white cow some bran and meal, and have it nicely mixed in warm water; don't forget to leave the handle of the rain water pump up every night. Take good care of your father, and when the weather is very cold get out the warming-pan and warm his bed for him. . Do everything you can for his comfort—there are not many girls who

> Your affectionate mother, BETSEY HORNER.

The doctor was right. One day of rest in a quiet room was of great beneft to Jim; but he was far from well, and as tils day, Saturday, was, from the nature of his disease, expected to be a bad one, Aunt Betsey watched him closely, and remained by his side.

have so good a father.

She felt very hard toward the smiling little doctor as she became more equainted with her rooms; and learned how he bal deceived her, and was quite angry with herself that she had been induced to pay so much money in advance. But of this she could say nothing.

The next day was Sunday - bright, sunny day, so soft and mild the air that i seemed as if spring his bed, watching the sunlight that lay in broad tain and put on their sweetest smiles. Then I patches upon the carpet and lighted up the engraving of "Washington crossing the Delaware," which hung upon the wall.

were not hemmed.

"Aunt Betsey, will you raid a chapter aloud?" take some pleasure in hearing her; but she hain't half enough for those who had not the gospel

Why, Jim, when I heard her read in John, it seemed just as if she had caught the words as Jesus dropped them, before they had lost their sweetness and their power. I'm reading a psalm now that she used to read, because she said it seemed just like poetry. I'll read it to you."

And Aunt Betrey read, in rather a monotonous school-tone, to be sure, but still with an understanding heart, the psalm commencing, "The heavens declare the glory of God, and the firmament showeth his handiwork."

Before she had finished, one of Jim's young friends from the store came in-the one who had been so kind through his sickness-and asked the privilege of staying awhile. Jim willingly assented, and said that he thought Aunt Betsey might like to go to church.

"Why, yes, I think I will. Somehow I always feel happier during the week when I go to meetfinished her cleaning, and was ready for Jim; but ing on Sunday. I carry all my troubles and leave them there.'

So she put on her cloak and her dark straw bonnet with the brown ribbon, and her new kid in the joints, and one leaf inclined at an angle of gloves, and Jim thought, as he looked at her comely face, with the smooth hair on her brow, unadorned save by a simple lace ruche, that she was a very nice looking old lady. She knew just where she wanted to go; the minister up in 'Cutney" had told her where she could find a her spectacles the paint and the windows. But preacher of her own persuasion, and she wished the worst trial of all that day was her unavailing to hear him and see his immense church. The young gentleman hailed the horse car, helped Aunt Betsey in, and told the driver where to stop-at a church near Sixth Avenue and Broadway. But we will let Aunt Betsey relate her own experience in church-going, premising that the following letter was not written until the evening of the following Sunday:

> My DEAR HUSBAND-I have been so busy with our sick boy that I could not write to you for the last week.

Jim's fever has passed its crisis, and he is now very weak, but the doctor thinks he will get lies asleep now, he looks so pale and thin that I

> "How pleasant, how divinely fair, Oh Lord of hosts, thy dwellings are ! With long desire my spirit faints, To meet the assemblies of thy saints."

I wanted to go to the place which our minister boy his medicine, smoothed his pillow, made him at home recommended. I went early, so as to have time to see the building. It is very large, and will hold all the population of "'Cutney." Why, the organ is lialf as big as our meetinghouse, and it stands right behind the pulpit.

> There were not half a dozen people in the house. so I took a little walk round, and then I thought, as I'm a little hard of hearing, I would go up on the side aisle and seat myself near the pulpit; but the sexton, who was a nice-looking gentleman, and walked very straight and held his head very high, said to me:

"You may sit in the gallery, ma'am; there are free seats there."

Now I never felt so curious in my life, because you know we would n't do that in "'Cutney." But I rose and walked slowly along, and it seemed as if he watched me, because he came again and said, "If you prefer, ma'am, you may sit down here," pointing to a pew close to the wall, behind a pillar. Now, Si., I felt just as I suppose colored people do. You know we always put them in the back seat, or up gallery. But I tried to put away all wicked thoughts, and said over to myself-

> " Might I enjoy the meanest place Within thy courts, oh God of grace."

I noticed the sexton was very busy seating the folks as the church filled, and by-and-by there came in two handsome young ladies, with long white waving plumes in their hats, and great black bags on the back of their heads, covered with gold netting, and dresses looped up over scarlet petticoats. They looked as bright as golden robius. The sexton motioned to them, and they followed him up the aisle, where he found a seat for them near the pulpit. Soon afterwards there came in a spruce young officer, with a cantain's bars on his shoulder, and stopped a moment at the door; but the sexton spied him, and gave him a seat near the young ladies, which seemed to please them very much, for one nudged had come weeks in advance. Jim laid quietly in the other, and then they both looked at the capsaw a soldier come in with a blue overcoat on, and he stood a moment at the door, but not long, for the sexton spied everybody that came, and he Aunt Betsey, always an early riser, had taken gave him the seat close to the wall, behind the breakfast, put her rooms in order, and now sat pillar, where he was going to put me. In a few with a clean cap on and black silk apron over her minutes the soldier rose and laid aside his heavy new merino, reading the Bile. The unhemmed overcoat-no wonder, for the house was very cloth which served as an applogy for sheets had warm, and his seat was close to the stove-and so disturbed her mind, that he had turned away then I saw that he had on his shoulder two stars, from the bed, and now sat with her back to it. indicating his rank to be that of a Major-General. She was glad that Jim hadn't noticed them. The sexton, who must have had eyes all over his She was sure in her own mind that she could head, saw it too, and he went and spoke with him. never get up from fever in abed where the sheets I couldn't of course tell what he said, but the general shook his head, and settled himself down behind his piliar as if he came to hear and not to "Yes, indeed, Jim, if you like, but you know I be seen. Pretty soon the sermon commenced, aint much of a scholar, ad noways smart on and it was upon the duty of Christians to be behard words. If it was Nelle, now, you might nevolent; and I felt, Si., that I never had done

sand dollars on the next Sunday for the spread of the gospel in the destitute parts of our country. That is a great deal for one church at one time, is

The prayers were good, and were like angels' wings to me, hearing me up to heaven. I can't say so much for the music. One lady sung alone, and I couldn't find the place in the book, nor understand a word she said.

In the evening I went to a church that is very near here for an hour with our friend, Miss Hooper. Why, Si., you would have opened your eyes wide, and your ears, too, for that matter. The bells made sweet music when we went, and continued to do so for some time after we entered. Then the church was full of all manner of carved work and gilding. I should think thekings of the earth had brought their honor and their glory into it; I thought I was too plain an old lady to go there, but the sexton gave me a pleasant seat, and remarked that the pews were all free, and not long afterwards I saw a poor, weary, laboring man, with: his wife and a little boy, enter and kneel beside a gentleman and lady who got out of their carriage as I came in. The lady wore rich velvet and furs, but she did n't move away from the poor. woman in her clean calico. It was very pleasant to me, and I wondered if it would n't please our Saviour. The prayers were read from a book, but though I wore my gold bowed spectacles, I could n't find the places, and gave up trying. There were boys in white, who sung so sweetly that I wanted to go and kins the little darlings. I wish Nellie could have been there, for she could have answered from the book, she reads so nicely, and could have sung with the rest. Jim was very much pleased that I had been to church, and he said that the next Sunday I must hearone of the popular preachers. He wanted my opinion of him, because he says we know what good preaching is in "'Cutney." I tell him we go in for sound doctrine and the catechism, and I don't want to go where the gospel truth is not

"By no means," he said; but he was sure I

would like the truth this man preached. So this morning, as the weather was pleasant, and Jim's friend on hand to stay with him, I ventured to go alone across Fulton Ferry, where followed the crowd to a plain meeting-house, that looked like Uncle Josh's great brick barn. I thought I must be mistaken, and inquired of a gentleman if this was Mr. B.'s church. He said I was right, but it was not always easy to find a seat, and as the crowd was great I was afraid I might bave to come away. But I was pleasantly disappointed, for after stopping a moment in the entry, the sexton came to me, and asked me if I would like a seat, and gave me one where I could see and hear very nicely. And now you will want a description of this minister, that you have often wished to hear. Now don't you tell the minister and deacons at home, and I'll tell you just what I think of him. You know some of our good folks at home think he's not quite sound in the faith, and a little radical; but you know somebody says the devil aint half as black as he's painted. Now it would n't do Deacon Stiles a bit of harm to hear him, for he did come down upon stingy Christians like a sledge hammer. Perhaps if the deacon would read that sermon, he'd raise his subscription for the minister. But he did tell one rather tough story. I believe it, because a minister said it in the pulpit. It was about a rich man and a poor man, who went together to the oil regions. The poor man invested all he had in the world, a few thousands, and waited till he was weary and hopeless for profits, which came not. The rich man was more successful, and after realizing handsomely from his investments, concluded to be satisfied and go home. The poor man then came and urged him to buy out his claim. "I am discouraged," he said, "and afraid to wait any longer. Will you give me what my claim cost?" The rich man did not want it, but after much urging consented. The next day they discovered oil, and one hundred thousand dollars was offered for the claim which the young man had relinquished for a few thousands. The poor fellow felt hadly, of course, and remarked that it was always so with him: he was either too soon or too late, but never in luck. Now what do you think this rich man of New York did? Why, returned his claim to the young man, and thus made him worth a hundred thousand! Did it because he thought it was right and honorable. Now, when I told this to Jim, he laughed, and said if he could only see that rich man he would ask him to buy a little oil stock which he owns.

But what made Jim laugh more heartily was when I told him that the minister said he was very much grieved that the "Saints of the Herald" were not pleased with some of the proceed. ings of his church. I didn't see anything to laugh at at all, but Jim kept repeating "Saints of the Herald. That's good, auntie," Then I told him I wished he could have been there and joined in the laughing, for everybody laughed, and all the congregation seemed to have a good time generally. There were beautiful flowers on the table-there was n't any pulpit-and then all the congregation sung together that beautiful old hymn," When I can read my title clear." Why, Si., I haven't sung with so much spirit since I was a girl and sat in the singing seats in "'Outney," as I sang to day in that church. Now I suppose Deacon Stiles would say that the exercises were not solemnizing enough, and that young Mr. Nightingale, who preaches for us sometimes, and uses such beautiful words, and reads his sermon so sweetly, and looks so grave, is a superior nreacher. But I like this plain, out-spoken way which the preacher had to-day. He made me feel just as if I would n't be a hit afraid to talk to him if he'd come to "'Cutney." I think he'd enjoy one of our turkey dinners, and a cup of good coffee; and the way he talked about hills and trees made me think he would like to sit in the

shade of our great elms, and fish in the little trout brook that runs through the meadew, and looks like a silver ribbon as it sweeps round the "Ox

But I must not spend all my time in telling you about the ministers. You want to know if I have money enough, and I must say you are very kind when you add, "Do not let Jim suffer for anything which money can buy," and you add, "I think, Betsey, you were somewhat taken in when you paid the 'nice little doctor' in advance for your rooms. I would not repeat such a transaction."

No, Si., I will not; and besides, I think, after all, that you understand business out of doors better than myself; but then what a poor hand you would be at making butter and cheese! We have our different gifts, as St. Paul would say, and we will not dispute, as many do nowadays, about which is superior. I only know that I long to see you and the old home again. I would not give the dear old farm for all Madison Avenue, if I must live in that place and see all the time only stone buildings and nice furniture.

I must not close without telling you that I have discovered another inmate in this house. The gentleman in the basement sits all day long by his table, and I hear the tap of his little hammer, and now and then a click, click, like the motion of a clock. His wife looks paler every day, and she has a wearled but patient look, as if she were waiting for something. The house was so very still, saving the slight noise below, that I supposed there were no other people in it. But the other evening I went to the drug store for some medicine, and as I hurried home I saw before me an old gentleman with a long cloth cloak-such a cloak as Judge Philips used to wear, when he presided in the court, twenty years ago. I have n't seen such for a long time. The man before me wore it very gracefully, one side thrown over the right arm. Ah! Si., do you remember who used to wear a cloak just in that way? This attracted my attention, and I walked slower and did not pass him. His hair was very white, for once he took off his hat, as one might do on a warm day, but not common on a winter's night. He had a great deal of hair, and he run his hand through it as if it burdened him. He was tall and erect, and walked as if he were younger than his white hair would indicate. There was something about the man which interested me, though he was but one among many others on the street at the time. What was my surprise to see him step at our door, take out a pass key, and let himself in, as if he belonged to the house. I waited a moment before I followed, and then I distinctly heard a step in the hall above, and on the stairs which lead to the third story.

I found Jim asleep, and I sat down and wondered who the old man could be, and thought it was strange that we had seen and heard nothing of him before, Then I fell to musing about another person who used to wear a cloak in that way, and then Lottie came into my mind, and I seemed to hear her saying, as she threw her arms round me and nestled close to me in bed, "Oh, Betsey, you must forgive me, but I love him better than father or mother, brothers or sisters!' But good-night. Jim says, "Please, Aunt Betsey, read a chapter in John.'

BETSEY HORNER.

CHAPTER V. The Mysterious Lodger on the Fourth Floor

Mrs. Horner had always lived in the country. and of course knew all her neighbors and their affairs. It is not to be supposed that she would long remain without making an effort to know more of the old gentleman on the upper floor; and her various surmises, and her attitude of listening whenever a door opened or a step was on the stair, amused Jim, who had long since become accustomed to the isolated and independent life of the city.

"Now, Jim, do you suppose he lives there all

"Indeed, I don't know, auntie; but he could do so easily, by hiring some one to clean his rooms, and taking his meals at a restaurant.'

"But what a dreary, lonesome life that would be, Jim, for an old man! It makes my heart ache

to think of it." "There are many such lonely lives in great

cities, aunt."

"There, now! Just listen, Jim. I hear a footstep. He's coming down, surely! It is just a week to-day since I met him on the street. Yes it is him. Hush!"

And Aunt Betsey opened the door "just a crack," as she said, and saw the same cloak and hat pass through the hall into the street. .

"Now, Jim, you look at your watch, and see what time he returns. I should n't be surprised if he was a very orderly person, and regulated his walks by the clock."

The old lady was delighted to find her surmise correct, for he returned in just one hour, and the time of returning corresponded to a minute with

that of the week previous. "There, Jim, I've found out one fact; and now I venture to say he goes to the same place every

Saturday evening at this time." "You jump at conclusions rapidly, aunt."

"Well, now, we'll see." "Rather a difficult process in this crowded

city," said Jim. "It is so curious," said Aunt Betsey in a low tone, as if talking to herself-"it is so curious: an old man living all alone, and going out only at

dusk! I hope there's nothing wrong about him."

Having said this, Aunt Betsey went on with her knitting; but her thoughts were as rapid as her fingers. The coal was burning brightly in the grate; Jim was laying in that quiet, passive state generally attendant upon convalesence. The linen sheets, with their broad hems, and the snow-white pillow-cases, were evidently washed and ironed on the farm at "'Cutney," and the old lady wore a very complacent look when she turned that way. Tac tac tac, went a little hammer in the kitchen beneath. It had become so common now that it was noticed only in these quiet hours when Aunt Betsey was reading or knitting. A thought seemed to enter her head. for she started up suddenly, knittingwork in hand, and left the room. Jim thought he heard a slight knock on the kitchen door, and then a stopping of the hammer. Yes, Aunt Betsey had gone to make a call on her neighbors. She was kindly received by the gentleman, but there was a timid-

band evidently observed it, for he said: % You must excuse us, Mrs. Horner. We are living in a very plain way at present, and my wife feels a little ashamed of our quarters; but as walkeep no servant, we are of necessity in our kitchen a great deal. We have a parlor, and I shall be happy to receive you there, but to-day there is no fire there, and I am equally happy to see you here, if you can excuse the dark, dull room!

If makes little fillerence with my instrand

These he is, so that he have his tools beside him.

ity in the manners of the lady which prevented

the visitor from being quite at ease. The hus-

"And the plants," said her husband, glancing at a long row of little pots on a shelf upon one side of the kitchen, near which was a stand, with a large tub on it, and what Aunt Betsey called a curious sort of pine tree stuck into it." "Yes. the plants," he repeated, sadly. "I hope this cold weather will continue for a week longer, at least; for you know that the first pleasant day I must carry my pet to Mrs. Stewart. This, madam," turning to Aunt Betsey, "is a rare specimen of the class Scosandria, order Monogynia; Mrs. Stewart has offered me twenty dollars for it, and I must part with it, because I need money; but it goes against my heart sadly. I have some fine specimens of Cryptogamia in the parlor, which I

would like to show you some day, Mrs. Horner." "Thank you, sir; I like to see all that's new and curious. I believe God gave us eyes undears to see and hear what is going on around us; and for my part, I like to know my neighbors, especially if I live in the same house with them."

"That's right, that's right, Mrs. Horner," said the gentleman. "Now I was very much afraid that my work here might disturb you sometimes, and I was intending this very day to call in and see you, and ask the question."

"Well, if you had called we would have been glad to have seen you, for I must say it has been lonesome like, some days; but as for the noise, we are not disturbed in the least; but I would like to know what you are making."

"I have a number of inventions on hand, but just now I am making a machine to illustrate my improvement in the mechanism for obtaining intermittent rotary motion. It will astonish mechanics, and I am sure will bring me a fortune. I nave n't the least doubt of it, and I tell my wife that by next winter she will have a pleasanter home, and a servant to wait upon her. You see that curious thing hanging upon the wall? Well, that is a model for a machine to extract the stumps of old trees; and here is another for sowing seed. When I was a boy I lived on a farm, and I have a great desire to invent something which will be iseful to farmers. When I make money, as I am sure I will, by my inventions, I shall buy a little home far away from the city, where I can raise my own vegetables, and have plenty of room and fresh air."

The wife smiled, but shook her head.

"Ah, Mary, you must have more faith. Inventive genius is rewarded in this country. We'll see brighter days yet. We were not always situated as we are now, Mrs. Horner. I am a doctor by profession, and had earned a few thousands, which I had laid aside for a rainy day. But when I read about the wonderful silver mines of Nevada, I said to Mary at once, 'There, now, the road to wealth is open to us,' and I invested all I had in a mining company. Then I invented machinery for crushing the ore, and discovered, as I thought, a new method for separating the silver; but one day I was so inconsiderate as to explain my invention, and tell my discovery to a gentleman who called, when to my astonishment I saw his name a few weeks afterwards in the papers as having patented both; and thus I was left unable to reap any benefit from months of study and experiment. Then the assessments upon my silver stock came fast and heavy, till I could not pay them, and lost all that I invested. We had leased this house, which you see is a very pleasant one, but as we could not afford to keep it all, we rented your rooms to the 'little doctor, as you call him."

"And don't you rent any other part of the house?" said Aunt Betsey.

"No; but we lease ours from the old gentleman on the fourth floor."

Aunt Betsey dropped her knittingwork and listened attentively. "Now," she said to herself, I shall certainly learn all about the mysterous subject, but called Mrs. Horner's attention to his kitchen supplied. Now the old lady was not par- | go up. But he said, 'Wait awhile; let him sleep.' some at home to please Nellie; she had much more interest in her neighbors than in botany; but she called the hyacinths very pretty, though she had plenty at home, and preferred, she said apple and pear trees in bloom to all the hothouse flowers in the city. [I am not sure that her taste was very defective here.]

The doctor, however, was mounted on one of his hobbies, and the good woman must needs wait till he had had his ride. He thought sometimes, he said, of having a hothouse in the city. The profits would be very great, and then his life full of enjoyment. But, alas! all his spare money had gone so deep into a Nevada mine that it would never be drawn up again. He had no business now in his profession, but he hoped, yes, believed, that he should make a fortune yet by his ingenuity; that would be the quickest way. You see my pet there. As I told you, I must part with that, for the rent and the coal bill and the baker's bill must be paid. Life is a struggle here in the city, Mrs. Horner, a race where the victors are few and the vanquished lie stricken and helpless, for no one has time to lift the fallen."

"I hope there are some good Samaritans even in this wicked city; but how can you know who | tea. I wonder if he'd know whether to put in a are sufferers, if people shut themselves up in

their houses and tell no one of their trouble?" "Ay, Mrs. Horner, there are enough that pro claim their poverty, and beg your charity; but there are others who suffer alone and in silence. Hundreds, no doubt, die, who are too sensitive to tell the world of their poverty."

When men shut themselves up all day, and only go out at night, I think it is time to inquire who they are and what they are about," said Mrs Horner. "Now that old gentleman on the fourth floor is a real puzzle to me. He's as still as a mouse all day, but as soon as night comes he seems as wide awake as the owls. I did n't know but he might be some poor creature who had n't decent clothes to wear in the streets, and so went only at night; but if he leases this large house that cannot be the case."

"Ha! ha! ha!" laughed the happy doctor with the old coat and the bushy whiskers. "So you will puzzle your head over the lodger on the fourth floor, as my poor Mary did for months after we came here to live. But it is all in vain; you will never read that riddle. I would as soon undertake to tell who was the man in the iron mask,' decide 'if we have a Bourbon among us,' if saltpetre will explode, or who killed Tecumseh, as to try to answer your question: 'Who is the man on the fourth floor?"

"Why, has n't he any name?"

"We call him Mons. Naret—a French name you will perceive, pronounced without the t. That was the name under which we transacted our

Club. I was alone in the house, when, as I sat sewing, the door was suddenly opened, and Mr. Naret stood before me, looking like a ghost for paleness, and trembling so much that he could scarcely speak. He wore a shawl over a long silk damask dressing gown, and, if you have seen him, you know that he is a tall man, but he seemed then to loom up to the wall.

'Mrs. Johns! Mrs. Johns!' said he, 'I believe I am dying! I think I am very sick. Can you come

Without waiting for an answer he turned and went up the stairs as silently and swiftly almost as if he were the ghost I at first feared. I followed, but before I was at his door he had thrown himself upon the bed, and there was upon his face for one instant a look of extreme suffering; then he fainted and lay like one dead. There was camphor and cold water near, and I used them freely and with some success. In a few minutes be recovered and said:

'Thank you, madame; you are very kind. I am sorry to trouble you. I have feared this might happen. I am subject to such attacks, and

will, no doubt, die in one of them. He seemed much agitated, and his heart beat against his breast like a poor, fluttering bird against the bars of its cage. He told me that I would find some medicine in the pantry. I opened the door, and as I did so he said, 'Third bottle, second shelf.' It was there, and near it the tiniest, most beautiful little crystal ghas I ever saw. He bade me pour five drops into the glass, half filled with water. He took it and it soothed him,

'I think I shall recover from this,' he said; 'but not many more such; no, not many more such!' And he looked very sad. 'I am not ready to die yet; not that I fear death-no, 't were easy, were my work done, to lav aside mortality; but I must live a little longer. Mrs. Johns, I can trust vou. I have studied faces a great deal in my life, and I know that your face is the index of a heart that will not prove false. If I should die in these rooms, you will find a key in my pocket-book which will open that little Indian cabinet. There are letters to friends who may care for me, and who will see that my remains are sent to England. Will you be the one to open the cabinet?'

I promised him, for I could not do otherwise, fee-

ble as he was, and I then told him I would make him a cup of tea. He assented, and was passive as a child. I was going to my own kitchen to do it. but he told me I would find tea and all that was necessary in the pantry. A fanciful little Japanese tea-caddy, an antique china cup and a bright copper tea-kettle, small and polished enough for a fairy, were on the shelf, and a gas stove on a bracket in the corner of the room. I saw but one tea-spoon, and that was very small and heavy, and had a crest upon the handle. It was a dainty cup of tea, and he was pleased with it, and, soon after drinking it, fell asleep. I wish you could see his pantry. There were few articles there. but those few were all very antiquated and very nice: one plate only, but that of real Sèvres china; one tiny silver fork, with the initial letters, 'J. N. S.,' and a crest; one tea-cup and saucer, same as plate, (Sèvres,) but different in design; one goblet -real cut glass, and the tiny glass of which I have before spoken. These articles comprised his table furniture. On the little table near which I sat was a very fine linen shirt, evidently quite old, but neatly mended. As I sat looking but not handling it, I saw a people and thread attached to the sleeve and to a yet unfinished darn so beautifully worked that few women of my acquaint-ance could in that it. I was puzzled, I assure you, for I had never seen any woman or girl ascend the stairs since we came to the house, and my surprise was not lessened by seeing on the shelf in the cupboard a neat little workbox, which (excuse a woman's curiosity) I found, on openman." But the gentleman said no more on that | ing, was furnished with everything necessary for sewing, a small gold thimble, scissors, &c., &c. I hyacinths, which were growing finely, and only heard my husband enter the house, and I came needed more sun and air than the dingy, low down stairs thinking it would be best for him to ticularly fond of house-plants, and only tolerated | Then in about an hour he knocked at Mr. Naret's door. The gentleman himself opened it, and, in answer to my husband's offers of assistance, said he was better, and needed no aid."

"Yes, very polite and very cool," said Dr. John. "But very grateful, I think," said his wife, "for he brought me, a few days afterward, a small but rare bouquet. That was the only way that he

recognized my attention," Her husband laughed. "My wife has been weaving quite a little romance about him; but New York is too full of adventurers and satinslippered rogues for me to trust any man that secludes himself on the fourth floor, and is afraid of sunlight. I tell wifey that the next time such a ghost appears to her, to call in Dr. Jarvis from

the next door, and never again administer strange medicines in antique, tiny crystal glasses." "Well, doctor, I think Mr. Naret has some trouble, and is in perplexity about something. I

think he is a good man." "Perhaps so; I know nothing to the contrary." "It is sad," said Mrs. Horner, "for an old man to live alone; and it would seem that he cooks and mends. Oh, dear! the deacon would think that times were hard if he had to make a cup of tea-spoonful or a pint. But there, I must go to Jim. He'll miss ne."

And Aunt Betser went up to her room quite as much in the mist about the lodger on the fourth floor as when she vent down.

[Conclusion in our next.]

Note from Mrs. Horton-Newton Matters-Missionary Work.

I have just been looking over the BANNER, (which, by the way, everybody says is increasing in real merit,) in which I saw a note in the Western Editor's column, entitled, "Weary, weary, worn!" to which my soul has often responded, and wondered if such great, noble souls as our Western editor did ever feel such words sounding in his whole, being the sounding to his whole, being the sounding to the words. in his whole being like some deep pent-up foun-tain just ready to beak forth in a wall from the weak heart of womin. Well, it is a little com-forting to know that somebody knows something of life's experience it this direction, and can sym though often driven dimest to despair from mere fatigue, that "there is always rest for the weary" just at hand. Our nigel-guides never place greatjust at hand. Our aigel-guides never place greater burdens upon us tian they can help us to bear. Never was I better apprised of this fact than when I went to Nevton Corner, last month, to speak for the society of Spiritualists, who, last October were "movid-upon" to hold meetings for six Sundays. Our worthy sister and eloquent lecturer, Mrs. A. A. Cirrler, first addressed them. Six meetings created afflicient interest to warrant that continuance for its inouths. Thus for it has

their continuance for fix months. Thus far it has been an unexpected seccess, both in funds to sustain speakers and in cosire to extend the investi-gation of the Spiritual Philosophy. The friends in Newton, Brighton, Watertown and Waltham were truly inspired todo a good work. The union business, and by which we now address him; but I have some reasons for thinking that it is not his real name. Wifey, do tell Mrs. Horner about your visit to the lodger on the fourth floor."

The lady smiled as she said:

"I wish, Mrs. Horner, that if another opportunity presents to visit him, you may be the one, as it am sure you, would be amused. My husband was absent one day at the meeting of the Scientific

weary; but not hearing my prompter say there was time to rest; went forth to duty, and truly found there was rest even in labor.

Strengthened by such associations, I have consented to act, for a time, as missionary for the Massachusetts Association of Spiritualists. Assisted by the pioneers of the past, I shall go cheerfully forth to scatter seeds of truth upon new soil, which will oftlings by a lone pilgrimage, unless I which will oftlimes be a lone pilgrimage, unless I may at times get a word of cheer from those who have hitherto been my cherished friends. Thankful for all the past, I'll go bravely forth to meet the future, knowing "as my day is, so shall my strength be."

Fraternally thine,

Newton, Mass., March, 1867.

S. A. HORTON.

Original Essay.

GOD AND PROGRESSION.

BY D. M. LAPHAM.

Whatever Is, is from God.

It has been said. "God is the same yesterday, to-day, and forever; without variableness or shadow of turning." "He is everywhere, and filleth immensity." "In Him we live, move, and have our being."

I consider these statements true, and base my conclusions in this essay thereon.

The question is often asked, What or who is God? where is He? &c. My impression is, that God does not exist separate from formations, but is the life and foundation of everything. The highest manifestation of God is the highest intelligent, reasoning being. God being everywhere, is equally in the flerce tornado as in the calm summer sunshine. He is in war, as well as peace. He manifests Himself according to the conditions that control. If they are harmonious, then He will appear in peace and harmony; but if they are inharmonious, then must He appear in ac cordance therewith. He is ever active, never dormant. The plant grows on the Sabbath as any other day; and if God were not in the plant it would not be. He fills the lowest hell equally as the highest heaven. The devil (so called) is but a part of the Almighty, manifesting through inharmonious conditions. Conditions and devel opments change, and then the manifestations of God change. Nothing can be thought or done, but He is in it. Even the lowest thought or meanest act is but the All-in-All, manifesting according to the condition and development When these change for the better, then will the manifestation of His power be more pure and blessed.

It may be asked, When will these undeveloped conditions cease? They will never cease. They always have been and always will be. I don't mean to say that the condition of a formation may not change for the better-from the inharmonious to the more harmonious. Such change will be, always has been.

Formation and change never began as a whole, and never will end; that is, there never was a time when they were not, for there can be no heginning if there is no ending. It would be contrary to reason or the teachings of nature. God is self-sustaining, even in the undeveloped and inharmonious conditions of His existence. Male and female elements are equally divided in Him. Father and mother form one in His being. They planetary formations. Many of these are abortive; but if conditions permit, they will develop and advance to perfection.

change of conditions. By this power the very many of them, come to perfection, and then change, feeds earth, as witness the vegetable and animal productions. These give place to other and finer whole; but they may be imperfect as a part, child weeping. The wounded animal groans with anguish. It is but an expression of the great "I am." Here He is expressing himself with song and gladness, and there with the pangs of distress. Each individual part of God is able only to compass its own pangs and pleasures. By suffering pain we appreciate ease.

the All-of-All, down to the most insignificant the wall was a wooden anchor. She saw it, and throb of life. There is a perfect state. God is joyfully ran and embraced it, dust and all. When perfect. Primary elements are perfect. Germs she was near the door where I sat, she seemed in are perfect—that is, cannot be reduced to any great pain. I became alarmed, and took her hands more simple state, and retain their germinal na- to relieve her. This he allowed me to do, (he is, ture. It is only the adulteration and conglomeration that, in the course of nature, things progress out of. These conditions must come of necessity; during the seance he would call my attention to such ever has been the case and will be. The idea that all formation or a part will progress to perfection and then rest, there being no more to progress to that state, must be erroneous, else there would be a state of inactivity which is contrary to nature. I conceive that coëxistent with God there is a law of conditions. Existence cannot be without it. God himself cannot escape, set aside, or annul this law, any more than the smallest conceivable living particle can, or than He can blot out his own existence. Therefore God manifests with unfathomable love and mercy, or with inconceivable hate and vengeance, necording as this law controls. So the Bible is true when it says, "God is a God of vengeance," 'a jealous God;" and also "a God of love and mercy," for He is either, according to the conditions that obtain. This law in Moses and his followers was, "an eye for an eye," &o;; while the same in Jesus and his disciples was, eff return: good for evil." &c.

It may be said that if whatever is; is from God, then man is not accountable for anything that: occurs through or by him. What has been the accountability of man in the past? Has it not been to suffer if he violated a greater law than the law of conditions controlling him? or to be happy if he could comply with this greater law? Has this not been the case, whether on the moral or physical plane? Is accountability a state of obligation, on the part of show individual forms tion, to stand its ground and experience pleasure or pain, according as existing conditions will have: it, varying continually, as each individuals advances on the road of progression? I think so.

Each portion of God is accountable to the law, which will always govern and will rigidly demand a settlement of account. A perfect balance will be struck with each member sometime. God. in entirety, does not suffer, because there is a perfect balance between pain and pleasure, gladness and sorrow, in existence, as a whole. So is He, in his completeness, perfectly harmonious, because of this balance. Each formation has its existence under a law of cause which will force it to a rigid adherénce.

Thought is a grand power of the Almighty. It is not a substance, any more than the picture on the retina of the eye. It is to the mind what the picture, or shadow, is to the object. It is evident that God is not progressive, for if this were the case He would be continually increasing in refinement; and enlightenment; to-morrow in advance of to-day; yesterday less progressed than te-day; and, as we go back in time through the cycles of the past, we could reach the beginning of God, to a time when He was not, intellectually,

Again, as God is, unquestionably, a substance and as this substance would continue to be less in the past, as more in the future, there would be a certainty of reducing to nothing; and as nothing could not create something, or, in other words, God could not create Himself, therefore the idea that He is a progressive being is contrary to Nature and reason. And now, as "God is all in all." as "He is everywhere and filleth immensity," as "in him we live, move and have our being," as 'God is the same yesterday, to-day and forever,' &c., and as, in accordance with the position taken at the beginning of this essay, whatever is, is from God, and that He does not exist separate from formation, I say, from all these considerations, I have come to this conclusion—that there is no such thing as progression IN THE AGGREGATE. I do not assert that there is no progression of the parts of existence, for there is a continual progress of these formations to a state of perfection. But I do claim that there is no progress of existence, as a whole.

As individual planets, suns and systems advance on their long road to perfection and dissolve back into the reservoir of matter, to keep up the supply and render formation self-sustaining, new planets, suns and systems wheel into the circle of progression-are born into the realm of existence. So has it always been, and so will it ever be; this progress or advancement to perfection never having had a beginning and never to have an ending.

These are my strong convictions of to-day, but I would like to consider the reasons of other minds who may think my ideas false. Springfield, Ill.

Spiritual Phenomena.

Emma Hardinge and the "Color Doctor."

The spiritual investigator will remember that some seven years ago, in the Boston "Age," Idetailed an interview between these two, and what came of it. Mrs. Hardings being in this city on the 6th of March, we again proceeded (this time with a young lady in company, anxious to see the sights) to the same old one-story brick house on N. 17th copulate and bring forth in countless ways, as street, and were warmly welcomed into the interior witness the mineral, vegetable, animal, and even by Dr. Hotchkiss, the "color doctor," or as the neighbors call him, the "snapping doctor." were ushered into the dirtiest room, and by the dirtiest man we ever saw. We found there two There is no creating, strictly speaking, (making patients, who were soon dismissed, and left the something out of nothing,) but it is all forming, field clear for our party of three. I will premise If there ever was a time when matter did not that this time Emma went armed to resist him. exist, then it has been created. But I conceive | Conscious in her own strength, and with my assistthat just as much matter as now exists, always | ance, she only wanted to talk with him; but "the did and always will exist—no more nor no less. best laid schemes of mice and men aft gang aglee." There is no such thing as vacuum. Immensity is No sooner had she been seated than there she was, full, and cannot be fuller. The voluntary and as fixed as a statue; he had not done anything, special acts of God are in the reasoning and in- nor said anything. My assistance was in vain; telligent formations. Through these agencies He she was completely his slave. He then apanswers prayer, and interposes to bring about a proached her and commenced his snapping. And I wish here to call the attention of psychological elements may be controlled; as witness the still- operators to the fact that he did not command ing of the tempest through Jesus. By this power | her, did not speak to her, but her motions were. pestilence can be stayed-diseases cured, and simultaneous with his. When he snapped, she other inharmonious conditions removed. God snapped, stamped or groaned. He would extend teaches on earth that He is self-sustaining. The bis index finger; hers would be there to meet it. seasons come and go, and earth passes through | This was new to me, for all the operators that I conditions of impregnation and formation. These, have seen or heard of, induce their illusions by force of word and gesture. Then she would change, and, finally, return to the reservoir of matter that and come under the spiritual influence and address him and me. Then resume her normal state and converse, but a snap of his finger, and developments if conditions permit. God being in off she would start again. Now this room had all and through all, has perfect surroundings as a , not been opened or cleaned for six years; you can imagine its dirty condition; yet this cultivated which may produce feelings of ineffable joy and | and refined lady went on her knees in all that gladness, or the pangs of distress. The child of dirt, and taking his dirty hand, blessed him and sorrow weeps. It is but the part of God in the his rags, in language that I cannot command so as to repeat. And thus she passed from one state to the other, so that she was under the two influences and her own normal condition at least fif-

teen times each, during the hour that we remained. I said once, "This is the spiritual influence?" "Yes," she replied, "this is the spirits." Hardly had she spoken that, when a snap of his finger There is perfect compensation in all from God | called her away from me to him. Hanging on an arbitrary old fellow,) but would not let me leave my seat, nor remove my hat." Frequently the fact that all three of us would be in the same position, as regards hands and feet; and he called

that "coming into harmony," Altogether the scene was one that I find it impossible to portray. I was the only observer, for our young friend left me alone by going into a sound magnetic sleep for the first time in her

young life, transit is a does not claim to be a Spiritualist; he now says that he is approaching us and we him; and that soon we will be in har-

mony. He has partly given up colors as a basis, but still uses them as he did with Emma.

What does all this mean? The influences say, "This man is the embodiment of earthly magnet-tem—take away his dirt and he would be nothing: she is the embodiment of spiritual magnetism." Here were the two forces in direct conflict; and while the battle raged T was the only spectator. The results were improved health and soiled clothes

to all, and some new ideas to me.

The old doctor made all of us, before we sat down, turn round twice. Said he, "When you put down your light foot, a shock is generated that is impelled to the center of the earth; and so with the left; and the act of turning produces harmony." That is a new idea, and may be true. harmony." That's a new idea, and may be true. The old doctor uses good language, and sometimes rises to eloquence. Emma was differently affected than on the first visit to: him. Then she clung to me, but now she would not let me touch her hat, gloves, or shawl; and he had to hand them to her before she would put them on. He finally placed me on one side of the fire and Emma on the other, the young lady in the center, and described us as positive, negative and neutral, and all constituting harmony, and olosed the circle by taking off my harmas the clock struck walva.

twelve. All on have a sind of the street we are promised further arperiments under cleaner conditions, and I shall take pleasure in reporting them. (1994) 1997 A. MITTERSER E. St. Louis, Mo., March, 1867.

Children's Department.

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

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

[Original.]

AUNT ZERA'S STORIES.

NUMBER EIGHTERN.

Confucius.

"Auntie, dear, I want a little of your advice," said Will in a low tone to Aunt Zera, as if he did not care to be heard. "You know I do n't like to be humbugged, and yet I believe I want to do right. I went to hear that missionary preach today, and I had about made up mind to go this evening and give him every cent I had. He's going to China, you know, to try to convert the Chinese into first rate Christians.'

"And why do you want my advice? You know I should say, do as seems best; if you think the poor Chinaman needs your money---

"Oh, but, auntie, it isn't the Chinaman at all it's Mr. Blount that wants the money."

"Well, you know I would say do as you feel, for money is of far less value than the feeling that one has done right,"

Well, auntie, I happened to hear Stephen say at lunch time, that every country had a religion that grew naturally from the condition of the people, or something of the kind, and just as like as not the Chinaman is n't fitted for Mr. Blount's sort of religion at all. But what I want is that you should tell me if they have had any sort of religious teachers, or anybody to tell them what is right?"

"A very important question," said Aunt Zera "for if they have anybody to tell them their duty and to teach them to live good lives, perhaps they can do without Mr. Blount a while longer. Call Eunie, and Grace and Kate, and we will have a little history to help you understand the Chinese and their religion a little better.

You know the Chinese have not changed much in their habits and customs in the course of ages. They think that what their grandfathers did is just right, and they intend to do just the same. They don't ask for any new ideas, but take all the old ones as exactly true."

"They would n't make very good Yankees, would they?" said Will. "Catch a Yankee thinking like his grandfather! Why, Aunt Zera, if you'll believe me, I've been real troubled lately, because Kate says I am an old fogy. Suppose I'd make a good Chinaman, eh?"

"You like the good opinion of others, no doubt," said Aunt Zera, " and you are sometimes afraid--"

"Don't call me a coward," said Will, blushing. "I must call things by their true names. He who is afraid to believe in any truth for fear of being laughed at, is the worst kind of a coward.' "But Will will knock down any boy that says

he's a coward," said Kate. "I dare say Will is brave in all dangers. I am sure he was quite a hero when he dragged the boy out of the pond the other day, at risk of his own life."

"The ice was cracking all around him," said Kate.

"But he was ashamed to own that his Aunt Zera believed in spirits, and that they could communicate with her, when David Blodgett asked him," said Aunt Zera with a smile. Well, auntie, I do hate to have people think

you are a fool, when I know you are the smartest woman in the State." Aunt Zera bowed low with a comical serious

ness of manner, and Will continued:

"You know, auntie it is n't exactly because I n afraid, but I do n't want people to misunderstand things."

"Look again, boy," said Aunt Zera; "don't stop at the surface, but look down deep.

Will turned seriously to his aunt, and said: 'Please, auntie, don't ask me to tell exactly what I do think. But let us return to the investi-

gation of the Chinaman's religion." "Oh dear, dear," sighed Kate. "I thought we were going to have a story. I do n't like religion-I mean religion that is talked about—and I think

I'll return to my own stories, about the dear little fairles that made their home in the lilies." "Oh Kate," said Eunie, "how can you read

such books Sunday?" "If they're good enough to read, I can't see any difference when I read them. The birds sing

Sunday, and the crows caw, for I heard them to-day, and they are good teachers, so your minister says." "The crows?" said Will, laughing.

"No, the birds and the lilies," said Kate; "and my Calla lily opened to-day. But I'll be good and listen to all Aunt Zera says about the religion of the Chinese."

"Oh, I am going to tell you a story, that is all," said Aunt Zera. "About two thousand and two hundred years ago, there was born in China a boy, who was called Kong-Foutsen, which name was made into Latin and called Confucius. His father died when he was only three years old. He was not like other boys, fond of sports and games, but serious and full of thought. He was also very poor, and he was obliged to support himself with hard toil with his hands.'

"That is truly the way with most all," said Will. "I am glad I know it. How much better it seems to work hard when we know we are following the example of so many great men."

"It is really true that most great men have had to toil as well as think. Confucius dearly loved his mother, who lived until he was twenty-four years old, when she died, and he mourned greatly. He married when he was ninctoen years old, and had a child,

. When he was twenty years old he was ap pointed superintendent of grain and cattle. This office he received because of his intelligence and goodness. Afterwards he held an office at court. He was greatly grieved at the cruelty of the rulers, and the wickedness of the people. He was not willing to call that good which custom thought right. He felt within himself that there was a nobler code of morals than was accepted at court."

What do you mean, auntie?" said Kate. A code of morals is those rules that are called rules of life. Conficius had rules in himself, and he was not satisfied to do as other men did. He began to talk about these good rules, and to give his opinions of what men quant to do to be called good. The result was that men began to hate him, and prevailed on the Emperor to dismiss him. He then applied himself to study and to teaching his favorite ideas. This he continued for diteen Tears. He become so distinguished that only, the most learned that receive all his opinhis sowerelyn again decided to have him at court. ions. The preyailing religion in the worship of the remained in favor for five years, when he was not the means God. There are some singular again dismissed. We have preserved to us sem stories told by the missionaries about the ideas

verses that express his feelings when dismissed from court. He was fifty six years old when he started on his exile."

"The poetry, please, auntie," said Grace. "If I can remember, here it is:

! Oh, how is it, azure heaven. From my home I thus am driven, Through the land my way to trace, With no certain dwelling place? Dark, all dark, the minds of men, Worth comes vainly to their ken, Hastons on my term of years, Desolate old age appears.'

He had many thousand disciples who thought him the wisest man that ever lived. Yet he seems to have had great sorrow and loneliness. His father and mother, wife and child were dead. His friends must have been very negligent, for he often suffered from poverty, sometimes not having enough to eat. He went from province to province teaching, and his advice was sought by all."

'But what did he teach?" said Will.

"First of all, that human nature is good and beautiful, unless it is made unholy by wrong doing, or is clouded by ignorance."

"I am sure that is better than Mr. Blount's idea, that everybody is ever and ever so wicked," said Grace.

"It is truly a noble idea, and lie taught that the best way to make men truly good and wise, was to reverence God, to be just and kind to every human being, to be temperate in eating and drinking, and to let the conduct be always proper. He believed in a future life, and taught the worship of spirits."

"But that was not right, was it?" said Will. "If Paul was right, Confucius was not wrong. Paul said, 'Let no man beguile you from worship-

ing angels." I never heard any minister preach from that text," said Will, "and I always remember texts."

"You will find, however, that what I say is true. But Confucius became distinguished for his great labor in collecting the scattered fragments of old books, and the wise sayings of men who had lived fifteen hundred years before him. These books are called, 'The Five Volumes,' and they date back before the time of Moses.

For this labor he has been warmly thanked by his countrymen. They say that by preserving these writings for ten thousand ages, he possesses ten thousand times the merit of the original writers. But although he wrote no book himself, yet he left many wise maxims which are preserved. I wish, Will, you would call them texts, and remember them:

'Not to correct our faults is to commit new

'He who knows the right is not equal to him who loves it; nor is he who loves it equal to him who delights in it.'

'How vast is the power of spirits. An ocean of invisible intelligences surrounds us everywhere. If you look for them you cannot see them. If you listen you cannot hear them. They cause men to purify and sauctify their bearts. They are everywhere, above us, on the right and on the left. Their coming cannot be calculated. How important that we should not neglect them.

I would like to quote many more." "I am not tired, auntie, a bit," said Kate. "It

sounds like a pretty hymn." "Then I will give you one or two more of his

maxims, 'To know that a thing is right and not to do it.

Coarse rice for food, water for drink, and one's

bended arm for a pillow, even in the midst of these there is happiness; but riches and honor gained by injustice, are to me like fleeting clouds." Five years before he died he was recalled to court, and these years were quiet and prosperous,

but he was then an old man and he could not forget the past. Early one morning he rose, and walking wearily with his hands behind his back dragging his staff, he said, 'The great mountain must crumble, the strong beam must break, and the wise man wither away like a plant. My time has come to die.'

He went to his couch, and never left it again. He died the eleventh of March, four hundred and seventy-eight years before the birth of Jesus, when seventy-three years of age. After he was dead, people began to honor him. Some of his disciples erected a tent near his grave, and remained there three years mourning for him. Ever since he died, he has been as unduly honored as he was wrongly treated during his life. In China he is considered the great prophet. Temples are reared to him, and tablets inscribed to him. He

is even worshiped. It is said that he was miraculously born; that he drained off the waters of a great deluge, and these wonderful things make him appear as unlike common men."

"But, auntie," said Will, "I don't see anything like a religion in what he said."

"His peculiar ideas of God and heaven are probably to be found in The Five Volumes. But one day one of his pupils asked him what one maxim could best govern one's whole life. He answered. Never do to others what you do not wish them to do to you.' I think that kind of religion is the best that we can have."

"So do I," said Grace. "But then you know," said Will, "there is

nothing about Jesus Christ in it.". "Oh Will, you are trying to say what Mr.

Blount said," said Kate. "As Jesus Christ was not born then, and the world had never heard of him, we could not expect Confucius to preach about him. Is it not heautiful to find that a great and good man uttered the same sentiments that Jesus did four

hundred years after?" "Why, I thought nobody ever said anything balf as good as Jesus did," said Kate.

"We can believe that no one ever gave so many sublime lessons of love and truth; but truth is put into the hearts of all good men, and love is expressed by every one who wishes to bless, his fellow men. If you had never heard a word that Jesus ever uttered, I think you would feel that you ought to do to others as you would have others'do to you."

"But I thought, auntle," said Will, "that we

had to learn all these things from others." "Supposing you should be fold that you ought to love me; if you did n't feel it, what good would it do? Supposing you were told that you ought to be kind and thoughtful; if you did n't feel that you ought to be, I don't think the telling would make you so. 'The truth is, the reason that we love the sayings of Jesus is because we feel that they are just what we wish to say when we are good and noble.

If Confucius felt the same great truths, do you think it makes Jesus' graptpess any the less?"

"Auntle," said Kate, "I'd a great deal rather you'd tell us something more about Confucius." I was going to tell you that although all the

Chinese at this day reverence Confucius, yet it is

of the Chinese. They think that the soul when it dies passes into some other body."

"What you called transmigration?" said Will. "Yes. And one day some priests of Fo passing the dwelling of a rich peasant, saw three large ducks before the door. They immediately stopped before the house and began to weep bitterly. The good woman of the house came out to inquire what was the matter. They replied, 'We know that the souls of our fathers have passed into those ducks, and we are unhappy fearing you may kill them.' The woman promised that she would tend them carefully.

But perhaps your husband will not be so careful, said the shrewd priests. The good woman was so filled with pity for their anxiety, that she gave them the ducks."

"A pretty cunning way to get three fat ducks for dinner," said Will.

"It is from such absurd ideas that the disciples of Confucius try to take the people."

"Well," said Will, "if they do n't like Confucius, I don't believe that they will fancy Mr. Blount, and I'm glad I didn't give him my money."

"No doubt," said Aunt Zera, "that some day the Chinese will be willing to learn truth and wisdom; but at present they cling to their own ideas, and I believe it will take many wise teachers to change them much."

One more funny story?" said Kate.

"Well, one more and I am done. An old man had been converted to the Catholic faith, and was to be baptized. The missionary expressed his joy that the old man's soul was to be saved. 'I do not understand,' said the old man. 'The priests assure me that when I die I shall become a posthorse to the Emperor, and that I must be a faithful animal, to repay the Emperor for his kindness. I cannot bear to think of it. I dream about it, and feel myself harnessed and ready to receive the whip of the driver. What shall I do when I am really a horse? If your religion can save me from such a miserable future I will be a Christian.' The old man was baptized, and became very happy in the belief that he should not be obliged to live in the form of a horse after he died. I suppose that Mr. Blount hopes to save the people from such follies. But I believe that the truth will spring up in their midst,"

"So do I, auntie," said Will, "but I think I'll give a quarter to Mr. Blount, and save the rest toward paying my passage to the Celestial Em pire, for I mean to go, and I will study the religion of Confucius when I get there."

[Original.] THE HUMMING-BIRD.

This beautiful little creature, so fairy-like, the smallest of the feathered race, is a native of America. There are seventy varieties of them, so naturalists tell us, and yet only one kind ever visits the United States. It takes its name from the humming sound made by the raipd motion of its wings as it balances itself over a flower.

It is one of the most beautiful of all birds in the elegance of its form and the brilliancy of its plumage, which is wonderfully delicate. It loves to frequent gardens and sip the honey from the flowers just as the humble-bee does.

Notwithstanding its tiny size it is full of pluck this, the little creature possesses the most violent and ungovernable passions. - If it is disappointed in getting honey from a flower, it will semetimen tear it in places with all the fary imaginable; it will often fight with desperate fury.

Honey is not its sole food; although it is very fond of rifling the flowers of their sweet contents, finds floating in the atmosphere or resting upon he loves so well.

He is a general favorite with everybody, and as he poises himself in the air the intensely rapid motion of his wings makes it look as if he was

The nest of the humming-bird is most exquisitely constructed, and is a marvel of littleness. It is only an inch in diameter and about an inch in depth. It is usually fixed upon the upper side of a branch of a tree, and the outside is so nearly the color of the tree upon which it is built that it a knot or excrescence upon the tree. It is beaulittle eggs about as large as a pea, pure white in color. If any one goes near the nest, the little owners will dart around their head and attempt

to defend the dear little home they love so well. They are often caught by blowing water upon them through a tube or glass tyringe, or shooting them with sand. Then they are stuffed and mounted in groups with other birds and put under a glass, making a beautiful ornament. They are often worn in the hats or bonnets of little children as ornaments.

In South America, where they are very abundant, you will see them as soon as the sun has arisen hovering over the flowers in flocks, looking as if a beautiful cloud, golden hued and manytinted, had fallen upon them from the sky.

When next you see one of these little creatures. study its habits, watch its graceful motions, try and find its tiny nest, mark the brilliancy and beauty of its delicate plumage, and you will have another beautiful lesson of the wonder and glory If that divine creative power that fills the world with beauty in an infinite variety of forms.

> A DREAM WITHIN A DREAM. "I stand amid the roar Of a surf-tormented shore, And I hold within my hand Grains of the golder sand— How few, yet how they creep Through my fingers to the deep, While I weep—while I weep— Ob Gold can I not drage Oh God! can I not grasp Them with a tighter clasp? Oh God! can I not save One from the pitless wave? Is all that we see of seem But a dream within a dream?" Edyar Allen Poe.

RAT POISONS.—If rats trouble you poison them. This is much the most certain and expeditious way of getting rid of the pests. Take Carbonate of Barytes, one ounce; Tallow, half pound; Oil of Rhodium, 20 drops. Mix well. This is greedily eaten by the rats, produces thirst, and they leave the house in search of water, and die on drinking.

An exchange says that in a public office in a Western city the following notice may be seen: "Lost—A valuable new sik umbrella, belonging to a gentleman with a curiously carved lvory

Written for the Banner of Light TWILIGHT MUSINGS.

BY MRS. C. A. R. POORE.

Alone within my silent chamber, In the twilight shadows gray, I am sitting, sadly musing On the friends who've passed away. Up within the latticed window. Breathing fragrance through the room, Come the gentle evening breezes, Laden with a rich perfume,

But my busy brain is thronging With the memories of 'yore; And my heart is fondly yearning For the loved ones gone before. Father, mother, gentle brother, And one nearer, dearer still, Who have crossed the mystic river, Can ye not return at will?

Breathe upon my world-worn spirit Baim from the Elyslan shore; Give me sure and sacred token That ye love me as of yore. For in hope I'm waiting-waiting For an angel vision bright; But yet, most of all, I'm longing For my little one to-night-

She who in her baby beauty Passed from out our mortal sight, When upon her waxen features We had pressed our last good-night. Kind hands entwined with roses And decked with bud and spray The form we so had cherished, Then laid with tears away.

The blue eyes are sealed in darkness, Changed is now the dimpled cheek, And the tiny, loving fingers, Folded lie in quiet meek; Perished is the little casket Which we deemed so passing fair, But the precious gem that graced it, Sparkles still in glory rare.

And her pure and stainless spirit, Freed from mortal strife and pain, From the verdant summer bowers Comes to visit us again! All unseen she's crossed the threshold. And has climbed upon my knee, And with voiceless, mute caresses, She bringeth peace to me.

Though unto my earth-bound vision Her outward form may not appear, Yet my heart is strangely thrilling, And I feel her presence near. Now from off my spirit vision, Dispelled by heavenly light, Flee the mists and dark'ning shadows, My little one is here to-night!

Howitt's History of Priesteraft.

POPULAR HISTORY OF PRIESTCRAFT IN ALI AGES AND NATIONS. By William Howitt. This work is calculated to do excellent service in the cause of religious truth, even though the author is tethered to the foregone conclusion that and courage, and so combative that it will often the Hebrew mythology in the Bible forms an exshow fight to much larger birds; and not only ception to the essential origin of all the ancient religions; and he makes the same mistake in his work on Spiritualism, or "History of the Supernatural in all Ages." Had he been a learned Freemason, or had had the key thereof with which to open the profounder Biblical mysteries, penetrated their dark corners and disemboweled them by the same mode of the ancients, he would have beyet it also eats quantities of small insects that it | held in their allegories, opened in all their various aspects of parallelisms, the mystic Landmarks the flowers. The general color is a rich, golden resting upon the same foundation as in Heathengreen; its breast and neck are of a grayish white. dom. When the Bible is opened from this point Sometimes when a window is open, one of the of view, and its personified physiology of the dear little fellows will come darting in, and if earth and the heavens understood, it will be there are any flowers in the room he will pay | found to possess no exclusive root of the matter, them a visit to see if they have any of the sweets supernatural and infallible. Taking the Mosaic system as parallel in Landmarks with the Egyptian wisdom, and of the nations round about, we shall find its truths very subtilely veiled in mystical drapery, requiring the peculiar wisdom of these surrounded with a golden mist. His long, slender days to understand a parable of the interpretabill seems made for the very purpose of penetrat- tion thereof, the words of the wise and their dark ing to the very bottom of the tiny cups of the sayings. Hehrew and Heathen symbols are essentially alike in the Nature-worship of old time. and we may readily grant the various truths underlying them; but it is the very folly of our age, and the darkness visible, to claim the Bible as outside the common survey of antiquity, as not within the pale of the mysteries, and veiled from the valgar eye by the priesthoods who had the often escapes observation entirely, or passes or engineering of the same. It is neither just nor true that the Hebrews had God, or Abraham, to tifully lined with down taken from the leaves of | their father, while the heathen had only the devil. the mullein plant, and in it the female lays two The various religions or mysteries, taught the same essential moralities, however perverted by the outcroping of the various sects, nor were rites and ceremonies so unlike but that each might rejoice at the festival of his neighbors. Christianity was an outgrowth, a step forward, a progress, a come-outer reform, radical, revolutionary and sublimely beautiful; hence so foully assaulted by the church and clergy, which it supplanted; but growing from the day of small things, a clergy became its engineers, binding the people to creeds in various shades of belief as contemptible as useless; yet enabling the clergy to ride the people, booted and spurred, by the grace of God through long ages of terrible atrocities. But whatever ignorance and darkness the church the-

> things to say that the people could not bear. In the sacred code of all the religious by Mazicres, we find the same common plane of all the ancient civilization - the same common moralities; and apart from the human sacrifices, Mexico, when discovered, presented some very pure traits of moral and spiritual life, as cited in Prescott's history, and Peruvian civilization was remarkable in many of its aspects. The advice given to her daughter by the Mexican mother, as cited by Prescott, has never been surpassed by that of any Christian mother: yet old Jewry itself was never more humble in its slaughter of men, women and children for the glory of God than were the Mexican priesthood in their sacrifices to their God. If we did not know the force of education and rule-of tonguing and grooving to the enbrace of Biblical theologies-it would seem impossible that an author like friend Howitt, in his gathering of all religious, does not behold the marks which prove the Hebrew of common typeand of like beginning, with no more just claim to the supernatural and infallible than that of the nations round about. The ark, symbol of the world and woman, the ship of many waters, the sacrifices, sprinklings of blood, &c., new moons, Sabbaths, or festivals, &c., all go to show a common parellelism.

The first books of the Bible appear to have been compilations from earlier records, and from the

legendary lore of those days, alike common in essential nature, and more or less prevailing from India to Palestine, and from Phomicia and Egypt

to Greece and Rome. How silly, then, to suppose that Israel was land-marked by the finger of God, while the same was done in Heathendom by the tail of the devil. It is quite as succeptible of proof that Israel gatheris quite as susceptible of proof that Israel gathered from their neighbors, as that their neighbors gathered from them. The Mexican God appears parallel to him of Phœnicia and Israel, and when he led his people from the northwest to the Mexican lake, "they went forward," says Purchas, "bearing their idol with them in an ark of reeds, supported by four of the principal priests, with whom he talked and communicated his oracles and directions. He likewise gave them laws, and taught them the sacrifices and coremonles they taught them the sacrifices and ceremonies they still observe. And even as the pillar of cloud and of fire conducted the Israelites in their passage through the wilderness, so this apish devil gave them notice when to advance and when to stay," Thus the same things done by the Israelites were of the Lord, but were of the apish devil when done in Mexico. It is not said whether "this apish devil" smote as many as the Holy Lord God of Israel when the people looked into the

When we see how the three sons of Noah and the eight people of the ark form a mystical domi-cil for the Lord, or Deus ex Machina, according to cit for the Lord, or Detts ex Speama, according to the wise master building of ancient Freemasonry, or the mysteries, we shall not fall to see that the Hebrew Godmen were quite as cute in their call-ing as the other priestcraft in all ages and nations. The Nonchic mysteries and superstitions have a key to their opening. The bold and free genius of Greece sometimes caused inextinguished laughter to rend the skies, by speaking right out in meet-ing. Even sorrowful Job seems to hear all the stars singing together, and all the sons of God shouting for joy. The grand old Homer strode a giant among the Gods, yet none the less con-descended to men of low estate; and in the advance of a thousand years, the spirit gives him utterance to proclaim the equivalent of that most beautiful truth, "inasmuch as ye do it unto the least of these, ye do it unto me."

"Tis what the Gods require; those Gods revere.
The poor, and strangers are their constant care.
To Job their cause and their revenge belongs—
He wanders with them, and he feels their wrongs."

The Grecian mysteries were essentially one The Grecian inysteries were essentially one with those discovered in the pattern on the mount, whose cloudy canopy stretched from India to Egypt, and covered the happy land of Canaan. In whatever mode they were celebrated, we invariably find a certain door or gate viewed as of primary importance. Sometimes it was the door of the temple; sometimes the door of the consecrated grotto; sometimes it was the hatchway of the boat within which the aspirant was enclosed; sometimes a hole, either natural or drifticial besometimes a hole, either natural or artificial, be-tween rocks; and sometimes a gate in the sun, moon, or planets. Through this the initiates were born again; and from this the profane were excluded." Here may be found that female excluded." Here may be found that female aspect in the HE-SHE of Jehovah who had a tabernacle in the sun, and was like a bridegroom coming out of his chamber rejoicing like a strong coming out of his chamber rejoicing like a strong man to run a race. Here, too, we may find that cleft in the rock where the Lord showed binself to Moses; here the door of the ark and the windows of heaven, through which are seen the waters of the great deep, and those above the firmament which swashed the profuse antediluvians, and left them like Pharaoh's host in the Dead Sen, when the Lord took off their chariot wheels and left them to flee from the face of Israel through the horrible pit and miry clay. through the horrible pit and miry clay.

"So sacred a secret were these mysteries in all countries, that whoever revealed any portion of them was instantly put to death." The "Book of Enoch" informs us that the great sin of the antediluvians was that they revealed the secret of the mysteries—those mysteries which involved the generation of the heavens and the earth by the very natural process, as continued unto this day, even to the very mode in which the Lord buried

Those who had been initiated into the mysteries were held to be extremely wise, and to be possessed of motives to the highest honor and purity of life. But these secrets, kept hid from the foundation of the world, were liable to perversion and sensuality, whether the mysteries were of the phallic Baal or the phallic Jehovah; both included the original Jacob in the covenant of circumcision. In its ineffable degrees, Freemasonry has preserved the same mysteries, but excludes the women, whom St. Paul commands to learn of their husbands at home. Those mysteries led to the natural discovery that vice is a monster of such frightful mien, that, to be hated, needs but to be seen;" and the hideous spectres or infernal Gods were "emblematical of the various vices, diseases, infirmities and calamities incident to that state of terrestrial boudage from which his struggling soul was now going to emerge, as well as of the horrors and penal torments of the guilty in a future state.

in a future state."

The strong meat for men was the natural or physiological in all these things. Dyonysius or Bacchus, equivalent to Moses or the Lord, was received into the womb, and woman was the mystic ark swelling out like a ship upon the waters. Every phase of the mysteries had its moral and spiritual parallelism to furnish the sincere milk of the Word. Earth and heaven blended in the same subrece: and though the first Adam. the same embrace; and though the first Adam was a living soul, the last was a quickening spirit—the first batural and afterward the spiritual—the first part of the county the second man the first man was of the earth, the second man

the first man was of the earth, the second man the Lord from heaven, as per Paul.

But the vell is still over friend Howitt when Moses is read, and he finds in the supernatural clap-trap of the Biblical mysteries, "the most astonading miracles." We may thus see the force of early education, when the genius is not sufficient to surmount the plane of authoritative drill to look through the vell when we come to the Holy Land. Friend Howitt and his like have not the open vision to follow on to know the Lord over the parallel track of the Hebrew and Heathen mysteries, but are tethered to the outermost then mysteries, but are tethered to the outermost circumscription of the letter, lest the Lord break forth upon them. Yet there is no more difficulty of reading Moses in the symbolo-mythical word of God than when the same mysteries are under the Heathen veil. Whether in the Bible or out, so far as the priests have had the engineering of so far as the priests have had the engineering of the mysteries, it has ever been held legitimate to medicine the people over the left; nor do we find that "the astounding miracles" which God wrought for the Jews, were any more potent to conversion than the "astounding miracles" wrought by the Deus ex Machina of kindred mysteries. Says Howitt, "One of the precious maximum of the fourth continuous at the forth continuous and that it was a superfect the fourth continuous and that it was a superfect the fourth continuous and the fourth ims of the fourth century was, 'that it was an act of virtue to deceive and lie when it could pronote the interest of the Church—a maxim never afterwards forgotten." There may have been somewhat of this even before the fourth century; and Smith's "Dictionary of the Bible" admits that some of the old propounders of God's Word were rather apt, at times, in olds and ends, to come up to the help of the Law on the shady side ology has wrought, as the mother of its devotion, the Christian system is not to be jumped out of the ordinary causes of being. Its parables reach down into that primary Nature worship of which of the truth; and so even the Godmen of the Bible sometimes declare of each other. Théodore Parker, in speaking of a notable politician, de-clared that outside the clerical profession he Christ, or the Wisdom in that name, had many was the most adroit liar he ever heard speak;" so that the Protestant, as well as the Romish priesthoods, have not been wanting in that craft which makes the worse appear the better reason, or in what is sometimes called lying for the glory of God. Garrison's Liberator used to lay a good deal of judgment to this line, and the February number of the Radical—a first rate number in full— has C. K. Whipple on the old track of plumbing the infallibility of the Bible, and of tripping the

the intallibility of the Bible, and of tripping the clergy in their oblique estate.

Says friend Howitt, "No State religion, Pagan or Christian, from the foundation of the world, but is stained with blood." Very well; but the hat is stained with blood." Very well; but the Hebrew religion was a State religion, instituted, as you say, by the "most astounding miracles" to "the sound of God's trumpets." Well, these trumpets had no uncertain sound when they blew their blast to the exterminating of men, women and children, leaving not a soul to breathe. The Ribblest page furnishes a bloody husbandry The Biblical page furnishes a bloody husbandry for the State religion, and it appears that Roman and Protestant, in doing likewise, have not only sprinkled but fully baptized the world in blood, and that in the triple infernaldom of heart-sick-

ening cruelties. ening cruelties.

As a popular setting forth of clerical and Church enormities, we recommend Howitt's "History of Priesterate in all Ages and Nations" with Lecky's "Rationalism," and Draper's "Intellectual Culture"—works which, with many others, are doing so excellent a service in sending the old theologies to look after Korel, Dathan and Abirant. gies to look after Korah, Dathan and Abiram:

Bunner of Night.

BOSTON, SATUEDAY, MARCH 30, 1867.

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Therefore, to all such who will remit to us \$1.50, with evidence of their inability to pay more, we will send the BANNER OF LIGHT for one year.

Our good brother Hall feasts upon the rich fruits of Spiritualism, and is desirous to help others to a like blessing.

We have scarcely a subscriber who does not know of some one or more who are deserving of the above generous offer, and we hope they will find pleasure in assisting such to avail themselves of this offer at once, as the amount is limited.

Write plainly the name, town, county and State, and address letters to WM. WHITE & Co., BANNER OF LIGHT, Boston, Mass.

Reconstruction of the Union.

The New York papers announce a work soon to be published on this subject, in a letter from Judge Edmonds to Gov. Morgan, one of the Senators from New York. The New York Tribune

"The American News Company will soon publish a Letter on the Reconstruction of the Union, written by Judge John W. Edmonds to Senator Morgan. It discusses the Constitutional ques-tions, the powers of the President and Congress, the condition of the South, the Freedmen, the Democratic policy, and its spirit is fairly expressed in the following paragraph: 'I have often noticed in the halls of Congress and elsewhere disquisitions as to what is now the true status of the Confederate States. Some claim that they are States still, and entitled to all rights as such; some that they are conquered provinces, and oth-ers that they are States with their rights as such in abeyance, &c. Of what use are all these sub-tle distinctions, these metaphysical refinements which have prevailed so long at the South that they have caused the people to reason themselves out of house and home, out of property, country, and political rights? For my part, I say, Away with them all! What we want is practical good sense, that shall produce everywhere obedience to the supremacy of the law and a happy reunion throughout the land."

Some of the residue of that part of the paper, which we find in the New York Evening Post, after stating the proposition that the Union could be dissolved only by unanimous consent, says:

"Therefore it is that there is no provision in the Constitution in conflict with this great pur-nose of perpetual union; and it is equally true that there is no express prohibition against the seces-sion of one or more States.

The men of that day were too wise to suppose that all wisdom was concentred in them, and that none was left for their posterity; and, con-tent with an explicit avowal of their purpose, they left it to future ages to meet the events which time might bring in its train, and to future wisprovide the remedy

It is in such a condition that we now find ourselves, with power, either by amendments to the Constitution, or by laws of Congress (within the limits of its power), to provide any remedy which the emergency may demand. And we find noth-ing in the way of the exercise of that redeeming power but the abstractions and refinements and subtle interpretations of the Constitution, which, ushered into prominence at the close of the last century, have brought upon us in our day the disasters from which we have not yetfully recov-

Therefore it is that I say away with them! For if they are to rule, emancipation is not half achieved, secession is not half killed."

We learn that the work is a very elaborate discussion of all the questions involved in the reconstruction of the Union, and deals with great gentleness with all parties, being severe, if at all, only with those at the North who from mere party considerations have sympathized with secession and rebellion.

Of them, it speaks in this wise:

There is another portion of this class of Northern people who are swayed by far different mo-tives. They have sympathized with secession from mere party considerations. Having enjoyed power for years by a coalition with Southern voters, they have clung to their 'confederates' from a reluctance to abandon their hold on power and patronage. For them I invoke no sympathy, They have 'given up to party what was due to

During the war of 1812 with Great Britain, there was a party in the Eastern States so hostile to our Government and the war, that they assembled at Hartford and claimed the right to make a bled at Hartlord and claimed the right to make a separate treaty of peace with the common enemy. It was not long before public opinion sothorough-ly ostracised them, that to be known as a 'Hart-ford Conventionist' was a perfect disqualification for all public position. The stain was, in the es-timation of the people, indelible, and even death did not eradicate it. The class of to-day, of whom I am speaking, may profit by the example. Our people have other means than the gibbet for punishing sympathy with treason, and it may be true yet that men

*May live but in history's curse, Be forgotten as fools, or remembered as worse.

Their number, however, is not large enough to demand much consideration, and death and shame will alike contribute daily to diminish it, and that the more rapidly as our people grow more and more to appreciate the magnitude of the conflict in which they have triumphed, and the vastness of the sacrifices which a national patriotism has prompted them to make for their country and for freedom."

We learn that the main object of the publication is to present the whole subject fully to the view of all the people, that they may devise the proper remedy; for it insists that it is public opinion, and not Government, which in this counary determines every matter connected with the

Therefore it is that the Judge in his letter enters into a minute description of eight classes of our people who are to be considered, and to be affected by any measures that are to be adopted. Those classes are five at the South, viz: those who were loyalists all through the war; those who have become loyalists since; the "poor white trash"; the Freedmen; and the secessionstill and three at the North, viz: the anti-slavery men; the sympathizers with secession; and the

conservatives and for The characteristics, objects and wishes of each

of these classes are minutely discussed, in order that each may be consulted, in order to bring about a perfect union.

The following is a portion of what is said about the Freedmen:

"So, too, see how they have met the new condition in which they have suddenly found themselves! So different from that to which they had been accustomed all their lives! The wonder is that they did not run wild in their exhibitation, and, casting aside all law and order, indulge their sensuality without the law and order. and, casting aside all law and order, induse their sensuality without stint. It will not do to measure them, at such a moment, by our standard. Can you or I, Senator, realize the feelings of a man of mature age, who all his life long had been trodden under the foot of bondage and bound submissive to the will and the lash of another suddent emportant and allowed to another, suddenly emancipated and allowed to stand in the presence of God and his fellows, a man and the equal of man? Every nerve would vibrate; every vein would throb in the wildness of joy, and it would be more than an ordinary mind that would preserve its equipose and avoid some outbreak of enotion. Yet when that morie some outbreak of emotion. Yet when that magic proclamation went forth, like the Divine command through the prophet of old, announcing 'liberty through the land,' there was no outbreak. Deep and still flowed the current of feeling in the freedman's heart, and silent gratitude to God absorbed all other emotions.

I tell you, Senator, there must be a good deal in a people who can thus receive such an event." Of the President and his policy, this is written, of the peculiar characteristics of the Southern people:

"Two questions, however, naturally present themselves: one is, what effect have these peculiarities already produced? and how far are they to be considered in our efforts at reconstruc-

This effect has been most unhappy: 1. Aside from their having produced the war itself and caused its stupendous sacrifices and sufferings on both sides, they have caused the rejections tion of all the offers of conciliation which we have

made. 2. They have caused their people to submit to the result of the war of arms suddenly and re-luctantly, thus plainly telling us that nothing but the consciousness of our superior power has extorted from them even an appearance of sub-

mission.

3. When through the policy of the President they were again clothed with the power of local self-government, instead of justifying his confidence and uniting with him in his efforts at a cordial reunion, they conferred their power upon the worst enemies of the Union, and seem to have striven with all their might to defeat his humane pur-poses and to render him and his policy of concili-ation edicus to the whole country." ation odious to the whole country.

And again: 'It is probably true that the lawlessness and violence, which all accounts agree in saying pre-vails to so great an extent at the South, would not now be found there, if it had not been for the encouragement which these people have drawn from the language and action of the President and his administration. But it is equally true that but for that cause we should not now have known how unchanged were the opinions of this hostile class, how bitter their hatred toward us and our cherished notions of freedom, and how ready they are at heart to selze upon every op-portunity, lawless or otherwise, to show their dewhile we may mourn over this lawlessness and violence, we may be thankful for the opportunity of learning how deep-seated is the cause, and how certain it is that the cause of the cause.

There is a good deal in this. For so kind and forgiving was the general feeling of the North at the close of the war among the masses of our people, that we might easily have been induced, by a different line of conduct on their part, to have resulmitted them to the Union before they were fit for it, and we might have been slumber-ing on a volcano that was only delaying its erup-

tion until it had recruited its exhausted strength It is charitable to suppose that this has been the error of the President, and it is to be supnosed that he will, in due time, appreciate the esson which the disturbed state of the South so plainly teaches. At all events, you of the Legislature must not neglect it, for you may be assured that there are many thousands in the land, who in the beginning shared with that officer in his forgiving temper, who have now so thoroughly imbited the lesson that they will not forgive you or him for disregarding it." or him for disregarding it.'

We learn from our correspondent at New York, that in an address delivered by the Judge on Sunday evening, March 3d, to the Spiritualists at Ebbitt Hall, he gave an account of the origin of

from his country place at Lake George to attend to some business in town, and on his arrival found a letter from one of the mediums of this city, enclosing a communication to him from Lincoln, expressing a wish to speak to the American people through the Judge. The Judge sought an interview with Lincoln, and expressed his willingness to be used for the purpose. The answer was that it would, in due time, be given to him what

After the Judge finally returned to town, and some time in October, Lincoln and other spirits came to him one evening, when alone in his library, and in the course of two or three hours gave him the substance of what it was wished might be said. The Judge made a memorandum of the heads or topics to be treated, and of the order in which they were to be discussed. That remained on his table unnoticed and unused until a few weeks ago, when he was told that the time had arrived for writing out the communication in full, and so he gave himself up to the work as exclusively as his professional engagements would permit. Thus in about ten days the work had been written, and he assured his audience that if anything had ever been the product of spirit dictation, this was. His own mind was in it, to be sure, and it was not easy even for him to say what part was his and what theirs. Of this, however, he was certain: that the tone and temper of the work and the current of thought were theirs; the garb in which it had been clothed was his, with occasionally a thought originating with himself. It was a joint production, of which he would be proud to be able to claim the whole authorship.

From the extracts we have given, and from what we learn from those who have read the work, we are persuaded that it will be found to be one of deep interest and very generally acceptable. One misfortune, we hear, is that he can get no publisher, but has to bear that expense himself, which he can hardly afford, besides the labor of preparing the work. Had it been a "Sensation Novel," he would have found publishers enough to relieve him of the burden.

Get on to the Land.

Mr. Greeley, every now and then, makes his personal appearance in the columns of the Tribune, advising young men, and men of middling age, if they have but moderate means and a good stock of health, to get out of the crowded towns and cities upon the land. Land, he says with truth, is the cheapest article that can now be bought with money, even in the oldest and most thickly settled States. Then farming, as an intelligent and progressive plan, with the help of modern machinery and improved implements, is the most independent occupation possible for a day is engaged there for the first Sunday of each man to choose. He can make himself a solid citizen, and wield an influence worth talking about, with broad and well-tilled acres under his feet. Five thousand dollars judiciously laid out and cared for, will give a man a place in the world at published a pretty spiritual song entitled," Where once, who might otherwise be all his life hanging have the beautiful gope?" poetry and music by on by the skirts of things, and know little, if any, the favorite author, James G. Clark. Also the true happiness. The section of many of the section of

Spiritualism at Work.

Our elevating religion is by no means silent or inactive. Wherever we see a stir suddenly made over its progress, or its presence, we may be sure it is busy at its work. And very faithful service for humanity it is performing, too. Even those who think they have shielded themselves from the reach of its influence by setting up emphatic public professions which close the doors of belief in its presence, we find that all their precautions have availed nothing, and that its mysterious work proceeds the same, as if no such imaginary barriers had been set up against it. There is no such thing as shutting out influences so subtle and so powerful. They will find their way over the heads of those who think themselves most capable of shutting them out. We might as well dream of cutting short the operations of nature, in any of its numerous departments.

It is worthy of remark, how many persons in the churches, and conscientious and faithful persons, too, derive all the real religious life that characterizes them from their secret and abiding belief in the elevating, consoling and rewarding truths of Spiritualism. Thus does our religion find its way into the heart of all modern institutions, to repair and renovate them. Thus does it work, and will continue to work, until it shall be discovered that it has overcome all obstacles and is he ruling, inspiring faith. In the very disposition, so apparent with many, to turn away suspicion of their faith with hadinage and ridicule, is to be seen a mask which they find it exceedingly convenient to use on occasions, under which they feel confident they can do more and better both for themselves and the cause that sustains them in secret. It matters little, at best, in what wav men receive the truth into their souls. If its light blinds them, then let them screen their eyes from its full effulgence. But as for stopping the steady shining, that is entirely out of the ques-

Opening to Asia.

As far as we can, we are pushing across the continent and cutting through the isthmus, to find our way to Asia. There four hundred millions of human beings await our acquaintance and neighborhood. We are in need of the traffic which they will bring to us, and they of the invigorating aid of our enterprise. The bringing together of populations so different in their tastes and ideas, the one getting round the world again to the point where it started from, will be an event worthy to commemorate the wonderful age in which it is finally accomplished. Civilization moves in a circle. It started from the east and has proceeded westerly, gathering and developing new forces in its career, and will soon have got round to its starting place. In its progress, it has marched through the various tribes and clans, both of Europe and America, the red man of this continent being overtaken last. We should not lose sight of the fact, that to have lived to witness this consummation of the centuries is a privilege for which we cannot cease to be grateful. It is the crowning glory of the world's whole history.

The Rush to Paris. It looks as if everybody was going this year. At least, they will try to go if they can raise the wind. Not Atlantic ocean wind, but the rocks. Not such rocks, either, as mariners avoid, but tin. And not such tin as is to be got in the mines of English Cornwall, but the kind that is carried in the pocket, and helps a person to swim in the world, instead of sinking. It is calculated that a hundred and fifty thousand persons are going from this country to attend the Great Exhibition. And yet the United States have but a small space, comparatively, allotted them in the show, all the European nations being much more favored than we. But it is questionable if Great Britain will fill up its department one half so thoroughly as we shall ours. But whether our space in the Exhibition be much or little, there is a mania for going to Paris this year, and everybody who can | tion. The Maine Legislature has done the same. will certainly be there. It will be so "jolly" to meet in Paris the neighbors that we hardly know at home. If this whole thing only was a pledge

The Indians.

extort from all.

A new Indian agent is loudly called for, who will see to it that the red men get what is their rightful dues. The truth about the misuse of the Indians is slowly coming to the surface, and it is time it did. They have been cheated out of the very land the Government deliberately set apart for them. The railroad corporations have gone on and seized their reservations, as if they were common to all; and individuals, under Government warrant and on their own account, have plied the trade of fraud with these poor men until they are little better than vagabonds, and are not to blame for having lost their faith in white men and their governments almost entirely. We should make haste to set this wrong right, and there are symptoms of its being done in due time. No matter if it is interest or necessity that leads to it; only let it be accomplished in time to repair, in some small degree, the wrongs, the outright crimes with which we stand chargeable.

Philadelphia Children's Lyceum.

The Children's Progressive Lyceum in Philadelphia, of which Mr. M. B. Dyott is Conductor, will give their annual exhibition at Musical Fund Hall, Locust street, above Eighth, on Friday evening, March 29th. Pairis have been taken by all the officers to have the exercises given in as perfeet a manner as possible, and of a character that will interest all who witness them. These festive occasions have been so popular in years past, that it is now esteemed a privilege to attend, and tickets have to be secured early in order to be sure of gaining admission. We are glad to see such a desire to aid in so noble an institution. These Lyceums are laying the foundation for the future stability and success of our spiritual philosophy.

Liberty Hill, Conn.

A. G. Doubleday writes us, that at a meeting of the believers in Spiritualism at Liberty Hill. Conn., he was requested to inform the public that they have a meeting house ready for the use of lecturers on Spiritualism. Heretofore they have had such speakers as Dr. John Mayhew, Mrs. Tuttle, Mrs. Spence, Mrs. French, Mrs. Felton, Mrs. Hutchinson, Mr. Loveland, Mr. Storer, Mr. FORS, and others, and he thinks all were satisfied with the reception and compensation they received; and others are invited to visit them. Further information will be given by addressing J. W. Clark, Corresponding Secretary. Mr. Doublemotah for the present.

New Music.

C. M. Tremaine, 481 Broadway, N. Y., has just "Juvenile Party Galop," by J. de Jatienski.

New and Wonderfal Discovery in Electricity.

Mr. H. Wilde, of Liverpool, has brought out a new discovery in electricity during the past year, which is described as exceedingly brilliant and important. He has found a method of producing electricity in quantities and of an intensity hitherto unknown, by the action of feeble electrical currents upon powerful magnets. His apparatus consists of six small permanent magnets weighing only a pound each, a ten-inch electro-magnetic machine, having an electro-magnet weighing three pounds, (which accumulates and retains the developed electricity, on the same principle as an insulated submarine cable or the Leyden jar,) and an armature evolving within an iron cylinder at the rate of fifteen hundred turns a minute. The cylinder is about a foot long, and has a bore of two and a half inches; the armature which plays within it, not touching the sides, is coiled about with insulated copper wire. It is from this armature, when the different parts of the apparatus have been connected and put into operation, that the electricity is evolved and the effects are produced.

This machinery evolves a light which rivals the sun in its dazzling luminousness, and surpasses that orb in taking photographs. At a distance of a quarter of a mile it throws shadows from the flames of street lamps upon a wall. Two photographers in England have set up the machines in their shops, and now do all their copying and enlarging by the new electric light at night. The heating power of the flame is so intense that it melts seven feet of No. 16 iron wire and heats to a red heat twenty-one feet of the same wire in an instant. The cost of the apparatus is small, the waste of materials trifling, and the expense of working light. For lighting streets, for lighthouses, and for illuminating public buildings the new discovery is far superior to gas, and there are probably various other purposes besides those already indicated to which it may be devoted, if its properties are truthfully described.

Charity is Love.

In what we give to the poor, suffering people of the South, let us show no symptoms of being glad of such an opportunity to "heap coals of fire" on their heads. We have no right to interpose our judgments in these things. They are too serious, and we know not ourselves how soon our own case may be as sorry as theirs. Give, when you give, to satisfy the nobler instincts and impulses of the nature; not for effect, to have it seen and known of men. Boston has so far shown generosity in this matter, and New York has done well; but the people themselves must be moved by a common spirit of charity. Sympathy is the key which is to unlock it all. If we do a kindness, or perform a generous service, without real kindness and without generosity, so far as the act or the service reacts upon ourselves it would be better if we had coldly withheld our hand.

What a chance is offered us to wipe out all past hard feelings and prejudices, by the charity we are asked to perform! It will not be likely to occur again in many a generation. If we improve it as we ought, we shall insensibly elevate the character of the entire country. We shall be able then to see as never before how much higher nobleness, generosity, sympathy and love are as endowments for the public heart and mind, than mere enterprise, energy, wealth and power without them. We mistake greatly if this present occasion is passed by w perform such a sarvice in the cause of Love and Humanity as will work for the national exaltation as long as we continue one people.

Womanhood Suffrage.

This question is being agitated in many of the States. The Kansas Legislature has passed a law granting the right of suffrage to women, and it goes to the people for ratification. The Missouri Legislature is discussing the same ques-New York is soon to hold a State Convention to amend the Constitution, when strong efforts will be made to incorporate a clause giving the right of peace and fraternity what a welcome it would of suffrage to women. In the Legislature of our own State a bill to that effect has been discussed. though defeated in the House; but only ninetyseven members were found illiberal enough to vote against it. The leaven is working, and next year that number will undoubtedly be reduced. John Stuart Mill, member of the English Parliament and a prominent reform leader, advocates giving this right to woman. Intellectual minds in both hemispheres are waking up to the importance of this subject, and it will not be many years before woman will have a voice in saying who shall make the laws which they as well as the men have to obey-if they do not even help make them themselves.

English Reform.

Lord Derby's Reform Bill is in the House of Commons, and he has courageously met the public demand for an enlargement of the franchise, and proceeded to take his position even in allvance of that which the Liberals themselves would have chosen. Mr. Bright wanted nothing but the question of franchise settled; but that would be narrowing the issue altogether too much to risk upon it all that would be put there. Parliament and the people are determined to establish and set in immediate operation a well-considered and comprehensive system of Reform for the nation. It would be tempting fate to consent to put everything to hazard, for the sake of trying the whole case piecemeal. The Liberals headed by Gladstone, discover that they would oppose the sense of the nation if they were to set up a factious opposition now to the measure proposed by the Tories, merely because they are Tories. The result seems to promise to be a general confusion of parties in Parliament for the present, with reference to a readjustment and reorganization on new grounds. The tendency is to liberality and progress.

Leavenworth, Kansas.

Our correspondent, A. C. Nichols, says a good lecturer is wanted in Leavenworth; also a healing medium like Dr. Newton or Dr. Greer. As the latter gentleman is now in the West, perhaps he will feel it his duty to visit Kansas. Leavenworth has over thirty thousand inhabitants and is still growing vigorously. A few years ago it was a small trading post; but last year it did thirty millions' worth of business. The Evening Bulletin of that city publishes an article on the Spiritual Philosophy, with the modus operandi observed in holding circles for manifestations. It is evident the people there are hungering for spiritual food.

Another Missionary in the Field. The Executive Committee of the Massachusetts Association of Spiritualists last week chose Mrs.

The Davenports in Russia-Emma Hardinge.

The London Spiritual Magazine for March contains the following in regard to the above named distinguished mediums:

At length these remarkably gifted mediums have found a resting place, freed from the detractions of baffled materialism and jealous rivalry, in the capital of Russia, where, under the patronage of the Emperor and Crown Prince, and the leading nobles of St. Petersburg, they have been fully engaged for some time past, having made, as I am credibly informed, many converts, whilst they have reaped at the same time a rich harvest in a pecuniary sense.

They have given four public scances each week, to crowded and thoroughly appreciative audiences, at the high charges of twelve and sixteen francs admission.

At one of their private scances there were twenty-five persons present, all members of noble families, and all professed Spiritualists; at the close of the seance the Davenports were complimented by many kind expressions of sympathy, and were pressed to explain the cause of their brutal reception in some parts of England. After leaving St. Petersburg, the Davenports and Mr. Fay are engaged to visit Moscow, and from thence it is most probable they will proceed through Turkey, Egypt and Austria, to France, which tour they think will occupy about a year. It is not likely, therefore, that they will visit England again until the middle of next year, by which time it is to be hoped that the class of skeptics in this country, represented by the Hullys, Cummins and Flaneurs, may have more light, and be prepared to acknowledge their past errors and the reality of that peculiar phase of Spiritualism exhibited through the passive mediumship of the Davenport Brothers.

EMMA HARDINGE.-Mrs. Hardinge has been fully occupied since her arrival in America, by the exercise of her commanding powers before very large audiences, in the cities of Philadelphia and New York.

It will gratify her numerous friends in England to know that after she has fulfilled her present engagements in the Western States, she will return about the close of the ensuing summer to settle permanently in London.

Her motives for this step are to gratify her aged mother, who desires to spend the remainder of her days in her native country, and for the protection of her own health, which is, I regret to hear, somewhat impaired by her great labors in the cause of Spiritualism. Her medical advisers have consequently recommended her return to England, where she may remain in comparative quietude. It is not her intention, therefore, to undertake any public duties in this country, but so far as her health will permit, she will always be ready to help the cause which is nearest her heart, and which, she says, is the prominent object of her life.

Mercantile Hali Meetings.

Miss Doten's subject Sunday afternoon, March I7th, was, "The Kingdom of Heaven is at hand," a sentiment uttered more than eighteen hundred years ago, but which must be much nearer its fulfillment to-day. She dwelt mainly upon the great advance which has been made, in an intellectual, philosophical and moral sense, in the sentiments of the people since that time; the great interest which is being felt in the world in regard to the glorious revelations of Spiritualism; the influence exerted on man by the spirit-world, through the magnetism and electricity contained in his own body; that the immense power in man, through these subtle elements, has not yet been demonstrated; that before the close of this year the scientific world will announce a new discovery, (new in science but not in Spiritualism,) namely, that a man will be able to stand before a public audience, and by virtue of the magnetic and electric properties contained in his system, raise ponderable substances by merely using his will power. The scientific savans will then claim that all the physical manifestations which have been attributed to spirit-power were done by electricity; but ask them to explain the intelligence which underlies these manifestations, and they will be unable to give a correct answer. An answer can only be found in the spiritualistic theory.

At the close of the lecture she gave an original poem, which matched "the good time coming" with the good time now.

She speaks in the same hall next Sunday afternoon.

The Eddy Mediums.

These mediums are holding scances for physical manifestations in Syracuse and neighboring towns with complete success. The skepticism of hundreds has been so thoroughly weakened that the truth will be able to find its way to their souls without much more opposition. At one of their séances the company was composed of skeptics, with but two or three exceptions, but were such candid investigators that quite a harmonious condition prevailed. One of the party had brought handcuffs, and requested the privilege of applying them to the wrists of the mediums. It was cheerfully granted. All were satisfied with the impossibility of their being removed without help from some source; yet while the mediums were thus manacled, the manifestations took place as usual, to the great astonishment of the beholders. After the most rigid scrutiny, all acknowledged that some invisible power must have aided in the performances which took place in the cabinet.

Work and Wait.

While we work, let us learn to exercise patience, because patience both strengthens faith and is a proof that it is alive and active. There is much to be waited for, as well as to be done. We cannot do of ourselves alone, but must have time with us. That is the great cooperator in human affairs. When we are in haste and impatient, we leave out the very element which is of the first importance in the case. The spirits wait, although they work incessantly. They realize what a part patience and time play in the operation of the divine laws in human affairs. Thus we are taught distinctly two things: the imperative necessity of working with all our might, as if the whole depended on ourselves and our own exertions and the equal necessity of humility, and trust, and patience, as if it were all a favor, at best, and depended not at all on our own effort. 🖓

N. Frank White Coming East.

We learn that this very efficient and noble worker in the spiritual ranks, who has been lecturing with great success in the West for nearly two years past, contemplates returning to New England next July, and will scool invitations to lecture during the coming fall and winter. He'is too well known to need a word more in his favor Barah A. Horton to engage in the work of plo- Those wishing to secure his services had better neering through the State, to problem the glad address him soon. He is steaking in Olnotonati tidings of the gospel of Spiritualism. The Asso-diation now have two laborois in the field but there is work enough for half it doesn more.

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New Publications. In survey by

THE "DIAMOND DICKERS," Boston: Tickhor &

This eminent Boston firm have put their hand periment with Tennyson in the same way proved | East Fifty-First street. so overwhelming a success, that they were led, nay, were fairly urged by the expressions of popular desire, to attempt it with the writings of Dickens. The first volume of the series is of attractive edition of the great English novelist are cheapness, convenience, and elegance. The volumes are of very neat and portable form, types in double columns, on tinted paper, illus- for the sick. trated expressly for this edition by native artists, and for \$1.25 per volume without the illustrations, and \$1.50 with. This choice edition, destined to be immensely popular for the above substantial reasons, will be comprised in twelve or thirteen volumes, to be issued at the rate of a volume each month. For convenience and elegance combined, nothing could well be conceived so perfect as this series of volumes will be. Pickwick is just out, and Our Mutual Friend will follow. There could not be an edition of Dickens so well adapted both to general use and the parlor table, to the library lounge and the siesta under the chestnut leaves. Nobody can now very well complain that the works of the great modern novelist are not within reach of his means. The anthor has an interest in the sales of this edition, which is honorable to the house producing it. It may be considered as a hint of a new era in bookmaking in this country.

NED NEVINS, THE NEWSBOY; or, Street Life in Boston. By Rev. Henry Morgan.

The third edition of this excellent book has already been issued, and the demand for it continues unabated. The hero of the work is a poor newsboy, whose noble adherence to principle under an extraordinary temptation, first awakened the interest of the author in his welfare, and whose subsequent virtueus career won the love and respect of all with whom he came in contact. The subject is well chosen, and all the characters are ably, and often eloquently, sustained throughout. Mr. Morgan is perfectly familiar with his subject, bringing to his work not only an earnest, sympathetic spirit, but an experience of many years among the abject poor. "Ned Nevins" is by no means an ideal work, the young hero being an actual reality; and the characters so skillfully grouped about him are mostly living and breathing men and women, to be seen every day in our midst. The narrative is couched in a pleasant, elevated and healthy style, deeply imbued with a spirit of high moral aspiration, that renders it an acceptable present to the young, a practical lesson for home inculcation and a desirable acquisition to the Sunday School library.

THE INITIALS. A Love Story of Modern Life. By the Baroness Tautphœus, author of "Quita," "At Odda," &c., &c. Philadelphia: T. B. Peterson & Brothers. For sale in Boston by J. J.

Almost every lady at all given to reading the best modern romances has long since read this beautiful story of German life and character; and very few young ladies of these later days but will avail themselves of the appearance of this republication in such handsome form, to read what has given others so much pleasure and done them so much good. We have not space to set forth the coneral features or form of the store, further than to say that it is full of portraits, incidents, domestic scenes, and characters in German modern life, the authoress appearing to be freshly inspired with youth to produce what evidently brooded so close in her heart. The heroine is Hildegarde-a favorite in many a fair reader's memory. The story is that rare production in literature, a love story true to life. Whoever would have an inside view of the social life of Germany, will do well to glide through these pleasant pages. Customs The morali re faithfully denic are pure and elevated, the style chaste and flexible, and the faithfulness to nature remarkable.

HISTORY OF THE "SHENANDOAH." By Cornelius E. Hunt, one of her officers. New York: G. W. Carleton & Co. For sale in Boston by Lee & Shepard.

We have here in handsome form and well ill lustrated, the complete history of that pirate rebel craft which gave us and our whaling fleet in the North Pacific so much trouble, and the claims for damages done by her not yet settled. It will be intensely interesting from the associations, in the first place, but the record itself is exciting, and will hold thousands of readers. Here we are presented with the entire story of her ruthless performance from the day when she left London under the name of the "Sea King," until the day she surrendered to a British man-of-war, and was carried back to England. Her cruise extended around the world. It was cowardly in its purposes, and they were executed with anything but true bravery.

MOSBY AND HIS MEN. By J. Marshall Crawford. With portraits of all his officers. New York: Carleton & Co. For sale in Boston by Lee & Shenard.

Although it gives no pleasure to a loyal mind to read the sketch of this daring rebel partisan's deeds during the war, it is well that we have them somehow in authentic form, and in a readable shape. This book is filled with thrilling adventures. The entire Virginia valley has been made memorable by his bold deeds. He was vainly pursued and laid in wait for by our troops. but yet he was never captured and brought into camp. The portraits of his officers greatly heighten the interest of the volume.

THE APOCRYPHAL NEW TESTAMENT, New Edition. Boston: Bola Marsh.

This excellent edition of the New Testament, from the last London edition, includes all the Gospels, Epistles and other pieces now extant, attributed, in the first four centuries, to Jesus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. These are all translated and collected into the present volume, with prefaces and tables, and various notes and references. Many more editions of this valuable book will yet be called for by the public.

THE HEALTH REFORMER'S COOK BOOK is the title of a timely and servicesble little pamphlet of receipts for preparing farinaceous and vegetable food, for the well equally with the sick. House-keepers will find on its pages many valuable suggestions, which they will make hasts to adopt. The preparation of this new Cook Book has been undertaken by Mrs. Lucretia F. Jackson, of "Our Home," Dansville, N. Y., who, for the past twenty years, has been associated with her husband, Dr. James C. Jackson, in the management of one of the largest and most successful hygienic institutions in the country. Address F. Wilson Hutch Co., Danville, N. Y., with thirty cents in our rency.

THE AMERICAN UNITARIAN ASSOCIATION publish the fifth series of their popular tracts, composed of six numbers, all from the pen of John F. W. Ward. They are nest, and breathe the reli-Constant of the second of the

Personal.

Mr. A. James, the medium, is for the present tarrying in New York, where he has been for several weeks, during which time he has spoken to the republication, in exquisite form and dress, four Sundays in the forenoon, at Dodworth's Hall. of all the works of Charles Dickens. Their ex- His correspondents can address him, care of 406

> Alcinda Wilhelm, M. D., speaks in Louisville, Ky., during the month of April.

Jonathan Whipple, Jr., the healing medium, is course "Pickwick." The features of this most in Haverbill, where he will remain for a few

Dr. E. C. Dunn lectures in Dubuque, Iowa,

through the month of April. Will speak in adprinted from small but clear and delicately cut joining places during the week, and prescribe Judge W. A. Boardman will travel and lecture

during the summer in Kansas and Nebraska, upon "What is Man? What the Universe? Its Spiritual Relations?" &c. Address at present, St. Joseph, Missouri.

J. H. W. Toohey speaks in Springfield during April.

Jenny Lind and Madam La Grange, world renowned vocalists, are coming to this country again, so it is said,

Hiram Woodruff, the celebrated turfite, is dead. "Artemus Ward" left about sixty thousand

Dr. David Livingstone, the African explorer, has been murdered. A report had reached the English Consul at Zanzibar, that Dr. Livingstone and half of his party had been murdered by the Caffres. The account rests on the authority of five of his native attendants who escaped. The attack was sudden, but the Doctor had time to overpower those facing him, but was cut down from behind while endeavoring to re-load. Dr. L. was a native of Scotland, born in 1817.

Mrs. Ella Davis Rockwood, of Natick, is very popular as a lecturer. Her themes are "Intemperance," "Our Duties to the Freedmen," and Woman's Social and Political Rights."

Rev. Jabez S. Swan, of New London, the well known revivalist, has become deranged. If such men can't stand up under the horrid doctrine they preach, what sad results must be entailed on the listeners who believe what they hear,

"Christ and the People,"

The following notice of Dr. A. B. Child's new work with the above title, from the Christian Register, is rather remarkable considering that the paper is the organ of Unitarianism in its most rigid sense:

"Christ and the People" is the title of one of the most extraordinary books of the age. It contains, within its two hundred pages, the very essence of Christianity—such a Christianity as humanity has never yet dared adopt as its law of life. Its spirit is the most sublime optimism, the most absolute faith in an Almighty, all-pervading God. We used to think Miss Cobbe's doctrine of evil went to the root of the matter. But, without conflicting with that doctrine, the teachings of this volume strike down deeper and out further, grasping evil in all its relations and wrenching from it the secret of its cause, use and effects. This writer goes behind all human institutions. The pillars are torn from their places by this Samson, and the temples reared by human pride Samson, and the temples reared by human pride human self-righteousness and earthly glory fall He stops at nothing, apologizes for nothing, but speaks always as one having authority.

He is not, we suppose, infallible, but he is surely a true prophet in most things which he considers—a seer into the heart of things. Moreover, more than one human institution begins to grow half conscious of the very truths this man enurciates. Had he waited ten years, until these suspidions had developed a self-consciousness, his book would not have been received so silently. As yet few will confess him a true prophet, nor is he in all points; but before the nineteenth century closes, half Christendom will know him to have been so in the most vital truths. His theory is not without errors, probably, but the reasoning is close, the style terse, forceful, epigrammic, and not without heauty.

The book is worth many readings, and worth

having near to take up in all hours of need, sure wherever we open it to speak to human experimany who come in Christ's name, but with his own voice sweet and clear, proclaiming down the still lapse of ages," "Peace on earth and good will to men."

Wyandotte, Kansas.

The Spiritualists and liberals of Wyandotte. Lawrence and Topeka, Kankas, have organized a ociety and engaged Miss Sarah A. Nutt, a promlsing young speaker, who has been in the lecturing field for some three years, for one year, who will divide her time equally in the three places. Our friend, J. W. Yount, informs us that under her inspired teachings Spiritualism is receiving an impetus which will give it a firmer hold in that young, liberal and progressive State. It is cheering to notice how rapidly the truths of Spiritualism are spreading in the great West. No earthly power can stay its onward progress and elevating influence.

A New Work.

Under the title of Mirette, M. Elie Sauvage has ust published at No. 10, Rue de la Bourse, says the Paris Galignani, an interesting and original novel, in which the action is placed alternately in real life and in that beyond the present world, one explaining the other.

Levee in Worcester.

I want to say one word about the Levee in Worcester, the 22d of February. Too much commendation could hardly be given to the Managers, and the Society generally, in getting up that entertainment. It was a success from beginning to end. Not an act but what was courteous and polite, from all to all; the order and decorum of the entire party I have never seen equaled in so large and promiscuous an assembly. All the religious societies of the city were there represented, and none appeared to feel the "Spiritualists below par," or undeserving respect. The Lyceum was an agreeable feature of the entertainment, and elicited much admiration. Such exhibitions must make a powerful impression upon com-munity—so dignified, and yet so childlike in all its detail. The proceeds are devoted to sustain lectures, and a good sum was realized. May that Society of earnest sonis prosper in every good word and work, is the prayer of their friend and sister,

LIZZIE A. BLISS.

Won't Accept the Truth.

My attention was called recently to an article in the Watchman and Reflector, the Hard-shell Baptiste' organ of this city, wherein the writer gives an account of a vialt to a Boston medium. I will not take the trouble to recapitulate the stuff which the bigoted acribbler has perpetrated, but only despise the mean and intolerant spirit which prompted him to write, and the narrow-mindedness of the editor of that sheet, which would admit of such an article, when, if a fair and true statement of results of a nature at all favorable to Spiritualism were offered him for insertion, would be rejected I well know. Never mind; let them go on, abuse and villfy what they can never understand, at least in their befogged state; it will have as little effect upon the blessed light of Spiritualism; as the barking of a car would have upon the moon; we will ever rejoice in the bright light of our faith, and My attention was called recently to an article

ALL SORTS OF PARAGRAPHS.

"Little Crow" evidently feels enraged at what he sees going on among his red brethren in the Far West, as his message in this week's BANNER will show. He suffers his indignation to boil over. He seems to have small respect for Gen Sherman, calling him by the most odious Indian name, "squaw." We trust "Little Crow" will find it in his heart to be pacified when he comes to reflection, and that the charges he makes against so distinguished a General as Sherman may be cleared away. But the red man's houest indignation at the continued wrongs endured by his people is not to pass unheeded. It is the native expression of an aroused soul, and must have free course.

A course of Sunday evening lectures in the Boston Theatre was commenced last Sunday by the Unitarian Association. Rev. G. H. Henworth delivers the first four lectures.

Our city school committee refuses to abolish the Franklin medals in the public schools, and has increased the salaries of the principals of the English, High, Latin and the girls High and Normal schools to \$4,000 per year.

THE JAFFA COLONISTS .- The Constantinople correspondent of the Tribune, in a letter dated Feb. 23, says the Maine colonists at Jaffa are in a terrible state, and the American Consul General was going down from Constantinople to put things to rights. It is surprising that any body of where they can do better than anywhere else, to engage in uncertainties.

them. Address Wm. Bissell.

Madder colors red. This is the reason why the madder you get the redder you grow.

Mr. Bright, in one of his late speeches, said that one-half of Scotland is owned by twelve persons, and one half of England by one hundred and fifty.

Why is a woman darning stockings deformed? Because her hands are where her feet ought to

A new counterfeit five dollar national bank bill has made its appearance. It has but four figures of persons in the group surrounding Columbus, while the genuine has five.

Professor Agassiz, in a lecture recently delivered in New York, stated his dishelief of the progressive theory—or that men sprang from monkeys. His audience, many of whom had doubtless been ashamed of their ancestors, under a feeling of great relief passed a vote of thanks to the

Can a woman be wetter than when she has a catarnot in her eye, a waterfall on the back of her lead, forty springs in her hoop-skirt, and hightied shoes on? Yes, when she has a notion (an ocean) in her head.

The Louisville Democrat says a lawyer is strongest when he is fee-blest.

It is stated that in one hour the Hudson bank defaulter would be praying fervently at the rooms of the Young Men's Christian Association and the next tapping the bank for money to satisfy his de-

The Annual Fast in Massachusetts has been appointed for April 4th. In New Hampshire the

The sounding for the cable between Cuba and Fiorida has been completed, and the cable will be laid next November. A submarine mountain, 3,000 feet high, was discovered while making the sounding. The average depth of water is 5,100

The Republican ticket for State officers and members of Congress in New Hampshire, was chosen by a large majority at the recent election.

The first annual meeting of the American Equal Rights Association will be held in the City of New York, at the Church of the Puritans, on Thursday and Friday, the 9th and 10th of May next, commencing on Thursday morning, at 10 o'clock. The object of this Association is to secure Equal Rights to all American citizens, especially the Right of Suffrage, irrespective of race, color or sex.

> THE BALLOT, A weapon that comes down as still As snow-flakes full upon the sod; But executes a freeman's will As lightning does the will of God.

-Pierpont. If a man's wife is well-bred he won't need any but her.

Harvard college now holds funds amounting to \$1,999,505, from which the income last year was \$147,110.

Sanator Wilson succeeded in getting the West Point appropriation bill amended so as to prohibit drills and parades on Sunday, and to make t the duty of the Chaplain to organize a class for Biblical instruction and give his whole attention to the religious welfare of the cadets.

MAGNETISM, ELECTRICITY OR SPIRIT POWER —Be whatsoever it may, it certainly does remove diseases. Dr. Greer's practice, now at No. 122 North Jessens street, in this city, fully illustrates and sustains this declaration, as hundreds cured will testify. We have seen that by this strange, mysterious healing influence or power, the sick are restored to health, and in Hutch less time than by any other known remedial agency, and that, too, without medicine. Some of the very worst forms of chronic diseases have been cured in a few days, while all acute diseases are cured in a few minutes. In fact, according to Dr. Greer's theory of disease and philosophy of healing, it is calculated to cure all curable diseases. He therefore solicits the very worst cases, especially those considered incurable by other physicians. The poor he invites "without money and without price." He will continue his practice among us here again, before visiting elsewhere, for one month, or until further notice.—Peoria (III.) Transcript.

An Unnatural Religiou.

It is seldom one meets with so explicit and empliatic an affirmation, that what is called religion, in the popular sense, is so totally foreign to the natural promptings of the human heart, as in the following extract.

The writer is Rev. Thomas Smyth, Doctor of country. Divinity, author of several works on Presbyterianism, and the History of the Westminster Assembly of Divines, from which this quotation is taken:

"We find an unansweiable presumption in favor of the Scripunlity and divine origin of Cal-vinistic dectrines, because other churches were led to adopt them? For on what other supposition can the harmony of so many confessions be reasonably accounted for, and especially when we remember that these doctrines are, and ever will be, most discordant to the natural reason, and unpulatable to the natural feelings of men!"

New York Department.

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that every Spiritualist who is able ought to possess. Nature's
Divine Revelations, thirteenth edition, has blank leaves for

Divine Revelations, thirteenth edition, has blank leaves for family record.

Voices of the Morning. An elegant volume of poems by lielle Bush. Sent by mail on receipt of \$1.35.

Apocrypial New Testament; by mail, \$1.15; Age of Reason, 50 cents; American Crisis, 25 cents; Gist of Spiritualism, 50 cents; Fugitive Wife, 35 cents; Elder Tubb, 75 cents; Joan of Arc. \$1.00; Plain Guide, \$1.25.

A Life of Thomas Paine, 50; \$1.00, can be had here—not the one Mrs. Waisprooker complains of.

Our shelves are now well filled with a large assortment of Spiritual and Liberal Books, and we shall be liappy to select and fill any order, from ten cents to twenty dollars, with books that will pay well for reading

Popular Medicines.

Popular Medicines.

Dr. Barden's Family Medicines are for sale at our Office, 544
Broadway, New York; used several years, and recommended
by Warren Chase. Also, the Neurapathic Balsam: recommended by Dr. Newbon, and selling fast. Hodd's Nervine;
put up by our brother, Pr. H. B. Storer, and fast gaining a
reputation as a cure for disease of the nerves, which are
so common in our nervous country. Ring's Vegetable Ambroala, for the lair: 81 per bottle. West's Medicated Candy,
an excellent remedy for bowel complaints, especially for children. Try if.

Don't forget the place—opposite Barnum's Museum, over
American Express Office.

The Sidewalk, in the Morning,

At the early break of the sunlight on the streets, the first figures that attract one's attention are men can be induced to leave our own country, the athletic forms, at irregular distances, with slow and stately tread, of the sleepy police. Next comes the poor, ragged and dirty rag-picker, look-The Spiritualists of Loudon, Canada West, are ing up scraps of paper, cloth, coal and wood, and anxious to have some good test medium visit all loose articles of the least value. These are mostly females, old and young, few middle aged. A little latter comes the working-man, hurrying to his rost of daily toil from the hasty breakfast, and with the marks of broken sleep still on his brow. Next, and close after him, from seven till ton A. M., thousands of females, mostly young, can be met, (but seldom overtaken,) hurrying to places of labor in the shops, where the scanty pittance received for the weary hours of each day's toil does not enable many of them to dress or live even comfortably. Their honest countenances, earnest and hopeful look, marked often with a sadness or sorrow, enable any one to distinguish them from the courtezans, or evening walkers. The burdens and trials of life rest heavily on this class of our citizens, and often the internal struggles against temptations to vice are terrible, causing many to yield to the alluring sernents that lead to dissipation, prostitution and death. -No class of people need so much and get so little done for them by law or religion, as the poor shop girls of our great cities. Virtue is the prize most of them are suffering poverty to retain, while rich men banter them down to the lowest wages, and lavish their hard earnings on the prostitutes, enabling the latter to often live in idleness and luxury a few months or years, and then be borne away in disgrace to the graveyard, forgotten in a week by the very crowd that hurries along the same as when they were in it.

How much longer we shall have to talk, and only talk, of giving woman her rights and her earnings, is yet to be seen. Action must follow soon or late, and justice be done. No class of people endure as much and get as little in return. They are the most temperate part of society; few of them drink even tea or coffee-cannot afford it-and we might say none use tobacco or liquor, for so soon as a working girl begins these popular vices she falls into other bad habits, with the men who never (or seldom) stop with tohacco and liquor. If the women were voters, we should soon have temperate officers and temperance laws, and justice done to woman; but while she is depied the ballot she must continue at the mercy of man, a slave, a mistress, a parasite, a parlor ornament, and occasionally a companion, with equal respect and esteem.

Sunday, March 18th, was a genuine March day -wind and snow and rain and blow, till even the preachers dreaded to go to church.

Blocking of tracks and drifting of snows on Saturday evening, broke the thread of our engagement at Bridgeport, Conn., and left us in the city to enjoy the first Sabbath day of rest for nearly two years, and never was it more needed. We had the pleasure of hearing Miss Nettie Colburn, at Dodworth's Hall, in the evening, deliver an eloquent and highly interesting discourse to a large audience, who seemed to appreciate it.

Abraham James, of Chicago, has been lecturing to the society at Dodworth's Hall for several Sundays with good acceptance, and promises to do efficient service in that department if his health will permit.

Bro. Peebles had a warm greeting at Ebbitt Hall, and, storm or no storm, he will have large and intelligent audiences during his stay. Both societies are renewing their hold on the public, and are determined to live and grow, if perseverance and energy in the best of causes can secure growth.

The cause at large is certainly gaining strength in New York, as well as in the country, of which we have abundant testimony.

W. A. Danskin, of Baltimore, was here last week, with a medium, demonstrating one of the most remarkable feats of phenomenal spirit power ever presented to the skeptics-too much for the bellef of many Spiritualists, and yet so clearly demonstrated to the senses that no sane person could deny the fact. It seems of late as if our spirit friends were determined we shall have evidence sufficient for every honest skeptic, candor and honesty alone being required in any one who seeks the truth to be insured success in finding it.

The Usury Laws.

Massachusetts, it seems, has advanced a step in abolishing her usury laws. Nearly twenty years ago, while a member of the Legislature of Wis consin, we succeeded in getting a bill through that body, which became a law, abolishing the usury laws of that State; but it was in advance of the times and people, and they went back, and lost the advantage they might have gained by retaining it. All the States will abolish it, and many other laws which work injury, in time; but legislative progress is slow, as well as sure, in our

A gentleman wishes to obtain a small, plainly-furnished, but pleasant room, capable of being warmed, with partial board in some Sphittaglist and the second of railed terms. warmed, with partial board, in some Spiritualist family, or where there are people of radical tendencies. Terms moderate, and location within fifteen minutes' walk of Cooper Institute. Address J. L. Smith, Banner of Light office, 544 Broadway, New York.

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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; p to then, 8 Fourth Avenue, New York.

Our Office in New York.

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

"What is Thought?"

Thought is a material substance, surrounding us spiritually, as the air surrounds us physically, and as we draw from the air such matter as the physical condition requires and the capacity permits, so the spirit draws from the atmosphere of thought such matter as is adapted to the wants, conditions and capacities of the spirit, and arranges them into ideas.

L. M. Rose.

Note from Cincinnati.

The cause moves on, and all is well. I have more than I can do, and am paid well—in fact, as well as I could desire. Keep your BANNER fly-ing, the only spiritual paper in America. E. V. WILSON.

Business Matters.

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

JAMES V. MANSFIELD, TEST MEDIUM, SUSWETS SESSED LETTER, St. 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

Miss M. K. Cassien, Medium, will answer Scaled Letters. Terms, \$2,00, four 3-cent stamps. Address, 248 Plane street, Newark, N. J.

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doses of Ayen's Cherry Protoral will cure. Time, comfort, health, are all saved by it.

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the disease noon bimself, hany distance; can examine persons; tell how they feel interes and what their disease is, at the same time. One ex
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SHOULD any bit patches, or any other disfigurations of freekles of sould any gentleman desire to reproduce lost the skin; also head, or increase the growth of whiskers or hair upon tirchange the hue to a more desirable color, they moustach hame. J. G. ARTHUR, Harriord, Cona., and be may addle when the many addle will surface the human start of the many addless me the many addless me the many addless most angular desirable color, they may addless most sangular desirable color, they may addless most sangular desirable color, they may addless most sangular desirable color, they may also the most sangular desirable color, they may also the most sangular desirable color, they may be a surface of the most sangular desirable color, they may be a surface of the most sangular desirable color, they may be a surface of the most sangular desirable color, they may be a surface of the most sangular desirable color, they may be a surface of the most sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they may be a surface of the sangular desirable color, they are surface of the sangular desirable color, they a

PASS 11 MOST SANDER AND RACY cight paged II-RIGH, RARE AND RACY cight paged II-A lustrated Paper. Juli of Fun. Unexpest paner printed Lonly 30 cents a year and valuable gift to every subscriber forth from \$1 to \$2° Bubscribe NOW. Only 50 cents, or pocimen for 10 cent. Address, STAR SPANGLED BAN-SER, Hinsdale, N. J. IW-Mar. 39.

Message Department.

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. M. Conant.

while in an abnormal condition called the trance. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. The questions propounded at these circles by mortals, are answered by spirits who do not an-

nounce their names.

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

The Circle Room.

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

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

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

Invocation. Oh thou who hath said, "Ye believe in God, be-

lieve also in me," thou Spirit of Everlasting Truth, unveil thy beautiful face to us on this occasion, and baptize us in thine own clear waters. washing away our errors, and causing all the buds and blossoms of our inner being to spring forth with renewed beauty and power. .Thou who hath in thy perfections ever dealt with all thy children in perfectness and love, thou whose wisdom we never doubt, draw nigh unto us on this occasion. Strengthen our weakness, and give unto us that light that overcometh all darkness; that power that overcometh all evil; that faith that shall lead us safe unto the Kingdom of Perfect Peace. Oh we thank thee for thy blessings, that come perpetually unto thy children everywhere. For the wide diffusion of religious principles on earth, we thank thee. For all those holy thoughts that show themselves in good deeds, we thank thee. For all those aspirations that are as chariots bearing the soul heavenward, we thank thee. And most of all, Great Spirit of Truth, we thank thee that we live. May the thoughts of these children of our Heavenly Father be gathered into a shining wreath, that shall deck their brows in the eternity of the spiritworld. May they feel that they are in the presence of that spirit-world encompassed by the holy, the good, the just, the perfect and imperfect. Oh may they feel that they are in the midst of thy life, and there worship thee in all sincerity of soul, laying their offerings upon the altar of their own being, worshiping not the unknown God, but that God that speaketh to their inner lives, and ever teacheth them that the way of heaven is the way of right on earth.

Questions and Answers.

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

Ques.-Is there any foundation in fact for a local hell, as taught by the Baptist and other denominations?

ANS .- Yes, there is a foundation in fact for such. Ancient Egypt contained a lake, which was called the lake of fire and brimstone. It received its name, no doubt, from its peculiar appearance during certain seasons, and the peculiar atmosphere that emanated from it, and the peculiar state or condition of the life that was born of it. It was said to contain many kinds of poisonous reptiles, and the ancients, many of them, believed that it was the abiding place of his Satanic Majesty, the Devil. Now this belief with regard to a local heaven and hell has been handed down even to you, and there are many Christians who worship at the shrine of truth, as they suppose, even in this enlightened age, who believe in the existence of a local hell, over which his Satanic Majesty, the Devil, presides, and into which all unfortunate souls will go after the change called Death. All these vague stories that are connected with Old Theology have a foundation in similar existences. They have not sprung from nothing. They are legitimate children of legitimate parents. They have had existences, and they exist to-day.

Q.-By T. T. Edmunds, of Columbus, Ga .: Does the spirit or soul of man, as a separate intelligence, begin with the child?

A .- We believe that the spirit, or soul, or thinking part of the human, becomes individualized in childhood, early childhood. Now what we mean by early childhood, perhaps you may not understand, for we shall go back further than that which appeals to your external senses, and take you, perhaps, to the vestibule of conception. There we believe the soul receives a distinct and positive individuality, and commences its journey as a distinct and positive individuality from that point.

Q.-By the same: Is it true, as a prominent Spiritualist holds, that "there are millions of individualized, intelligent souls which never as yet have been clothed with the material or earthly form, but are waiting for an opportunity to do so"?

A .- Soul does not receive creation at concention, for it has always had an existence, being of itself a part of Eternity. We have stated in the answer to the first question, that the soul, we believe, becomes individualized at conception. And yet it has always had an existence, we believe, for that which is created there is a possibility of its eing destroyed.

Q .- If this part of a fountain, will it not return to it?

A.—The soul, e believe, is a part of God. It has come from the creat Infinite Principle of intelligent life, and way return to that Principle. Life progresses in cyc., or circles. As round and round intelligent life ircles, it ever derives its sustenance from Deity, at when its mission is completed, so far as its at grent wanderings from God are concerned, we be the same of from God are concerned, we be ve, as many of the ancients believed before us, it will return to God again.

Q.-Do we lose our individuality? A.—Your human individuality you all lose.
You are changing it perpetually even now and as human individuality you will be lost in the

O What changes a man's expression of coul tenting go quickly, when he becomes suddenly author Particularly the eye? On the control-

ling the eye is the organ through which the spirit takes congizance of things in the objective.

upon the spirit, it will be instantly deguerredtyped in the eye. And if outward circumstances are such as to produce an unpleasant effect, that also will be daguerreotyped in the eye. March 4.

Lady Charlotte Holland.

In coming here to-day, I find myself amid the great shadows of the past; and I seem to be a child again, amid the scenes of the little village of Compton-Payne-Foot, in England. But years have passed again since then, and many, many changes have cone to me. But He who takes cognizance of every falling rain-drop, has had me in his keeping. And I believe it was determined from the beginning of my being, that I should come back in this way after death. They called me here, Lady Charlotte Holland. And I am here, that I may pray earnestly for communion with my son, Lord Thomas Holland.

It is a strange and wondrous belief that is sweeping over the earth like fire floods, burning up the chaff and leaving only the refined gold-this belief in the return of the dead to holy, conscious communion with those who are called the living.

I have no wish to retrace in words any of the experiences of my earthly existence. Though many of them were pleasant, yet many of them were not pleasant. And I would not call them up from the past again and place them upon record. I would only give the last words that I gave to my son when I was dying, that he may know that I have returned. They were these: 'There is a strange quietness in death that passes all understanding. I do not fear to die, for it seems pleasant to me, now that it has come so

I have made many futile attempts to reach those I've left here; and I've sorrowed much because I have so often failed. But I am sure that an All-Wise Father controls all things, and that he will finally give me to rejoice in victory. I feel sure of this.

The conservative element of my native land is a great barrier to many who would return. The liberalism that is yours is not theirs, and I fear long years must elapse ere the waiting millions in the spirit-world can return and clasp hands with those who are still living on the earth. But by-and-by I am sure that dear old England will arise and shake her garments, and become in a sense literally true, free, free indeed. The chains of despotism that have so long bound her, must link by link pass away, and England, after many a severe struggle, will be blessed with as much freedom as America; perhaps more. But to-day she is bound; and so we find it hard to speak there, and come to your shores, never failing, however, to thank you for the kind offers that you make to the spirit-world to return and communicate at this place.

There are many reasons why I should return. I would solve the mystery that still clings like dust around my chains. I would wash out the stains that are still on the garments of the past. I would make that dark past more acceptable to my son, by reason of its clearness.

And I pray you, oh I pray you to deal with me as with others, giving me the benefit of your most glorious BANNER, whose folds I do most earnestly pray may some day wave over all the world. Fare you well. It is forty-two years this month since I met with the change you call March 4.

Samuel Hollingsworth.

I have been so strangely disappointed since I made an exit from this mortal world to the one beyond, that I have hardly known how to act since then. Why, when I first found myself across, being in the other world in possession of all my senses, in possession of everything save the body I left on the battle-field, I was very much inclined to declare that all things on earth were unreal; there was nothing you could denend unon.

I did n't know anything about the belief that the Spiritualists had in a spirit-world when I was here; all I knew of a future state was from religionists, those who talk of a local heaven and hell, so that I was thrown into a very uncertain condition, as regards life everywhere.

Now I was told a great many times by my friends I should be mistaken when I came to die, for I'd find things different from what I expected. Now I've come back to tell those people that they're just as much mistaken in some things as I was; and this spirit-world is as entirely different from what they expect it is, as it was to me. They'll stand just as much in a state of wonder and surprise as I did. I had no belief in a future state, and they have. They are religionists. They are honest in believing as they do in a local heaven and hell; that there is a God, a Supreme Intelligence, a Devil who has supreme control of his domains. Many of them believe in a day when the rightcous shall be resurrected from the grave.

They are mistaken; so was I. I had no belief in a future state after death, but they believed in a hereafter. I believed that when the body died, there was an end of us. But here I am. That's truer than preaching, aint it? I think so. It's truer than the kind of preaching that I used to hear-maybe I did n't hear the right sort, though. It's true that I can come back; that I'm here. alive; that there is a future state; that although I left my body on the battle-field, I have taken upon myself a physical human body for a season. that I may undo what wrong I did when on the

I have a little daughter, and I suppose I incul cated my unbelief into her mind. At all events, I did my best to do it; and I now see I was wrong, and I want to do what I can toward uprooting it. It's a hard thing to do, because in the first place I've got to prove that I'm alive and can come back. In the next place I've got to go to work to wash out those indentations made on her mind. I suppose it will take time to do that.

I am in a very strange state. I don't know where to begin to tear down the building that I assisted in rearing when here. [You put it up pretty thoroughly, did you?] I did my best to: yes, I did. , Well, I can make the attempt, and if I fail, I can try again, as more than one has done

before me. I suppose. It's one thing to affirm that I, Samuel Hollingsworth, do return from the spirit-world, and quite another thing to prove it, isn't it? quite another

I have not exactly come from the Bull Run battle-field, but I suppose if I was agoing to locate the whereabouts of the body, I should say it was there. But I've come from that world where the spirit resides, and I want my folks-my little aughter Sue, as I called her, more than all the est-to meet some of these persons-mediums,

her and him, I shall be quite serry. [Cap't you give some facts here that will enable them to recognize you?] Well, yes: the little girl told me, the last time I saw her on earth, she was sure I should never come back again; I should never come back again; would be killed. I supposed it was all nonsense; that the girl felt bad because I was going away. I thought I should come back. She was right, you see. [She was spiritually impressed, probably.] I think she's one of those folks, mediums, you call them. When I went to her the other day, I felt that she thought of me. There was an interchange of thought. Now that was the result of her sensitiveness, wasn't it?

Well, stranger, I'd give the world to be able to let Sue know that I can come back; can watch over her, too. Let me see: she's now seventeen, eighteen years old-eighteen years old. It's no use for her mother to come to her, for she would n't know her, she was so young when she died. [Where does she reside?] In Columbus, Ohio. [Shall we direct a paper to her specially?] I don't suppose if you should she'd understand it. I want some of the folks that know her to send it to her. She would n't be looking for it, you know; wouldn't understand it. I want them to cut it out of the paper and send it to her, with an explanation. And if she asks if I am with her mother in the spirit-world, say I'm not, I'm not; I don't know why, except she's far too good to live with me. [You'll see your wife after you leave here.] I hope I shall. I'd give all the world, if I had it; but I've given up all thought of seeing her now. When I first came to the spirit-world, and found I was alive, I tried hard to find my wife, but I didn't, I didn't. Then I gave up thinking of it. [There is a condition around some spirits that prevents their seeing other spirits, the same as with people on earth.] I've been told so. [You must try hard to find your wife.] Well, I do, and I have; but there's a something which prevents my seeing her. [This is the place where you'll understand how to work better.] Well, I shall be repaid a thousandfold, then, for coming. [You'll he able to work with a will after this.] Yes. [Your former persistency in denying immortality is a stumbling-block to you now.] Yes, I see. She was a believer; oh yes. She was a believer, and had a most beautiful faith, for one organized as she was. I was more material. I was a materialist, and I could n't realize these spiritual things.

[Had your daughter a middle name?] No, no; Susanna was her name, but I called her "Sue," always. Well, you say I shall see her? [Yes.] Well, then, I've stayed here as long as I want to. March 4. Good-day to you.

Johnnie Joice.

How do you do, sir? I just thought I'd come round to-day to see if you had anything to say. I'm getting about tired of living in his atmosphere. If he isn't tired of me, I'm tired of him. Only a few days ago he wished he was dead: and I was thinking all the while if he was, I

hoped he would n't come where I was. If I was in his place, I think it would be taking the shortest cut to own up and getting my neck stretched. I don't know as it's right to believe in hanging people, but I don't think it's right to let such people have their own way, and do as bad as they please. He's bad, mister, all through, he is. [He don't travel round much, does he?] Yes, sir, he travels round as much as anybody would. He is n't traveling from one country to another, to be sure; but he's got his liberty, he's going where ne pleases, as long as be don't please to run into the hands of the law. He's careful enough not

It would be a great joke, would n't it, mister, if I should get tired of waiting for him to own up. and blow the whole thing altogether without the money, would n't it? [Perhaps that would be the best way.] What a stir it would make. [Rather, if you were to tell it in such a way as to bring him out.] Well, I guess I should. There would n't be any trouble about that. I know him just as well as he knows himself, and I'm obliged to go round with him, 'cause he's thinking all the time of me so. He says we haunt him, he does, all the time, [Does he ever see you?] No. only he thinks of us. He says he believes we haunt him. Well, we only haunt him in that way. There's a natural law, they say, that compels us to go to him when he thinks strongly of us. And then, you know, mister, a great deal of our magnetic life was left upon him. He holds it, and that attracts us. I wish he was in the bottom of Mount Vesuvius. [He'd carry you there also.]

I did n't think of that? Well, I don't think it's right, mister. It's bad enough for him to have killed us the way he did. I don't think it's right we should be chained to him all this while. They tell us in the spirit-land if we'd been older, more positive spirits, had been older, it would n't acted so powerfully upon us. But I guess I'll make him do something awful pretty soon, if he don't own up, unless I get the chance to show him up. I'm getting tired, mister. I do n't blame you, mister. I know you've done the best you could. I'm just getting tired waiting for him.

Well, good-by, mister. I'll come round again pretty soon, and see if you've got anything for March 4. me. Good-day. Johnnie Joice.

Charlie Jenkins.

I come to-come to see if you won't tell my mother and father that I'm a going to beat my drum—just as soon as, we get things fixed right here, I'm going to best my drum. I want it hung up high in the closet, and the door kept shut, and want a circle outside the closet door in the room. Will you tell 'em, sir?

I'm Charlie Jenkins, You know I was here before. I've been trying to get a chance to tell them that, so I would n't come here where all these folks are. But I could n't, so I got the gentleman to let me come here again. You'll tell 'em, won't you? [Yes.] Don't forget to tell them to hang it up high, will you? Good-by, Mr. White. March 4.

Mary E. Surratt.

You will remember, sr. I was here a few days since, and implored your assistance to obtain me an interview with my sen. Have I to hope? [I have applied to a gentleman in Washington, who has promised to intercede for you in regard to that affair.]

I thank you, sir. I shall not fall to appreciate March 4. your kindness. I'll come again.

Little Crow (Indian),

Little Crow's heart is het with vengeance. And if the voice of the Great Spirit did not whisper "Peace," he would pray that he might come back

little head and a little heart, would go forth against the red men, the children of the Great Father, to slay them in battle, to shut them out from the hunting-ground the Great Father had given them here, and send them to the huntingground the Great Spirit has for his children in the spirit-world, and where the Great Spirit looks with favor on red and white. Ah, you have white faces, but you do big wrong.

Little Crow would talk with the warrior Sherman face to face, but the white coward dare not meet him. He has a soul that is a coward. He talks much, makes long marches, but he never does any great deeds. He can go to war against squaws and papooses, but he has no courage when he's on the war-path, and his warriors know it. If Little Crow was a great liar here, he is a greater, for he says the Great Father wills that Little Crow's people shall be exterminated. He lies! and he has no soul.

Little Crow's heart is hot to-day, and he would stand in the war-path, with his arrows well sharpened, and his tomahawk ready to fight such as your great warrior Sherman. He liar, he murderer, he thief, he coward. He is a squaw. That's worse than all. If Little Crow was the Great Father, he would put him on a squaw's blanket, and send him to fight squaws and papooses. He March 4. fit for that.

Séance opened by Frederick T. Gray; closed by Thomas Campbell.

MESSAGES TO BE PUBLISHED.

Thursday, March I.—Invocation; Questions and Answers; Samuel Hook, to his brothers, Abraham and Jedediah; Aunt Polly Williams, of Barnstable, Mass.; Charlie Lovejoy, to Harry Frazer, Giles French and Bill Harris.

Monday, March II.—Invocation: Questions and Answers; Elizabeth Phillips, of Augusta, Me.; Jacob Tobias (Quaker), to Friends in Philadelphia; Frederick H. Chesley, of New York, to his mother; Captain Tom Barnes, of New Bedford, to his children.

to his children.

Tuesday, March 12.—Invocation; Questions and Answers;
Isaiah Warren, of this city, to Lemuel, his grandson: Frederick Shultze, to his brother, Carl Shultze; Lieut. William Jeffreys, to Mrs. Matilda Jeffreys, of Richmond, Va.; Samuel Berry, to friends; Margaret Ferris, of New York, to her sister, Mary Murpby, of this city.

"Infidelity" versus "Christianity." Nearly twenty years ago, upon the banks of the meandering Queechy, in the flourishing vil-lage of Woodstock, Vt., there lived a strong-minded, poor widow, without a child or relative who who will be set interest in her lone condition. She went by the name of Widow Shaw. Early in life she had been a member of the "Orthodox" Church, and remained so, in good standing, till she out-grew its creed. She had passed beyond "three Gods in one," and him, or they, jealous, angry and unforgiving. Infant damnation, total depray-ity and vicarious atonement were myths of the darker ages. She had no fears of God's blood hound devil, whose sole object was to catch and drag down to hell all he could possibly beguile and lead astray. In fact, Unitarianism, with its broader platform and greater love and care for men and women, was far better suited to her

growth of soul. I made her acquaintance at a late day of her life. She had no relatives, no property, no home. Destitute as the poor Nazarene, she had no place to lay her head over night which she could call her own. She had always been industrious and earned her support; hore a good name, was well known, and had lived in the town many years.

In this forsaken, helpless and destitute condi-

from I found her, with a mind well stored with facts concerning theology, politics and natural philosophy. She had the name of being one of the best-informed women in town. I carried her books and papers of the latest reformatory kind, and she frequently said to me, "Life grows brighter," and, "This world holds out new inducements to continue here," although she was crippled with the frosts of seventy winters. I was soon let into her sorest troubles—the poor-house first, and then to be given up to the awful doctors. She had a perfect horror of the dissecting-room. (A menical school in town was accused of stealing many bodies.) I asked her how it was that, after belonging to two of the most popular and wealthy religious societies, and living so long in town, she received no support, no sympathy, no attention from them. "My much reading and free think-ing and new views have seemed to create a coldness; and they have left, one by one, till I find myself alone," said the old lady. "I have hired this little room for many years, and, by weaving, spinning and sewing (she was too well-informed to wash,) have been able to pay my way and not be helped by the overseer of the poor. But I have been notified recently that I must leave this little spot, and I have been from one end to the other of this village, and nobody wants me! I cannot find a solitary room, not even an attic!". I had heard of her trying to get a neighbor to finish off a small apartment in a wood-shed for her. "Must I go to the town's poer-house," said she, "with all the poor, crazy, ignorant, vicious, indolent ones? I shall have to submit, and call upon the overseen

of the poor." And the big tears run freely from those great, bright, spiritual eyes. My heart and head were full to make some plan to relieve this noble specimen of woman. I looked about to see if a place could not be found. I at last thought of a person who had just erected a two-story comfortable house upon the north side of the park, containing nice, warm chambers. with sleeping room and pantry attached, where the morning sun came in early; and it would be so agreeable and suitable for the poor old lady. I knew the man was liberal, and would make room

without a day's notice for this forsaken sister.

I at once saw his wife, who sided with him in this charitable deed. Now this family were unique in isms; extremely odd. They belonged to no Christian society; were "Grahamites," wo-man's rights reformers, dress reformers, phrenologists, Garrisonian anti-slaveryists, non-resistants, magnetizers, and healed the sick by the laying on of hands; and it was whispered that they had no faith that the marriage contract was of divine

They both were called the most unblushing infidels in the State. They were open-mouthed preachers and writers of these terrifying (?) infidel "isms," and always signed their names in full. They often invited and entertained lecturers of these unnonular new truths, to the mortification of parents and relatives. This fearless, open, honest course, completely isolated them from all fashionable social society. The priesthood and its benighted proselytes and hypocrites stood aloof and looked horrified, but took every opportunity to libel and destroy the influence of this truly honest family. They were both born and educated in town, and no one could bring a charge of immoral improprieties, except their strange

radicalism.
Granny Rumor and self-righteous church said, they don't believe in the Christian church, the ministry, the holy Sabbath, the trinity, in vicarious tonement, in the virgin Mary, a wrathful, jealous God, the divinity of Christ, neither a bloodhound devil, hunting down poor, ignorant human beings for his own pleasure and God's glory. "Oh! oh!" said these two old fogies, "what infidels! don't believe the Bible!"

believe the Bible!"
Now this was the character of the family: to hear the distress of a poor forsaken widow, alone in the cold, while five well organized Christian the cold, while five well organized with a churches were running under full head, with a meek and lowly professed follower of Jesus as their chief engineer, and none to heed the widow's cry. Yes, the infidels reached out their opened their house and purse; and give this poor, distressed sister a home. It was not in skiely; woodshed, or "high up in the sky," but in where

see distress afar off, and wall and, dufigure their faces, to be seen of men. It was the grontaneous angles, particularly the eye is the control some of these persons—mediums, "Peace," he would pray that he might come back ling of linform us?

And so your great warrier, Sherman, tells the cheers upon the inner or soul-life. It is the cheers upon the i

paid for the new home. The old lady was interrogated by many to know if that was the fact. They soon learned there had been no money temptation, but that the deed was prompted wholly by love and sympathy for the neglected and needy widow. The churches were aroused, and felt their uncomfortable position. Formerfriends came to life, and seemed auxious ... aid, and would bring the necessaries of life, and even luxuries. They felt condemned, and seemed anxious to redeem themselves from so palpable a neglect. She was saved, and cared for the rest of her life by this "infidel" charity. Woodstock, Vt., March 4, 1867.

Notes from Nebraska.

Having concluded a course of lectures on the Spiritual Philosophy in this place, I thought it might possibly be interesting to the readers of the BANNER for me to say a word concerning this

It is now thirteen years since the first settlement of this State. Its eastern border is the Missouri river. From one to four miles west of the river there are bluffs. These are gulches or ravines, somewhat abrupt and generally covered with shrubs or stanted timber. West of this you with shrubs or stanted timber. West of this you reach the grand prairie. This is one continued variegated rolling surface, bearing most luxurious vegetation. The soil is from four to twelve feet deep, of vegetable decomposition, consequently of the richest quality. This extends nearly two hundred and fifty miles west, when you strike the "pasture land," that is, tinbered. Elm, oak, hickory, ash and cetton-wood in the vicinity of streams are very large and abounding. Higher up, the timber is more sparse. Grass is very abundant, and cattle winter with very little-

Nebraska has some superior claims to the emigrant. The Missouri is a base for southern and eastern markets. West is the gold of Colorado. The soil produces the best spring-wheat of the nation, averaging from fifteen to thirty-five bushels to the acre. Fruit is being introduced. Farms have more of a homelook than any I saw in

Kansas. Timber is the great want of the State. Building and fencing materials are dear. Coal is being found, and probably soon will be developed to supply fuel. Good material for brick abounds. The climate most of the year is superb. Far less snow falls than at the East; but when they undertake to get up a storm to confound things, then look out. They will put four adverse hurricanes into it, and set them to the struggle for mastery; and while the storm-god holds high carnival he spices the merriment with double thunder, and laughs through the lightning.

The soil never suffers from drouths, like Kansas. The population is mostly from the East; very similar to Western New York. The foreign population is mostly German.

Orthodoxy is making desperate struggles to fasten its deadly clutches upon the aspirations of the community, and prevent the spread of liberalism. There is, however, a "large sprinkle" of Spiritualists and others, and but little expenditure of labor would save the State to liberalism. Some good lecturer located in the vicinity would be most usefully employed on this river, from Council Bluffs to St. Joseph. I have seldom addressed more earnest and interested audiences, than here. The Congregationalist and Methodist. clergyman honored me with their choicest called Christian Billingsgate and holy epithets piled high, and when I challenged the former to debate the following proposition, "Is modern Spiritual-ism the Spiritualism of the Bible? and if Ortho-doxy be true, there can be no God," he showed the white feather, and ran. Brave man, as well-

as smart!

But the finest of all is, that, just as I close, I hear of the spirits having taken possession of a holy Methodist lady's house, and raising a particular entertainment. Raps thundering through the house, various articles shaken, wash-bowls, with water in them, whirled from their stools to the floor, without spilling a drop, are reported; and no one is able, after taking away the underninning and making a thorough search to detect pinning and making a thorough search, to detect the performers. "But if it is spirits, it must be the devil." Easy, is it not?

The friends of our cause are liberal to a fault promising field will be cultivated and produce abundant fruit.

Yours for progression. Nebraska City, March 4, 1867. E. SPRAGUE.

Anniversary Celebration of the Fox. boro', Mass., Progressive Lyceum.

The Foxboro' Progressive Lyceum was organixed March 4th, 1866, with fifty-four members, and now numbers one hundred and eight, besides officers and teachers. Its first Anniversary entertainment was given at the Town Hall, Foxboro," Wednesday evening, March 6th, 1867. At an early hour the hall was filled with a cheerful, happy company, anxious to participate in the festivities of the occasion. The exercises were introduced by a brief sketch of the origin and aim of the Lyceum, by its Conductor, Major C. F. Howard. Dr. W. K. Ripley then read the following original poem, prepared expressly for the occasion by one interested in the Lyceum, and all kindred reforms:

The occasion that summons us hither to-night And fills every heart, young and old, with delight, Is one of vast import, of interests combined, And more closely allies finite with Infinite mind.

Tis one of rejoicing: for the year that is passed Is filled with bright records, with deeds that will-

last; With fresh buds of promise young souls have been filled. And dewdrops of wisdom in each mind are dis-

Tis the "Progressive Lyceum's" anniversary night That we are here to commemorate, in each simple rite. To cheer and encourage each other in truth, And inspire with right motives the children and

youth. The age of advancement is close on our track, We are impelled to press onward, there is no

Though we may not retrieve what is lost in the past, We glean lessons of wisdom by the shades that are cast.

Our efforts and struggles for the twelvemonth gone by been amply rewarded; and the heart pulses. high

With hope for the future, with promises grand, Of redemption from Error and Oppression's proud hand, T wall was The old is fast passing; all things become new;

And to the children of this age our firm efforts. are due, To strike off the cankering fetters of time, And give them a freedom that is truly sublime.

For this we are united a Lyceum band, Progression and Freedom to spread through the

With Banners and badges, and watchwords of We are singing and marching toward the brighter

Then come forth and join us; come each, spid come all; Let false forms and customs no longer enthrall; hove near the park, with front chamber, bedrooms. Lef false forms and customs no longer entirally and pantry attached; and there she remained.

Our Groups, and their Leaders, are kind, joving cared for like a mother, without the promise for and true.

Expectation of a single punny in returned with the promise for like in the respectation of a single punny in returned with the promise for the like in the like in

To night, and lienceforth, let our life labors blend.
Be true to the lottlest conceptions of right.
And appropriate wisely the wealth of to-night.

twelve groups and their significations, said to be very fine, and giving general satisfaction.

This was succeeded by singing, declamations, recitations, dialogues, tableaux, etc., in which the children figured largely, reflecting much credit upon themselves and their instructors. At the close of these, and immediately preceding the distribution of gifts to the children, Dr. Bipley requested the attention of the audience for a few minutes. He said:

"There are few persons, comparatively speaking, who are capacitated to meet with unswerving fortitude the obstacles and difficulties that beset fortitude the obstacles and difficulties that beset the pathway of one who enters as pioneer any new field of labor or reform; few who have strength and moral courage sufficient to stem the tide of popular favor, and step out boldly and independently in the defence and promulgation of any new and unpopular truth. We are fortunate enough, however, to have such a specimen of nobility here among us to night, in the person of your well known and much beloved citizen, Major Howard. For one year he has occupied the position of Conductor of this Lyceum. He has labored fearlessly and faithfully, with willing position of Conductor of this Lyceum. He has labored fearlessly and faithfully, with willing heart and open, generous hand, and all who have shared his kindly ministrations are grateful, satisfied, happy. In behalf of the Lyceum, its members and leaders, and in view of the high esteem and appreciative value of his untiring efforts among them, I am authorized to present a simple tolers.

'T is not for its value in silver or gold—
For the wealth of the spirit can never be told
By such means, or the heart's treasures knownT is a simple memento of affection alone.

T is not extended with the thought of reward, For labors like thine the good angels record; Our motives by you we trust will be known— "T is a simple memento of affection alone.

The bright, coming future will reward and approve,
Your own soul will bless you, and Infinite love;
Then take it, and use it; 't is more than you own,
Remembering 't is a tribute of affection alone."

The present consisted of a service of silver-a salver, a pitcher, and four goblets, with an appropriate inscription upon the pitcher. The goblets bore respectively the names of the family. The surprise was complete. The Major was too full for utterance, and begged the friends, as he was no speech-maker, to imagine all that should be said on such an occasion, and excuse him. . The gifts

were then distributed, and the little children's eyes sparkled with a new brilliancy, and their hearts beat with a lighter bound, as the rich treasures were given into their owner's grasp. Much credit is due the committee in their selection of gifts, as no pains nor money were spared in the purchase of them. At this point the hall was cleared for dancing,

and those who "trip the light fantastic toe" gave evidence of a full enjoyment in the amusement The tables were loaded with a variety of niceties, tempting the appetite, and were beautifully ornamented with choice, fresh flowers, that mingled their perfume with the incense of gratitude that HYPOPHOSPHITES, arose from all hearts present. The occasion was one of deep interest, and will long be remembered by all who shared its pleasures and profits. 'At an entertainment given for the benefit of the Lyceum on Thanksgiving evening, the net proceeds were \$228,00; at the Anniversary-which was not intended for money-making-the profits were \$110,00. \$85,00 were disbursed for presents leaving a surplus fund of over \$200,00 in the treasury. Our object in giving statistics is that other Lyceums may take courage, "go and do likewise." Fraternally, W. K. RIPLEY, M. D.

Foxboro', Mass., March 13th, 1867.

Obituaries.

In Boxbord', Mass., Jan. 10, after a long and painful lilness, Mrs. Lucretis B., wife of Nathaniel H. Bandall, aged 80 years

and 5 months.

In her death her husband is called upon to mourn the loss of a kind and affectionate wife, and the children a devoted mother, and many, a true and much loved friend.

In Boxboro', March 6, suddenly, Mr. Nathaniel H. Randall, aged 77 years and 11 months.

Fifty-one years and soven months did this aged couple walk dife's uneven path together; not long were they separated.

Dear as they were, and justly dear,

We will not weep for them;

One thought shall check the vising tear.

It is that they are free.

In Stoneham, Mass., March 9, 1866, Mrs. Hepsebeth L., wife

SPIRITUALIST MEETINGS.

Bosron.—Miss Lizzie Doten will lecture each Sunday after-moon in March in Mercantile Hall, 16 Summer street, com-mencing at 2% o'clock. Admittance 15 cents.

The Progressive Bible Society hold meetings every Sunday in No. 3 Tremont Row, lifal 58. Free discussion on the Chris-tian Atonement at 10% a. M. Lecture followed by conference at 3 and 7 P. M. Miss Phelps, regular lecturer. The public invited.

at 3 and 7 F. M. Miss Phelps, regular lecturer. The public invited.

Spiritual meetings are held every Sunday at 544 Washington street. Children's Lyceum at 10 a. M. Conference at 2½ F. M. Circle at 7½ F. M. C. H. Rines.

CNARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday forencon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speakers engaged:—Mrs. M. Wood during March; Dr. H. P. Fairfield during April.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Cheisea street and City square. Saats free. Speakers engaged:—Mrs. Barah A. Byrnes during March; Mrs. C. Fannie Allyn during April.

The Children's Lyceum meets every Sunday at 16% A. M.; in City Hall. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

Guardian.

CHBLSEA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7½ p. M. The Children's Progressive Lyccum assembles at 1 p. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speaker engaged:—Mrs. C. Fannio Allyn, March 31; Mrs. Fannic Davis Smith, April 20 and 27; I. P. Greenleaf during May.

The Bible Chuistian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, Chelsea, at 3 and 7 p. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't.

Lowell.—Spiritualists hold meetings in Lee street Church.

FOSS, May 6 and 12; Mrs. S. A. Byrnes during June.

Newton Colner, Mass.—The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 24 and 7 r. M. Speakers engaged:—Mrs. Fannie Davis Smith, March 21; Isaac P. Greenleaf during April.

HAVERHILL, Mass.—The Spiritualists of Haverhill hold meetings at Music Hall every Sunday, at 24 and 7 r. M. Children's Progressive Lyceum meets at 10 A. M. John Reiter, Conductor; Mrs. E. L. Carrier, Chardian.

PLYMOUTH, Mass.—The "Plymouth Spiritualists" Fraternity" hold meetings in Leyden Hall, three-fourths the time-Children's Progressive Lyceum meets every Sunday foremon at 11 o'clock. I. Carver, Conductor; Mrs. H. W. Bartlett, Guardian.

Wordester, Mass.—Meetingsare held in Horticultural Hall

lett, Guardian,
Wordester, Mass.—Meetingsare held in HorticulturalHall
every Sunday afternoon and evening, Children's Frogressive
Lyceum meetsat 11% A. M. every Sunday. Mr. E. R. Fuller,
Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged:
Mrs. Susse A. Hutchinson, March 31, and during April; J. M.
Peeblos, May 5 and 12; Mrs. Anna M. Middlebrock, May 19
and 26; Mrs. Emma Hardinge during June, Mrs. Martha P.,
Jacobs, Cor. Sec.

BPRINGPIELD, MASS.—The Fraternal Society of Spiritual data hold meetings regularly every Sunday at Failon's New Hall, to wit: Free Conference in the forence at 11 o'clock. Progressive Lyceum meets in the afternoon at 2 o'clock; Conductor, H. S. Williams; Guardian, Mrs. Mary A. Lyman. Lecture in the evening at 7 o'clock. Speaker engaged:—A. T. Foss during March.

BOUTH DANNERS MASS.

BOUTH DANVERS, MASS. — Meetings in Town Hall every Bunday, at 2 and 7 clock p. M. Speaker engaged:—Mrs. A. Currier, March 31.

A. currier, March 31.

FOXBORO'. Mass.—Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M.

Quincy, Mass.—Meetings at 2% and 7 o'clock r. M. Progressive Lyceum meets at 1% r. M.

TAUNTON, Mass.—Meetings will be resumed in September, in Concert Hall, and be continued regularly thereafter every Sunday.

Meetings are held at Ebbitt Hall, 32d street, near Broadway, on Suniays, at 104 A. M. and 75 P. M. Lecturers should address H. B. Storer, Secretary. Speakers engaged:—Rev. J. M. Peebles during March; Mrs. M. S. Townsend during April; Mrs. E. A. Bliss during May; Dr. George Dutton during Jane. Children's Lyceum meets at 25 P. M. every Sunday. P. E. Farnsworth, Conductor.

TROY, N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10½ A. M. and 7½ F. M. Children's Lycoum at 2½ F. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

BROOKLYN, L. I.—The Spiritualists and Friends of Progress hold meetings in the Cumberland-street Lecture Room, between Lafayette and DeKaib avenues, every Sunday, at Sand 74 p. M. Children's Progressive Lyceum meets in the same hall at 2 p. M. John A. Bartlett, Conductor; Mrs. Fannie Cohell, Guardian.

NEWARK, N. J.—Spiritualists and Friends of Progress hold meetings in Music Hail, No. 4 Bank street, at 2 and 72 p. M. The afternoon is devoted wholly to the Children's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 104 a. m. Children's Progressive Lyceum holds Sunday session at I o'clock r. m. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Alien, Conductor; Mrs. Deborah Butler, Guardian.

Hammonron, N. J.—Meetings held every Sunday at 10\frac{1}{2}

A. M. and Tr. M.; at Ellis Hall, Belloview Avenue.

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

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyccum meeting, which is held at 10 o'clock, the lecture commencing at 11\frac{1}{2} A. M. Evening lecture at 7\frac{1}{2}.

The Spritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10\frac{1}{2} A. M. and 7\frac{1}{2} F. M., and on Wednesday evening at 8 o'clock.

BALTIMORE, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours of worship. Mrs. F, O. Hyzer will speak till further notice.

Washington, D. C.—Meetings are held and addresses de-

WASHINGTON, D. C.—Meetings are held and addresses de-livered in Union League Hall, every Sunday, at 11 A. M. and

WASHINGTON, D. C.—Meetings are field and addressesderivered in Union League Hall, every Sunday, at 11 a. M. and 7½ P. M.

Cinotinhati, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings on Runday mornings and evenings, at 10½ and 7½ o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugh, Conductor.

Chidago, 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 10½ A. M. and 7½ P. M.

SPIRITUAL MERTINGS, for Intellectual, scientific and spiritual improvement, are held every Sunday at 10½ A. M. and Tip. M.

SPIRITUAL MERTINGS, for Intellectual, scientific and spiritual improvement, are held every Sunday at 10½ A. M. and Tip. M., at the hall of the Mechanics' Institute, 155 South Clark street, (Room 9, third floor). Chicago, Ill. Persons interested in this subject out of the city expecting to visit it, had better note this, as they will be continued till further notice. Seats free.

LOUISVILLE, KY.—The Spiritualists of Louisville commence their meetings the first Sunday in November, at 11 A. M. and 7½ P. M., in Temperance Hall, Market street, between 4th and 5th. Speakers engaged:—Churles A. Hayden suring March and April; Nellie L. Wiltsie during May.

San Francisco, every Sunday, at 11 A. M. and 7½ P. M. Admission free. Children's Progressive Lyceum meetain the same hall at 2 P. M.

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The influence of this treatment upon the cough and expectoration has been equally rapid, and has often caused their disappearance or alleviation within a very short space of time, FREQUENTLY IN EVEN TWO OR THREE DAYS.

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all orders should be addressed.

Invited. Seatsfree. D. J. Ricker, Sup't. LOWELL.—Spiritualists hold meetings in Leesstreet Church, afternoon and evening. The Children's Progressive Lyoeum meets in the forenoon. Speakers engaged:—Miss Julia J. Hubbard, March 31; Wm. A. Hume, April 21 and 28; A. T. Foss, May 5 and 12; Mrs. S. A. Byrnes during June. NEWYON CORNER, Mass.—The Spiritualists.

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I had a me volume contains a story that is founded on fact, and therefore conveys a more impressive lesson than if it were wholly fictitious and romantic. We cannot too cordially commend the purpose of the author in this effective little take, or in his entire work. We hope that NED NEVINS may be put by some kind, rich man, like another Amos Lawrence, into the hands of every boy in Boston. It would work untold good.—Banner of Light.

rence, into the hands of every boy in Boston. It would work untold good.—Banner of Mght.

Buogeas of Ned Nevins, the News Boy.—Rev. Henry Morgan's book on Street Live in Boston, or, Ned Nevins, the News Boy, published by Lee & Biepard, is meeting with popular favor. The first edition was sold within a few days of its publication, almost wholly in Boston. A second edition will be immediately issued. Mr. Morgan is well acquainted with his studject, having labored as a missionery among the poor of this city for nearly eight years. He wields the pen with the same force and cloquence that he speaks; his characters are true to life, and cannot full to win the sympathy of the reader. None can read the story of Ned Nevins, the News Boy, his sufferings, temptations, escapes and triumples, with out admiration and respect for this neglected class of streetheys. None can read of Ned's mother in Orange Lane, literally dying with needle in hand, without feelings of pity for the poor. The characters of Solomon Levi, of Nick, and of Noile, seenes of high life and low life, the pathetic and the comic, the philosophic and the tragic, are portrayed in graphic contrast, while the enterprise and henevolence of Boston receive their proper tribute. We predict for this book a large sale.—Boston Post.

In Concert Hall, and be continued regularly thereafter every Sunday.

LYEN, MASS.—The Spiritualists of Lynn hold meetings oviers Bunday afternoon and evening, at Easex Hall.

SALEM, MASS.—Meetings are held in Lyceum Hall regularity every Sunday afternoon and evening, free to all.

Dover Sunday afternoon and evening, free to all.

Dover Amp Foxgrow, ME.—The Spiritualists fold regular meetings every Sunday, forenoon and evening, in the Universalist church. Assects all subbath School is in operation)

Providence, R.I.—Meetings are held at practic strain, the Concert of the Sunday, forenoon and evening, in the Universalist church. Assects all subbath School is in operation)

Providence, R.I.—Meetings are held at Sunfail Section Conductor, L. R. Joslyn; Guardian, Mark, Abble H. Potter, Boaker engaged.—Mrs. M. S. Townsend during March, Fred L. H. Willis, M. D., during April J. M. Peebles, May 19 and 26, the Conductor, L. M. Joslyn; Guardian, March, Fred L. H. Willis, M. D., during April J. M. Peebles, May 19 and 26, the Conductor, L. M. Joslyn; Guardian, March, Fred L. H. Willis, M. D., during April J. M. Peebles, May 19 and 26, the Conductor, L. M. Joslyn; Guardian, March, Fred L. H. Willis, M. D., during April J. M. Peebles, May 19 and 26, the Conductor, L. H. Joslyn; Guardian, March, Fred Conductor, L. H. Joslyn; Guardian,

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ing principle by your drugs." THE PHILOSOPHY OF CURE is simply to restore the equilibrium of electric action in the system. This Dr. Hall's Voltaic Armor will positively accomplish, without the least possibility of harm to the sufferer. The Soles and Bands are so con-structed that they are perfectly flexible, and can be worn under the feet, or on any part of the body, without the least inconvenience. The

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

without price."

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

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Jan. 5.

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April 7.

April 7.

DELA MARSH, at NO. 14 BROWNIND STREET, keeps con
Datantly for sale a full supply of all the Spiritual and Re
formatory Works, at publishers' prices;

To ALL ORDERS PROMPTLY ATTREDED TO
Jan. 5.—3m

Miscellaneous.

FOR THE

HEALING OF THE NATION! THE GREAT

SPIRITUAL REMEDY!

MRS. SPENCE'S

POSITIVE AND NECATIVE POWDERS.

South Adams, Mass., Sept. 26th, 1866.

PROF. SPENCE—Your Positive Powders worked like a charm. I think there is no medicine on earth that will reach the Prostate Gland like the Positive Powders. I was almost immediately relieved. I have tried many different kinds of medicine for the relief of irritated 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, 1866. South Adams, Mass., Sept. 26th, 1866.

Salem. Marion Co., Ill., Feb. 25th, 1866.

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 Powers. 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 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 continued sore eyes, is to be attributed the Amauresis. She could not see out of one eye for about 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 months she could not have seen at all. I had lost all hopes of ever curing her eyes; for I had tried so many and such various cures, or pretended cures, which did not benefit her, that I was almost tempted not to do anything more, but was induced by a friend to try your invaluable Negative 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. COWMAN.

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

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

DR. Spence—Dear Sir: I have been troubled with the Neuralgia 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 Headache. They relieved me almost immediately. I have tried nearly all the patent medicines that have been recommended for those diseases; but the Positive Powders are the only thing that did me any good. Yours for the truth,

LIBBIE 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 to be good for it, and applied to some of the most ter expending a great sum of money, I read a no-tice in the Banner of Light that the **Positive**

tice in the Banner of Light that the Positive Powders were good for Erysipelas, I concluded I would try them; and to my great astonishment 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 Rhoumatism, so that she could scarcely raise her feet from the floor, but had to slide them along on the floor. She used but six Positive Powders, and was relieved.

Yours truly,

Yours truly, JAMES P. CUNNINGHAM.

JAMES P. CUNNINGHAM.

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

THE POBITIVE POWDERS CURE Neuralin, Headach, Earache, Toolhache, Rheumatism, Goul, Cols. Pains of sil kinds; Cholera, Diarrica, Bow el Compilant, Dysentery, Nausca and Vomiting, Dyspepsia, indigestion, Flatulence, Worms; Supplessed Menstruation, Paintul Menstruation, Failing of the Womb, all Female Weaknesses and Derangements; Cramps Fits, Hydrophobia, Lockjaw, St. Vitus Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlatina, Eryspelas, Preumonia, Pleursy; all Inflammations, scute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Glaud; Onterrh, Consumption, Bronchitt, Coughs, Colds; Scrofula, Nervousness, Sleeplessness, &c.

THE NEGATIVE POWDERS CURE Paralysis, of Palsy; Amnurosis and Deafness from paralysis of the nerves of the eye and of the err, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Relaxation.

For the cure of Chilis and Fever, and for the prevention and cure of Cholera, both the Positive and Negative Powders do no violence to the system they cause to purging, no nauses.

The Positive and Negative Powders do no vio-The Positive and Negative Powders do no violence to the system; they cause no purglag, no nausea, no vomiting, no narcotizing; yet, in the language of 8. W. Richmond, of Chenoa, ill., "They are a most wonderful medicine, to silent and yet so effectious."

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

THE GREATEST FAMILY MEDI-

CINE OF THE AGE! In the cure of Chilis and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such The Cure of Online and Negative Powders know no such thing as fall.

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

PHYSICIANS of all actiools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. Therefore we say, confidently, to the entire Medical Profession, "Thy the Powders."

Printed terms to Agents, Physicians and Druggists, sent

Frince seems to recommend the free free.

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

Mailed, postpaid, on receipt of price. One box Positives, \$1.
One box Negatives, \$1.
One box both kinds, \$1.
Six boxes, \$5; twelve boxes, \$9.

Sums of \$5 or over, sent by mail, should be either in the orm of Post Office Money Orders, or Drafts on New York, or lie the letters should be registered.

Money mailed to us is at our risk.

OFFICE, 37 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, NEW YORK CITY.

For sale also at the Ranner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 26 CENTS EACH:
REV. JOHN PHERPONT, LUTHER COLBY, JUDGEJ. W. EDMONDS, WILLIAM WHITE, ISAAC B. RIGH, CHASH. I. CROWELL, ANDREW JACKSON DAVIS, J. M. REEBLES, MRS. J. H. CONANT, FRED L. H. WILLIS, M. D., IANTONE (by Anderson), PINKIE, the Indian Malden; 50 cents.

23 Bent by mail to any address on receipt of price.

DRUNKARD, STOP I

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

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

Nw—Mar. 2.

10R \$2, I will send, by mail, one copy each of my four books, "Life Line of the Lone Une," "Fuglive Wife," "American Crisis," and "Gitt of Spiritualism." For address, see lecturers column. WARREN CHARE

DR. J. T. GILMAN PIKE, Hancock House, - - Court Square, Boston. THE EARLY PHYSICAL DESENTERACY.

OF THE AMERICAN PEOPLE.

A GREAT BOOK FOR YOUTH. Send two red stamps and
A obtain it. Address, DR. ANDREW STONE, 66 Fifth
street, Troy N. Y.

Jan. 5.

Mediums in Boston.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 230 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please an close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Jam. Jan. 5.

MRS. A. C. LATHAM,
MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM,
293 Washington street, Boston. Mrs. Latham is eminently successful in treating Humors, Rheumathm, diseases of the
Lungs, Kidneys, and all Billous Complaints. Parties at a distance examined by a lock of hair. Price 81,00. 15-Jan. 19.

MRS. R. COLLINS
STILL continues to heal the sick, at No. 19 Pine street
Sm-Jan. 5.

PR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place, em*-Dec. 8.

MISS F. A. JONES, (totally blind,) Clairvoy-ant Medium, treats all diseases, at her Rooms, 83 Carver street, Boston. Hours from 9 A. M. to 3 P. M. Mar. 30.

MRS. C. A. KIRKHAM, Clairvoyant, has re-moved her office to Tremont Temple, Room No. 11. Of-fice hours, 10 A. M. to 12 M., and 2 to 5 g. M. 8w - Mar. 9.

MRS. L. PARMELEE, Medical and Busines Clairvoyant, 1179 Washington St., Boston. 13w*-Mh MRS. L. A. SARGENT, Healing Medium, 159

SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jan. 12.

SOUL READING,

Or Psychometrical Delineation of Character.

MR. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical and sease, with prescription therefore what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inflammonously married, whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling what faculities should be restrained and what cultivated. Seven years experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to teatify. Skeptics are particularly invited to investigate. Everything of a private character KEPT STRICTLY AS SOCK FOW Willing the continuous of Character, \$1.00 and red slamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

Address, MR. AND MRS. A. B. SEVERANCE, Jan. 5.

Milwaukee, Wisconsin.

DR. J. P. BRYANT WILL HEAL THE SICK,
BY THE LAYING ON OF HANDS, AT
FITZGIBBON'S HALL,

CORNER OF KEARNY AND POST STREETS, SAN FRANCISCO, CAL.,

FROM 9 A. M. to 11 A. M., commencing FRIDAY, October
12th, continuing each day, Sundays excepted. FRES To
ALL. After the above hours he will receive patients at his
Private Rooms, Bush street, between Occidental and Cosmopolitan Hotels, till 5 P. M., who will be charged according to
their means.

PEORIA, ILL. DRS. GREER & BLACKMON,

SPIRITUAL PHYSICIANS, 192 North Jefferson street, Peorla, Ill., POSSESSING REMARKABLE HEALING POWERS, of-fer their services to THE BICK 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."

P. S. Our office will remain open in Peoria till further no-tice.

13w*-blar. 16. Ilas opened rooms at 69 W. 19th street, corner 6th Avenue, 11 New York, for Clairvoyant Examinations and treatment of all forms of disease every day in the week except Mondays. 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 Colds, Lung, Throat, Stomach and Heart Disease, which is a specific.

clific.

He will visit Boston one day every week, commencing March 18th, at the ADAMS HOUSE.

8w—Mar. 18.

VALUABLE USES OF MAGNETISM! VALUABLE USES OF MAGNETISM!

DR. J. WILBUR, MAGNETIC PHYSICIAN, Office 119 Mason street. MILWAUKEE. WIS., cures patients at a distance with magnetized paper. All that is required is fifteen cents, and a superscribed envelope.

BYR. J. VOLLAND.

DR. VOLLAND. MAGNETIC HEALER, will treat all chronic diseases without the aid of medicines. Office, 9 fluron street, opposite the Court House, Ann Arlor, Mich. Feb. 16.—3m

JEANNIE WATERMAN DANFORTH, (for-

merly of Boston.) Magnetic Physician, Clairveyant and Trance Bledium, has been very successful in giving clairveyant and annexaminations of disease, and in effecting cures by the use of medicines, the prescriptions for which are given while in the trance state. Rooms, 52 East Fourth street, near the Blowery, New York. DR. H. SPENCER SPARKS, of the New York

and Brooklyn Electro-Therapeutic and Medical Institute, will lecture upon the "Higher Development of the Human Race" and heal-the sick, during the months of March, April and May, in the largest villages on Long Island. 5w Mar. 8. MRS. L. F. HYDE, formerly of Boston, Me dium, 69 West 19th street, New York. 8w*-Mar. 16.

VIOLET INK

A BIG PROFIT! THIS INK resembles the French Violet; is made double strength, and sold in barrels of 42 gallons; when diluted, makes 84 gallons, for forty-two dollars—25 per cent. off the first year to introduce it. Casks to be at my order. It is red while writing; in five minutes changes to a purple, then becomes black. Is limple, inows well, durable as any other ink; writes and copies aplendidly. It takes well where offered, and pays dealers large profits to ship it to any part of the Mintes. It cannot be excelled in any particular. It never moulds or deteriorates while in casks or buttles exposed to the air.

Cities and localities given as monopoly to those who buy by the barrels.

Cities and localities given as monopoly to those who are engaged the barrels.

References may be had by writing to those who are engaged in the business, viz., Hendricks & Fotter, No. 419 Olivostreet, Rt. Louis., Mo.: S. W. Young, Des Moines, Iowa: A. Jenks, Aurora, Ill.: D. C. A. Merrik, Monroe, Wis.; J. Cooper, Belefontairie, Ohio.

Contracts and arragements made this winter to be ready for spring trade. Specimens sent to any applicant on prepaying express charges. Address,

Mansfeld*, O., Dec. 4, 1866.

Sm*-Jan. 5.

NEURAPATHIC BALSAM; NATURE'S GREAT HARMONIZER, (Discovered and put up by direction of spirit-physicians,)
AN INFALLIBLE BREEDT FOR ALL

HUMORS AND SKIN DISEASES;

Piles, Catarch, Rheumatism, Worms, Burns, Sores, and all Diseases of the Throat and Bronchial Tubes. Tubes.

and Bronchini Tubes.

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

E. HAYES & CO., Proprietors, Jan. 5.

7 Doans Street, Boston.

Jan. 5.

LAIRVOYANCE.

DR. S. D. PACE. of Pour Hunon, Mich., will send by express to any address in the United States or Canadas, on receipt of \$4,50, one bottle of his celebrated DYSPEPNIA CURE. This medicine is warranted to cure Dyspepsia, Loss of Appetite, Putes, \$1,50, or four bottles for \$5,00. He has also on hand a Cough Mixtirs. the effects of which, in the cure of Coughs, Colds, Asthma, and all diseases of the throat and lungs, are truly wonderful. Price, \$1,50 per hottle, or four bot ties for \$5,00. These medicines are prepared from clairvoyant prescriptions, and are purely of a vegetable character.

N. B.—Patients wishing to test the Doctor's clairvoyant powers, can do so by sending a lock of their bafr, their name, age, and \$1 to Dit. S. D. PACE, Port Huron, Mich; or one bottle of either the Dyspepsia Cure or Cough Mixture, and a clairvoyant examination on receipt of \$2,00. Im—Jan. 19.

OCTAVIUS KING, M. D.,

Eclectic and Botanic Druggist, 634 WASHINGTON STREET, BOSTON. ROOTS, Herbs, Extracts, Olis, Thietures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, searcanted pure and genuine. The Anti-Secolula Panacca, Mother's Covidial, Itealing, Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up PURITY AL and other Prescriptions. 3m—Jan. 5. IN answer to the inquiries relative to terms for N answer to the inquiries relative to terms for spirit portraits, we would say, that our terms are \$15.00 (lifteen dollars) accompanying the order, which order should also give name, age, time of departure from earth-life, and color of hair, if convenient. We then give the order a sitting, and send result to applicant. If it is not correct, we have another sitting, and send result without further charge. These pictures are the same size and style that we have \$35,00 (thir ty-five dollars) for in this city.

Praternally thine,

P. O. bor 2521, New York.

3w-Mar. 16.

DR. MILLER'S HEPATIC POWDERS. A CLARYOYANTLY DISCOVERED SPECIFIC for the A certain cure of all Liver derangements. Worth their weight in gold to remove billousness. Sent by mall, with full directions for use, for 50 cents and two 3-cent stamps.

Address, DR. LEO MILLER, box 2326, Chicago, Ill. Mar. 23.—13w

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW, 25 COURT STREET,

BOSTON,
House, 18 Webster street, Somerville. April 18. A. B. CHILD, M. D., DENTIST, 50 School Street, next door East of Parker House.

Banner-of Light.

WESTERN DEPARTMENT:

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANKR OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. PERBLES. Local matters from the West requiring immediate attention, and long articles intended for publication, should be agng directly to the BANKER office, Boston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Pursons writing us this month, will direct care of P. E. Parnsworth, box 5619, New York.

More Western Letters.

With balms and blessings letters continue coming, as do angel whispers to those in rapport with the heavens. Good angels bless the souls that send them. Opening and reading these communications, we bethink us of April weather; its aunshine and showers; smiles and tears; buds. too, half hidden, sensitive, trensulous and hopeful for the hastening suns of June. Some make us glad; others sad, sorrowful and tearful even. We ever weep with those who have cause for weeping. Tears that stream from fountains of sympathy for the aching hearts of humanity to-day, glisten in the purple and golden clouds of tomorrow; next day they descend in showers of pearls. The circle completed, we call them blessings. The weeper sings.

This letter tells of harmony, energy and the brightening prospects of Spiritualism in a given locality; that, of cliques, clans, jualousies, indifference and coldness on the part of those professedly within the gates of Zion. One, mourning-margined, tells of an infant, the household pet, comparable to a delicate white rosebud, that has drifted into the fathomless future. Another, of a star, pride of the home-circle, yet fallen from the heaven of earthly hopes graveward. Another, still, of a sainted one, that passed-mourned by the multitude-through the western sunset gates of gladness, up, on the flower crowned table lands of eternity. Others are crowded with complaints, grumblings and wrongs, either real or imaginary. that sting in every sentence. No matter; each writes himself, pens corresponding to the planes of those that push them. Souls have windows. Intuitionists have eyes, and motives are often as clearly seen as the movements of delicate chronometers 'neath crystal vases. We blame none, pity some, sympathize with all. Apples are green ere they mellow 'neath.the golden haze of October skies. The child stumbles in trying to walkfalls perhaps; pick it up, the dear one, and brush away the tears. Briers abound where berries grow. Both the right and left hand do their work. God is in and heaven over all.

But to some letters, that speak the whereabouts of individuals and their relations to this great spiritual movement.

PETALUMA, CAL.

Col. C. P. Hatch writes us a very excellent letter, specifying different mediums and lecturers, and mentioning the progress of truth generally upon the Pacific coast. He refers to some remarkable cures wrought by Dr. Bryant; to the crowded séauces of Mrs. Ada Hoyt Foye in San Francisco; to the superior mediumistic gifts of Mrs. V. B. Post, and to the new paper, "The Banner of Progress." Though not having seen, we wish it abundant success. Friends should rally to its support. Thank you, Colonel, for the kind invitation to make your house our home when visiting that El Dorado land. We will so do for a time, certainly.

ST. JOSEPH, MISSOURI.

This city, numbering some twenty thousand inhabitants, has a dark mental and spiritual atmosphere, writes W. A. Boardman. None of the book dealers keep liberal works for sale. Spiritualists are marked men, and Orthodoxy reigns, a very nightmare of madness. A test medium is wanted. Judge Boardman is lecturing in that vicinity on his own responsibility, and meeting with fine success. Address him as above.

BUFFALO, N. Y. A. C. Woodruff sends a lengthy communication; rich in suggestions, full of inquiries, and hopeful for the future as touching the interests of the harmonial philosophy. We are aware, Bro. Woodruff, of the difficulties connected with "young speakers getting into the lecture-field." Conscious of this, we have delighted to aid them with tongue and pen, and are ever gratified to vacate our place upon the rostrum for them. Old leaves do not complain when fresh young buds push them in May mornings from the parent stem. Beautiful are Nature's teachings. Your plan, relative to having the names of the Secretaries of Societies, with one or more of the more prominent Spiritualists in each village and township, published in our papers, has merit, and would be serviceable in several ways. Yes, we "recommend to speakers," mental discipline. The times demand culture and some scholarly attainment on the part of its teachers. We care little what spirits say about this; we are a spirit ourself. We dislike to specialize to you a course of reading beyond the works of Emerson, Parker, A. J. Davis, and the latest works upon the natural sciences. The more a medium helps himself, the more is he helped by exalted spirits. Such has been our experience.

YPSILANTI, MICH.

E. Samson talks a good, sound, common sense letter to us upon Spiritualism, Unitarianism, reforms and reformers generally. Perusing, we felt the beating of his soul, and know how anxions he is to perfect and actualize those fraternal purposes that deepen in his inmost being for the good of our dear humanity. There are but two kinds of Unitarians. The one, sectarians, narrow and selfish: remember how they treated Spiritualists, and even the Rev. E. C. Towne at the funeral of the sainted John Pierpont. They are bigotslet their name rot. Some of their more liberal clergymen, seeing the sectarian tendencies of their denomination, are disowning the name "Unitarian." With the better class of Unitarians, such as support the Radical, we can affiliate. Spiritualists have all that the most progressive Unitarians have, and more-a tangible demonstration of immortality, with the blessedness of daily spiritconverse. Be sure, Spiritualism has not done much in the erection of "hospitals," reform schools," &c. It is yet young-only eighteen. Christianity, so-called, has been in the world eighteen hundred years; what has it done?

ST. CLAIR, MICH. Alcinda Wilhelm, M. D., writing from the pleasant home of Col. Barron, says that Bro. Starr, the spirit-artist, will remain several weeks longer in Michigan, putting on canvas the angel forms and faces of the loved ones that have passed the portal. In Port Huron she assures us the friends are wide awake, the audiences large, and Dr. S. D. Pace as energetic as ever. Blessed are the workers; though they seemingly perish, their works shall endure forever.

LANCASTER, TEXAS. Mrs. L. H. Baker informs us that she resided in Ohio till some sixteen years since, and having

granders projection and

tinue to distract the country. This is not only raiment, and hence, as the inspired John taught, possible, but very probable. With travel and ex- "our works to follow us." pansion of soul comes charity; all judgments, whether pronounced North or South, should be spirit-world now, that being the measureless realm tempered with kindness. In saying, "There's a of infinity; yet but few if any mortals are really Northern and a Southern Spiritualism," we think in the spiritual world, that haptismal state of holy our sister unintentionally errs. Spiritualism is a purpose, divine endeavor and complete consebaptism from heaven. It is beautifully symbolized in God's sunshine-for all. It knows no characterized Jesus and the truly good of all North, no South, no East, no West, no England, opens the door to the city celestial, and bids mortals rise above selfish, clannish sectionalisms to dead bury the dead; our heart beats warm, and ration and lives devoted to heavenly purposes. our soul-pulses throb tenderly, lovingly for each ST. CHARLES, MISSOURI.

Martin Williams gives further information concerning his gift-lands. His object seems very unselfish and noble. The lands are in Illinois, near the confluence of the Mississippi and Illinois rivers, and beautifully adapted to fruit-raising. He gives these lands in small parcels, that the landless may thus secure little homes, and that he may call around him a class of congenial souls, high-toned, pure-minded and moral. He is a Spiritualist, and wants to make his Spiritualism practical. He calls it fruit-land; has already cleared and fenced five hundred acres, and set several thousand fruit-trees. Peaches seldom

fail in that vicinity. Markets are near, it being

only about thirty miles above Alton, Ill. Go and

see for yourselves.

AUGUSTA, GA. Henry J. Osborne forwards us a most cordial letter, breathing the same spirit that so swelled and thrilled the souls of those heavenly messengers when they sung," Peace on earth and good will toward men." Our brother is engaged with us in this great spiritualistic effort of dethroning superstition, up-rooting bigotry and bringing heaven down to earth. Let us work shoulder to

shoulder, heart to heart. He further says: "I was born, and my fathers before me, in this sunny South, and I love her. Who can blame me, and be any part of a man in the image of his Maker? If my intuitions prompt me to look upward rather than downward again, who can blame? People may live on antagonistic planes of thought—the circumstances producing these different planes of thought may be diverse, above and beyond their reach. Who, then is responsi-ble? Rather, in such a case, is it not incumbent Bloomer and Gymnasium costumes because they on every rational immortal, still in the earth-form, to bow to what he cannot help, and fly on the to bow to what he cannot help, and fly on the wings of the wind to a city of rofuge? first principles descending out from Father God and Mother Nature, through our Elder Brother, the lowly

Spiritual Conference--- Are there Evil Spirits?

Rich are the feasts and royal the intellectual entertainments at these Sunday conferences in Philadolphia. The subject is usually the true and the false, as related to the morning lecture. Last Sunday, by agreement, this was the question: Are there Evil Spirits? And pardon the paradoxical phrase, the discussion, though participated in by Dr. H. T. Child, Dr. Pancoast, I. Rhen, Bannister, Osborn, Robinson, Kennedy, Kilgore and others, was all on one side. The friends wished J. S. Loveland present to defend his propositions and inferences therefrom.

We admired his statement in the Republic touching the theory of evil spirits; admired it because clear and strong; at the same time we entirely dissented from some of his conclusions. The article took us back just twenty-five years, when, a mere sprig of divinity, we preached old fashioned Whittemorean Universalism-salvation in the twinkling of an eye through the resurrection, alias a gasp on the gallows, and then glory immortal! And why not, we argued? The spirit had nothing to do with sin. It was the body; the animal nature. True, we had never heard of a corpse being arrainged for stealing, and we furthermore cherished a dreamy intuitive idea that the inner man had something to do with the outer physical form in forging notes and other rascally conduct; but then that clever passage, the "mystery of godliness," helped us out of the difficulty. If evil, if imperfection or sin pertained alone to the physical organism, why should not the spiritual man, the moment succeeding death, be pure, perfect, and as the Scriptures taught, "Equal unto the angels of God in Heaven"? This was our position, and then we used to pin our proofs with these texts: " For the flesh lusteth against the spirit and the spirit against the flesh;" 'He that is dead is freed from sin:" " As in Adam all die, even so in Christ shall all be made alive;" * * and, "If any man be in Christ, he is a new creature. Old things are passed away, and behold, all things are become new." What a dreadful" handy book the Bible is in textual matters!

This conference took the ground there was no infinite, no absolute evil, as an end in the unlverse, but man being finite, dealing with conditions and relations, there was what we termed good and evil as states of mind in this world, and there would be in the future life, being one endless chain of existence, progress gradual, and Nature knowing no rash leans. Dr. Child humorously termed Brother Loveland's system " a patent labor-saving machine of salvation by death." If man is not man immortal, but absolute spirit, essentially and qualitately pure and perfect, by being thrust out of a shell, composed of oxygen, hydrogen, nitrogen, carbon, sulphur, sodium, phosphorus, iron, chlorine and calcium, with other elements and ultimates, there may be no evil or imperfection in the world of spirits. That spirit, per se, is inherently divine, and seeks to spirit as drops to fountain, or steel to magnet, is generally conceded. But it is certain that man is not all etherealized spirit in this world-will he be in the future? Will he not there have a spiritual body? and if so, will not that be more material and nearer allied to earth than essential spirit? Otherwise expressed, will not man in spirit-life be a duality, the spiritual body corresponding in form to the earthly, with the God-principle or divine energy interior thereto? If a spiritual body, then necessarily a spiritual brain, with organs, facilities, functions. The above admitted, will any mere chemical death-spasms instantaneously depress combativeness, destructiveness and the whole selfish range, and as speedily expand and tone the over-arching top-brain moral and spiritual organs, giving them the complete ascendancy at once, and thus without discipline and gradual growth constitute all immortals pure, self-poised and harmonial? If not, then there must be struggles, efforts, inharmonies, diverse methods, clashing of interests, purposes defeated, mental sorrow and wisdom gained by experiences. In fine, moral altitudes and valleys, corresponding to high and low, good and evil.

That link in life's chain called death, does not deliver a man from himself-memory, that hyphen that connects both; ay, all worlds will prove a thing of beauty or an "undying worm" to mentally torture. The spiritual goods we man-

been a careful observer of existing institutions, ufacture in this, we take to that higher state of exthinks she may better judge of the merit and de- istence, with the record of them also; each purmerit of the antagonisms that to some degree con- posed set is a thread woven into the immortal

Strictly speaking we are spirits; are in the cration to the work of human redemption, that ages. Mortals and immortals approaching affect France or Russia. Its principles being divine, it us qualitatively according to their interior states, and quantitively in the nature of their magnetic power as allied to the will-force. Our safety lies brotherhood, friendship and fraternity. Let the in being positively good—in a true rational aspi-

Sensible Women.

There are many, perhaps millions such. Some are especially gifted. Last Sunday we saw a lady in New York thank a gentleman that in the kindness of his heart arose in the street-car and gave her his seat. It was refreshingly sensible. Will Elizabeth Cady Stanton ring praises on the deed as she rolls along her lecture tour on equal rights? But, angels of sadness, listen! We never saw a hale, hearty, buxon woman rise and offer her seat to a decrepit old man, or a pale battleworn soldier-hope to. Oh Lord, prolong our dave.

Number two. Without a word of gossip or the least allusion to viands for the stomach, with delicacies and pastries to pamper the appetite, a noble woman, away west of Chicago, forwarded us, awhile since, an envelope crowded with poetic scraps and literary gems. It was sound and sensible, affording a rich intellectual repast. She is a "Maud" by the spring, and member of the Triuity."

Number three. Walking down Broadway we saw so many of our sisters with compressed and shortened dresses, and so few wearing the ballooninverted street-sweeping skirts, that we silently said, "Sensible-an age of progress this." We further saw-the day was cold-a goodly number of women wearing bonnets. Others had a string over the top of the head, fastening a bit of cloth upon the softer portion of the cranium. We excused them, knowing cloths were high. Bared heads, arms and bosoms, though gratifying the curiosity of "Bowery boys," disgust men-sound, substantial men. A young miss sneering at the exposed the feet and ankles, was coolly told by Lucy Stone Blackwell that if she would pull up her dress in the neck high as it ought to be, it would make a Bloomer of hers, even then. Lucy was sensible.

Number four. Sitting in the Philadelphia Conference meeting, a few Sundays since, a most estimable lady, just behind us, said, "have you seen the last Nation?" Have not. Why? Editorial Review of H. Dixon's New America, contains another slur at Spiritualists." Handing us the clipping, the writer, speaking of "Oneida Communists" and Spiritualists, calls them "excrescences," &c. She added, "I'll stop the paper -can hardly wait to have my subscription-time expire." Sensible again. The pocket is the most vulnerable part with these "bread-and-butter" papers. Spiritualists, stop them. Tell them why vou do it: thus teaching them lessons of toleration, justice, honesty and principle. Though admiring some things, we were never in love with the kid-glove literature, the intellectual dandvism and foppish over-ricety that characterizes its columns. Such efforts fail to rivet truth. The "Nation" may sparkle, and so do embers ere they die.

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES. Martin Daniels, Eau Claire, Wis \$ 2.00 Ausel Miller, Akron, O. 1.00 John H. Ladd, Newport, B. I. 2.00 Minnie R. Crosby, Chicago, Ill 10.00 J. Crosby, Cantonville, Ind 5.00 John Potten, Fair View, Ill 50

The Eddy Persecution Fund.

We acknowledge the receipt of the following additional sum, to help defray the expenses of the trial of the Eddy mediums:

Mr. J. Forsyth, of Buffalo, acknowledges the receipt of \$4,00 from J. W. Seaver, for the friends at Byron, N. Y.

Further donations solicited. Donations to Bread Fund.

LEGTURERS' APPOINTMENTS AND ADDRESSES

PUBLISHED GRATUITOUSLY EVERY WEEK. Arranged Alphabetically.

[To be useful, this list 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 is intended for Lecturers only. 1

J. Madison Alltw, trance and inspirational speaker, author or Panophonic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-evening instruction in the new Shorthand. Will also receive subscriptions for the Banner of Light. Address, 3 Asvium street, Roston. Recaks in East Bridgewater, Mass., March 31; in Lowell, May 19 and 28.

Lowell, May 19 and 28.

C. Farrix Allin will spoak in Chelsea, Mass., March 31;
in Mechanics' Hail, Charlestown, during April: in Hansen,
May 5 and 12, and June 2 and 9; in Stoneham, May 19 and 28;
in Londonderry, Vt., during July. Parites in Vermont desiring her services during the summer season, address as per ap-

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

and lecture upon reforma.

MES. SARAH A. BYENES will speak in Mechanics' Hall,
Charicstown, 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.

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

M. C. BENT, inspirational speaker. Address, Pardeeville, Vis. Sundays engaged for the present. MRS. A. P. BROWN will lecture in Marshfield, Vt., April 7. Will speak week evenings, if desired. Address, St. Johnsbury Centre, Vt.

MES. H. F. M. BROWN, P. O. drawer 6725, Chicago, Ill.; care of Spiritual Republic.

MES. EMMA F. JAY BULLERE, 151 West 12th st., New York. MRS. E. A. BLISS will speak in Portland, Me., March 31; in Bangor during April; in New York City during May. Ad-ires, 250 North Second street, Troy, N. Y.

WARREN CHASE, 544 Broadway, New York.

DEAN CLARE, inspirational speaker, Brandon, Vt. Mrs. Laura Cuppy is lecturing in San Francisco, Cal. DR. L. K. COORLEY will be in Vineland, N. J., until further notice. Will lecture in New Jersey, Pennsylvania of Delaware, at such places as can be reached on Saturday, and return on Monday. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

Mes. Marietta F. Cross, trame speaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. P. CLARK, M. D., will answer calls to lecture. Address, 15 Marchall street, Boston. Mrs. Sornia L. Charpell will receive calls to lecture in New England until further notics. Address, 11 South street,

MRS. AUGUSTA A. CURRIER will answercalls to speak in New England through the summer and fall. Address, box 518, Lowell, Mass.

Lowell, Mass.

DR. J. R. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass.

ALBERT E. CARPERER 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. JEMMETT J. CLARK, trance speaker, will answer calls to lecture on Bundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

MRS. D. CHARWICK, trance apagaker, will lecture, hold se-

Mas. D. Chabwick, trance speaker, will lecture, hold sances, hive tests, and prescribe for the sick. Address, box 273, Yineland, N. J.

Miss Nurvin Colbuyn ean he addressed at 120 Alexander street, Rochester, N. T. Mas. Amelia H. Colbu, traces speaker, Milbrd, Til.

DE. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Bauner of Light.

Miss Lizzis Dotan will lecture in Mercantile Hall, Boston.
during March (Sunday afternoons). Will make no further
engagements. Aduress, Pavilion, 37 Trement street, Boston.
GEORGE DUTTON, M. D., is prepared to lecture on Physiology, Hygiene and Temperance. Address, Boom 25, Post-office
building, Newburgh, N. Y.

Andrew Jackson Davis can be addressed at Orange, N. J MRS. E. DELAMAE, trance speaker, Quincy, Mass. Dr. E. C. Dunn, lecturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis DR. H. E. EMERY will receive calls to lecture. Address to the courty, Conn.

MES. CLARA R. DEEVERE, trance speaker, Newport, Mo. A. T. Foss will speak in Springfield, Mass, during Blarch; in Stafford Springs, Conn., April 7 and 14; in Lowell, Mass., May 5 and 12; in Portsmouth, N. H., May 19 and 26. Will answer calls to lecture week-day evenings in the vicinity. Permanent address, Manchester, N. H.

Miss Eliza Howe Fuller will answer calls to lecture wherever 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 evenings. Address, Ellery street, Washington Villago, South Boston.

Dr. H. P. FAIRFIRLD, Greenwich Village, Mass. 8. J. FINNEY, Ann Arbor, Mich.

DB. WM. Fitzoibbox will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia Pa

J. G. Fran, "East Jersey Normal Institute," Red Bank, N.J. MRS. FARRIE B. FELTON, South Malden, Mass. C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. ISAAC P. GREENLEAF will lecture in Taunton, Mass., during March: in Newton Comer during April; in Cheisea during May. Address as above, or Kenduskeag, Me.

MES. LAURA DE FORCE GORDON will receive calls to lec-ture in Colorado Ferritory until spring, when she designs visit-ing California. Friends on the l'acife coast who desire her services as a lecturer, will please write at their earliest con-venience. Permanent address, Denver City, Col. Ter. N. S. GREENLEAF, Lowell, Mass.

Dg. L. P. GRIGGS, Evansville, Wis. Mrs. EMMA HARDINGE can be addressed during March and April, care of A. Miltenberger, Esq., St. Louis, Mo.; in May, care of A. W. lugh, Esq., Cincinnati, O.; in June, care of J. Liness, Esq., 392 South Clark street, Chicago, Ili.; also care of Thomas Ranney, 50 Federal street, Boston, Mass.

DE. M. HENEY HOUGHTON WIll remain in West Paris, Me until further notice. Address as above. W. A. D. Hums 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 above

LIMAN C. Hown, trance speaker, Clear Creek, N. Y. J. D. Hascall, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis. D. H. Hamilton lectures on Reconstruction and the True Moder Communitary Life. Address, Hammonton, N. J.

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

MES. RUSIE A. HUTCHINSON will speak in Worcester, Ms., March 31 and during April. REV. S. C. HAFFORD, inspirational speaker. Will also organize Children's Lyceums, if desired. Address, Girard Avenue B. R. Depot, Philadelphia, Pa., care C. Mallory. CHARLES A. HAYDEN, 82 Monroe street, Chicago, Ill., will eccive calls to lecture in the West. Sundays engaged for the transcrit.

Miss Nellie Hayden will receive calls to lecture in Massa-thuseits. Address, No. 20 Wilmot street, Worcester, Mass. Mas. S. A. Hoston, Brandon, Vt.

MISS JULIA J. HUBBARD will lecture in Lowell, Mass., March i. Address, box 2, Greenwood, Mass. JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings.
Address, 25 Court street, New Haven, Conn.

MES. F. O. HYZER, 60 South Green street, Baltimore, Md. Miss Susie M. Johnson will lecture in Cleveland, O., furing March; in Sturgis, Mich., during April. Permanent address, Miliord, Mass.

address, Millord, Mass.

W. F. Jameson, inspirational speaker, care of the R. P.
Journal, P. O. drawer 6325, Chicago, Ill.

S. S. Jones, Esq., saddress is 12 Methodist Church Block,
South Clark street, Chicago, Ill.

HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, Ill., on the Spirit-ual Philosophy and reform movements of the day. WM, H. JOHNSTON, COTTY. Pa.

O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O will speak in Monroo Centre the first Sunday of every month GEORGE F. KITTRIDGE, Buffalo, N. Y.

CEPTAS B. LYNN, inspirational and semi-conscious trance speaker. Address, 567 Main street, Charlestown, Mass. J. S. LOYELAND will speak in Sturgls, Mich., during March. MRS. E. K. LADD, trance lecturer, 178 Court street, Boston.
MRS. F. A. Logan will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lyceums.
Present address, Salina, Onondaga Co., N. Y.
B. M. LAWRENCE, M. D., will answer calls to lecture. Address. 54 Hudson street, Boston, Mass.

MARY E. LONODON, inspirational speaker, will receive calls to lecture in the Eastern States until May 1st. Address, 60 Montgomery street, Jersey City, N. J. MR. H. T. LEGNARD, trance speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker-present ad-lress, 98 Edst Jefferson street, Syracuse, N. Y.-will answer

Dr. G. W. Morrill, Jr., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass.
Longo Moody, Maiden, Mass.

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

DE. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 3226, Chicago, Ill. MRS. ANNA M. MIDDLEBBOOK, box 778, Bridgeport, Conn. MES. SARAH HELEN MATTHEWS. Address, East Westmoreland, N. H.

DR. Join Mathew's present address is 50 Montgomery street, Jersey City, N. J. Ho will answer calls to locture in the East until September. DR. JAMES MORRISON, lecturer, McHenry, Ill.

MR. & MRS. H. M. MILLER, Elmira, N. Y., care W. B. Hatch Prof. R. M. M'CORD, Centralia, Ill. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich

CHARLES B MARSH, semi-tranco speaker. Address, Wone-MRS. MARY A. MITCHELL, inspirational speaker, will an-

swor calls to lecture upon Spiritualism, Sandays and week-day evenings, in Illinois, Wisconsin and Missouri during the winter. Will attend Conventions when desired. Address. care of box 221, Chicago, Ill.

Miss Sarah A. Nurr will speak in Lawrence, Kansas, one-third, Topeka one-third, and Wyandotte one-third of the time for the present. Address as above. C. NORWOOD, Ottawa, Ill., impressional and inspirational speaker.

A. L. E. NASH, lecturer, Rechester, N. Y. J. WM. VAN NAMEE, Monroe, Mich.

A. A. Pond, inspirational speaker, North West, Ohio. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 170. DE. D. A. PRACE, JE., Detroit, Mich.

MES. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich. GROBGE A. PRIEGE, Auburn, Me. MRS. J. PUFFER, trance speaker. South Hanover. Mass. L. Judd Parder, Philedelphia, Pa.

MES. NETTIE M. PEASE, trance speaker and test medium. Detroit, Mich. A. C. Robinson, 15 Hathorne street, Salem, Mass., will an

DR. W. K. RIPLEY will speak in Hamburg, Conn., April and 14; in Moodus, April 21 and 28. Address, box 95, Fox

DE. P. B. BANDOLPH, lecturer, care box 3352, Boston, Mass G. W. Ricz, trance speaking medium, Brodhead, Wis.

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

MRS. FANNIR DAVIS SMITH will speak in Chelsea, Mass. April 21 and 28. Address, Milford, Mass. ABEAM SMITH, Esq., inspirational speaker and musical medium, Sturgis, Mich.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. Dr. Wm. H. Salisbury. Address, box 1313, Portsmouth, N. H.

PROP. S. M. STRICK, inspirational speaker. Address, Peoria, Ill. MRS. M. E. B. SAWTER, Baldwinsville, Mass.

MISS LOTTIE SNALL, trance speaker, will answer calls to lecture. Address, Mcchanic Falls, Me. MISS MARTHA 8. STURTEVANT, trance speaker, Boston, Ms. MRS. MARY LOUISA SMITH, trance speaker, Toledo, O. J. W. SEAVER, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

MES. C. M. STOWE will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal. H. B. STORER, inspirational lecturer, 75 Fulton street, New York. MRS. H. T/STEARNS may be addressed at Detroit. Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohio and Michigan.

MRS. M. R. TOWNSEND will lecture in Providence during March; in Ebbitt Hall, New York, during April. Address as above, or Bridgewater, Vt. MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 394.

J. H. W. Tooney will speak in Springfield, Mass., during April. Address, 42 Cambridge street, Boston.

BENJAMIN TODD, San Franciaco, Cal.

N. FRANK WRITE will speak in Cincinneti, Q., during March and April; in Battle Creek, Mich, during May; in Oswego, N. Y., during June. Calls for week evenings will be attended to. Address in advance as above; during July, Seymour, Conn. Mas M. MACOMBER WOOD will speak in Charlestown, Mass., during March; in Oswego, N. Y., during April. Ad-dress, il Dewcy street, Worcester, Mass. F. L. H. WILLIS, M. D., P. O. box 28 Station D. New York.

A. B. WHITIEG may be addressed at 43 Sixth street, Washington, D. C., during March.

Mas. 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 New Boston, Ill., during April and May; in Book Island during June; in Galesburg during July. Fermanent address, Baboock's Grove, Bu Page Co., Ill. ALOISDA WILHELM M. D., (aspirational speaker, lectures in Detroit, Mich., and vicinity, during March; in Louisville, Ky, during April. Will answer calls for week systing, lectures. Address, care of H. N. F. Lewis, Detroit, Mich.

PROF. E. Wulfris, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Michi Philosophy, Sturgia, Mich!

The Banner one year. R will be forwarded to their address on Elisan Woodwonen, implinational speaker, Leslie, Mich & receipt of the papers with the indvertisements marked.

E. S. WHERLER, inspirational speaker. Address, care this most, or S Columbia street, Hostop.

Mas. S. A. Willis, Lawrence, Mass., P. O. box 473. MES. C. A. YILLIS, LAWFEICE, MESS., P. O. DOX \$73.
LOIS WAISBROOKER can be addressed till further notice at
Nankato, Blue Earth Co., Minn., care of the Clifton Hoges.
Mrs. E. M., WOLCOTT is engaged to speak half the time in
Danby, Vt. Will roceive calls to speak in Vermont, New
Hampsbire, or New York. Address, Danby, Vt.

MBS. N. J. WILLIS, trance speaker, Boston, Mass.
F. L. Waddworn's address is care of the R. P. Journal, P. O. drawer 6325; Obicago, Ill.

A. A. Wheelook, trance and inspirational speaker, St. Johns, Mich. WARREN WOOLSON, tranco speaker, Hastings, N. Y.

HENEY C. WEIGHT will answer calls to lecture. Address care of Bola Marsh, Boston.

MRS. MARY J. WILDONSON will spend the months of April, May and June in New England. All wishing her services the line of the Boston and Springfield Railroad, please sprily immediately. Address, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y., till April 20.

Mrs. Mary E. Withes, tranco speaker, 71 Williams street, Newark, N. J. A. C. WOODRUFF, Buffalo, N. Y.

MISS H. MASIA WORTHING, trance speaker, Oswego, Ill. will answer calls to lecture and attend funerals.

JONATHAN WRIPPLE, Jr., inspirational and trance speaker Address, Mystic, Conn.

Mrs. JULIETTE YRAW will speak in Lynn, Mass., during March and April. Address, Northboro', Mass. MR. & MRR WM. J. YOUNG will snawer calls to lecture in the vicinity of their home, Bolse City, Idaho Territory. MRS. S. J. YOUNG, trance lecturer, 208 Tremont street, cor-ner LaGrange, Boston.

MES. FANNIE T. YOUNG, of Boston, trance speaker, will answer calls to lecture in the West, Sundays and week even-ings; also attend funerals and hold developing circles. Please apply soon. Present address, 285 South Clark st., Chicago, IU.

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tion."

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PUBLISHED WEEKLY

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