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NO.

## Literary

GOOD IN ALL.

AN INSPIRATIONAL PORM, GIVEN BY MISS LITTLE DOTEN.

[Reported for the Banner of Light by H. F. Gardner.]

\*T is a beautiful thought, by Philosophy taught, That from all things created some good is out wrought;

That each is for use, and not one for abuse, Which leaves the transgressor no room for excuse

Thus the great, and the small, and the humbles of all. To action and duty alike have a call; And he does the best, who excels all the rest,

In making the lot of humanity blest. As Jonathan Myer sat one night by the fire, Watching the flames from the embers expire. O'er his senses there stole, and into his soul,

A spell of enchantment he could not control. The wind shook his door, and a terrible roar In his chimney was heard, like the waves on the

In wonder, amazed, old Jonathan gazed At the huge oaken back-log, as flercely it blazed

The flames of his fire leapt higher and higher, And out of its brightness looked images dire; Till at length, a great brand straight on end seemed to stand.

And then into human proportions expand.

Old Jonathan said, with a shake of his head, "There's nothing in nature I've reason to dread, For my conscience is clear, and I'd not have a

Should Satan himself at this moment appear."

"Ha! your words shall be tried," quick the demon replied,

"For, lo, I am Satan, here, close by your side. Men should never defy such a being as I, For when they least think it, behold I am nigh."

Said Jonathan Myer, as he stirred up the fire, "Your face nor your figure I do not admire; But if that is your style, why it is n't worth while For me to find fault, or your Maker revile."

"Now do n't have a fear, lest it should appear That'you're an intruder—I welcome you liere! So pray take a seat, and warm up your feet, For I think I have heard that you're partial to heat."

"Well! you are either a fool or remarkably cool," Said Satan-accepting the low wooden stool-But, before I depart, I will give you a start Which will send back the blood with a rush to your heart."

"Well, and what if you should? It might do me

For a shock sometimes helps one—so I've under stood.

But, just here let me say, that for many a day

I've been hoping and wishing you'd happen this

"So, give us your hand, and you'll soon under-What a work in the future for you I have plan-

ned." Satan's hand he then seized, which he forcibly

squeezed, At which the arch fiend looked more angry than pleased.

A puzzled surprise looked out of his eyes,

Which was really quite strange for the "Father of Lies." "Come," said he, "this won't do-I am Satan, not

you." Said Jonathan Myer-" very true, very true.

Now do n't get perplexed, excited or vexed,

At what I'm about to present to you next. Your attention please lend, and you'll see in the end,

That Jonathan Myer, at least, is your friend."

"I've been led to suppose, in spite of your foes, That you are far better than any one knows. Now if there is good, in stock, stone or wood, I'm bound to get at it, as every one should."

So I have not a fear—though you seem sort o' queer-But what all your goodness will shortly appear.

Fact-I know that it will, though 'tis mingled with ill. So-so-do n't get restless-be patient-sit still."

"Now I long since agreed, that there was great

need Of a Devil and Hell in the Orthodox creed. All things are for use, and none for abuse, (And the same law applies to a man or a goose.)"

"So they'll keep you in play, till the Great Judg-

ment Day, When the Saviour of sinners will thrust you

away. But then, do n't you see, they and I do n't agree, So you'll not be obliged to play Satan to me."

" Even now, in your eyes, does there slowly arise A look, which no lover of good can despise. So, open your heart, and its goodness impart, For now there's no need you should practice

your art." Oh strange to relate! all that visage of hate. Which were such a fearful expression of late, Grow gentle and mild as the face of a child, Ere the springs of its life have with doubt been defiled.

And a voice, soft and low as a rivulet's flow. Said gently-"I was but in seeming your foe. Man ever will find, in himself or his kind, Either evil or good, as he makes up his mind."

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Department. As God is in all, so he answered your call, And the evil appearance, to you is let fall. This truth I commend to your soul as a friend, That evil will all change to good in the end."

> Then Jonathan Myer sat alone by his fire, Till he saw the last light from the embers expire, And he thoughtfully said, as he turned toward his bed.

'I will banish all hate, and put love in its stead."

'I will do and not dream-I will be and not seem, And the triumph of goodness I'll take for my theme.

Great Spirit above! I have learned through thy

That the Serpent has uses, as well as the Dove."

### PICTURES OF REAL LIFE IN NEW YORK.

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

[Concluded.] CHAPTER VI.

The Story of Lottle's Life.

James was asleep, and Aunt Betsey sat by the fire knitting very rapidly, as was her custom when thinking over any matter which perplexed her mind.

We will leave her, and return for awhile to 'Outney" and the home where the deacon and Nellie are sitting by the fireside after their early tea. It is a cold March night. Old Asoutney is heary-headed with the snows of a long winter, and now the wind sweeps through the leafless trees of the hanging woods, and the deacon piles up the wood in the open stove, and sits down with his spectacles and paper to take comfort. Nellie sits by the other side of the table, on which she has laid a few bits of colored silk, and is deep in the problem of arranging them to the best advantage, for be it known, silk patchwork is quite the fashion in "'Cutney," and Nellie designs to cover the seat of an old-fashioned mahogany chair while her mother is absent.

After a long silence, occupied by the deacon in reading very slowly an article on raising sheep, Nellie, who seems to have solved her difficulty, and is now cutting out a square of rich white satin, spddenly intercupts her father's reading with the question: "Pa, how old was Aunt Lottie when she married?"

"Did you speak, Nellie?"

"Yes, father; I asked if you could tell me how old Aunt Lottle was when she was married."

The Descon looked over his spectacles at his daughter, and then laid down his paper.

"How old? Let me see: she was married the year I bought Black Bess-what a beautiful critter she was! (the horse, I mean). It was a birth-day present to your mother on her twenty-sixth birthday, and Lottie was ten years younger; that would make her sixteen, would it not?"

"Yes, father."

The deacon resumed his reading, for he was deep in the comparative merits of Cotswold and other breeds of sheep, but he had not proceeded far when another question from Nellie interrupted him.

"Father, was Aunt Lottle so very handsome?" Again the question had to be repeated, and the deacon's finger traced the line on the paper.

"Well, yes, Nellie, I guess she was, take it all in all, about the handsomest girl that was ever raised in ''Cutney.' She hadn't that robust country beauty like your mother, but her features were very regular, and her figure and face would look well cut in marble. She was n't at all like the other girls here. I used to think sometimes that there was a mistake made, and her little body was sent to the wrong place, for she was a fairy for a prince to admire."

The deacon was putting on his spectacles to read again, but Nellie was too quick for him. "I wish, father, you would tell me all about her marriage. Did you ever see her husband?'

"I think so, for he boarded with me six months." "Oh, father, please then tell me all about him:" and Nellie smoothed out the little bit of white satin and laid it on one side of the table, as if she would hear the story before she used that relic of the past.

Uncle Si. was not given to story telling, and would rather have kept on reading his paper; but he could not deny Nellie's request.

Almost every family has some bit of tragedy in their history, some dark thread that runs through the brighter woof and warp of family life. Nellie knew that her mother seldom mentioned Aunt Lottie's name, and always sighed when she looked at any thing which recalled her to mind. She had often determined that she would unravel the mystery, but as often shrunk from questioning her mother on the subject. The reference to this sister in her mother's late letter opened the way, as she now thought, to get the story from her father.

"Well, Nellie," said Uncle Si., "I remember well the day, though it is more than twenty years ago, when Captain John Hamilton came to Ascutney. I was keeping tavern then on the street, right opposite to your Grandfather Ashby's house. There was fine hunting in those days on the mountain, and now and then a sportsman would come from the city and put up at our house; but they were generally only make-believe hunters, and liked our house, with my mother's clean beds and my father's venison, better than prowling in the woods on the side of the mountain where rattlesnakes abounded. But the minute I set eyes on this man, I said to myself, There's a man that's a good shot? He was n't dressed jauntily, like the city bucks, but in coarse, heavy Canada cloth, with a pair of shoes stouter than I should buy for myself, and yet I knew him for a gentleman as soon as he came into the bar-room, and laying saide his rifle and knapsack, called for

This is a personal

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time, and Lottie had come over to stay with her. Lottie was then about sixteen years old, and beautiful as a picture. She never cared anything for the young gentlemen who used to stop at the tavern, always keeping away from them; but I shall never forget the stranger's look of surprise when Lottle came in to ask me some question. She was dressed in white, for it was a warm day in the early autumn. She had a pretty way of tossing back her curls when she spoke, and her step was light and springy as a young fawn's; the very sight of her tripping round the house was pleasant. Half of the young men in the village had fallen in love with her, but she cared for none of them. She loved her book, and was a good scholar, and she sung like a little angel. The poor young schoolmaster almost died for the love which she could not give him, and Squire Lovell, who was a widower then, offered to settle half his property upon her if she would consent to be his wife; but she didn't care to be married, and your mother was glad to keep her. She was with us when our little boy died; he died with his little head on her bosom, and after that she was with us most of the time, and was like a sunbeam in the house. Everybody loved Lottie, and even the young men she rejected loved her none the less, she had such a pretty way of saying no. When she came into the room where the gentleman was sitting, waiting a moment till Suky should come to show him to his chamber, he looked up at her, evidently surprised to see such a vision as that in this out-of-the-way place. I do not think she noticed him at all, for old Mrs. Welch called to see if Lottle would come in just for a few minutes and sit with her little sick boy who had said he would take his pills and all the doctor's medicines if Miss Lottie would only sing to him. The stranger put his name down as John Hamilton. The next morning he went up the mountain, and came home at night with plenty of game. The day after was cold and rainy, and he ordered a fire in his room; it was an old-fashioned wood fire, and pleased him very much. He stayed there all day reading, for he had books with him, and in the evening we heard him playing on the flute. The weather continued bad; it was in September, and the 'equinoctial' was very severe that year. Mr. Hamilton could not hunt, and as he was the only guest in the house, and found harmbor lonely eating by himself, he asked por land, to sit at our family table. I had no objection, for it saved trouble, and so he and Lottle became acquainted. He talked with her about her studies, and the books she had read, and I was surprised to see how wall Lottie could talk. She was as much at her ease as if she was talking with Fred Saunders, the miller's son, and a great deal more so, for it seemed as if she had just found some one who understood her; and she was as modest, too, as a little flower that opens because the sun shines. upon it.

he was educated, was evident from all the book learning he had. He stayed through September. hunting some, fishing and boating a little, and teaching Lottie to talk French. She could read French books before he came. Your mother was very much troubled about his intimacy with Lottie, but we thought it best to say nothing to her upon the subject. At last he received a hatch of letters, all foreign post marks, sealed with wax, and queer little figures stamped upon them. That evening he invited me to his room. The letters were open on the table, but his portmanteau was packed, and he was ready for the stage which left at midnight.

'Mr. Horner,' said he, 'I should not have remained so long in your pleasant village, for I have important business elsewhere; but I waited for these letters, that I might prove to you that I am what I profess to be, an English gentleman, the son and heir of John Hamilton, Esq., of Morley, England.'

I read the letters, as he requested. Two of them were from England, and one from Barton. our Vermont representative in Congress, who had made inquiry about the family of Mr. Hamilton, and was satisfied that his representations were correct. When I had finished reading the letters, I told him that they were not necessary to prove to me that he was a gentleman. His conduct was sufficient for that; his bills were promptly paid, and for my part I should like more such guests.

He smiled. 'Mr. Horner,' said he, 'I have other motives. I love your ward, Miss Lottie, and I wish to make her my wife. Have I your

permission to address her? I can't say I was wholly unprepared for this, but the idea of losing Lottle was very hard to me, and I was in doubt how your mother would feel. 'Are you sure,' I asked, ' that Lottie will not say

no to you, as she has to so many others in "'Out-

ney "?"
'No, I am not sure,' he said, and he looked very grave, 'but if she should, I am sure there would be no more brightness in life for me.'

I could not withhold my assent; but it was a sad night for your mother. I sat up to see Captain John off. The neighbors called him Captain John, for his skill as a hunter, I suppose. When he had gone, Lottie came to your mother's room. Your poor mother oried at the thought of losing Lottle, but the little sister said:

Oh Betsey, I can't help it, but I do love him better than father or mother, brothers or sisters.' I left them together, and slept in the Captain's room that, night.

The gossips of the village shook their wise heads when they heard of Lottle's engagement to India, and it was necessary that John should go an Englishman. He would soon forget her, and never return to fulfill his pledge. Not so with Betsey and myself. We had confidence in him, and it was not betrayed. He returned from England in six months, and we had a great wedding. Almost every family in town received, an invitasion, and the great dancing hall was filled with the could not refuse, though she wrote us that she Aunt Betsey in New York.

Control to provide the transfer

a room and dinner. Your mother was sick at the | guests.' Captain John did everything up handsomely. This took place before I had made much money, and all that we could give Lottie was her wedding and a hundred dollars' worth of clothes. She had about five hundred from her father, and that was all her fortune. Your mother bought her a white muslin dress to be married in, but when Captain John came he brought some white satin, that was the wonder of all the neighbors, it was so heavy and rich, and he brought with it some pearls; but Lottle said if he was willing, she would wear the white muslin and no jewels; and when the Captain saw her dressed, he said she was right, and that the satin and nearls would be more appropriate when she reached her own home in England."

Nellie took up the little bit of satin, which still lay unused upon the table, and held it in her hand while her father went on with his story.

"Your mother went to New York, and stayed with her till she sailed. That is the time when she boarded near the Battery. We heard from her as soon as she could write. She gave us a description of her beautiful home, and the cordial welcome which she received from the father of Captain John, who, from all we could gather, treated her as if she were an own child. In two years her husband had promised that she should return to the United States and make a visit. I remember one expression in her letters to your mother: 'I am so happy that I tremble with the very fullness of my joy. This world is full of beauty and pleasure to me. I have no wish that is not gratified, no hour in which I do not feel in some way the loving care of my devoted hus-

She always could write just like a story book. All her letters expressed the same contentment; not one shadow; but in one which she wrote just before her visit home, she says:

'My husband is pained that our father thinks of marrying a Mrs. Locke, a bold, dashing, bad woman, whom John thinks has insinuated herself into his father's confidence from mercenary motives. I dislike and fear her. My husband refused to recognize her at the Derby races last week, which produced a little hard feeling on his father's side. I think the old gentleman will marry her, and we must make the best of it; but I shall be sorry to see her mistress here, and while I shall fear her, I dread the effect upon John, who cannot conceal his dislike to her, She has a title, and belongs to a high family, and is thus admitted into good society; but she rides fast horses, buts at races, plays high, wears powder and rouge, talks in a loud voice, and says many things which shock me. I do not want to offend her, for I think she is one of those who never forgive an injury; but I am sure we will not get along well together. I shall not go to Vermont till after the wedding. for that would offend Mr. Hamilton, and I love the old gentleman too well to give him pain. But as soon as possible after that event, we shall visit you.'

The next news which we heard was that the that he was an Englishman, I surmised; and that marriage had taken place, and this woman installed as mistress of Morley House. As soon as possible after the event, Captain John came with his wife to visit us. Never was a brighter, happier creature in this world than our Lottie. She was different, and yet the same; more beautiful. and yet as loving and kind as ever, with a way about her as if she had been born in the same station in which she then moved, and still not a particle of haughtiness in her manner. Your mother was happy as a queen, to get her child back again, for she was the same as a child to us, and the house was bright with her love and music. She stayed all summer, and when she went away in the fall the whole village was sad. She was to come again in two years, but we have never seen her since."

"Was she lost at sea, father?" said Nellie. "I don't know, I don't know. It is all a mystery, a sad mystery. If we only could know when and where she died, it would be some comfort. On her return she wrote us that her father was living a sad life with his second wife, that John would have nothing to say to the woman, and that she in revenge sought in every way to annoy him.

'I am really afraid,' she writes, 'that she will seek revenge; she is daring enough for anything bad. I try to be very gentle to her, for I do not want at this time to excite her ill feeling toward me; but since she has learned our hopes of an heir, she is very spiteful toward me. . Were it not for our father, who is so kind to us, and who now regrets the mistake he has made, we should go and live at Charlton, where John owns a pretty cottage and park. It seems that, according to a will or agreement, the birth of an heir will make some difference in the amount which Mrs. Hamilton will receive in case of her husband's death.

Your mother was troubled about Lottic, and wrote to her to go, if possible, to the cottage till after her confinement, and take with her the same faithful servant which she brought to ''Cutney.' Her husband consented, though his father's age and infirmities made it necessary for him to be at Morley much of the time. He was with her at the birth of their child, and for some weeks afterwards. Such letters as they wrote to usl You would have thought there was never such a baby, or so happy a couple, since the first day of married life in Eden. I used to tell your mother that such perfect happiness was not for this world; that Lottle must have her share of trouble, or she would not ever want to leave this world. Well, I think it begun at this time. The Hamiltons, father and son, jointly owned property in there. The old gentleman begged Lottle to come home and stay with him; he wanted the young heir in the house, he said, and he wanted still more the bright, happy mother. He was old and feeble; his imperious wife ruled him, as she did work. the rest of the household, with an iron rule. Lot-

could not endure the thought of living with that woman. Her husband was to be absent a year, and poor Lottie felt that her first trouble had come. But contrary to her fears, Mrs. Hamilton gave her a warm welcome, and strove in every way to make life pleasant to the young mother. She was a handsome woman, or, as Lottle wrote, a woman to produce a sensation, when she was powdered and rouged, dressed in her ruby velvet and the family diamonds.' She was a gay woman, and absent from home a great deal. 'So Grandpa and "Pet" and myself have very pleasant times, the young mother wrote. After awhile she was troubled because she did not hour from her husband. Her father received short formal business letters, with kind wishes for his health and the hope that he would find the society of Lottie and the boy pleasant to him. The young wife was troubled, and ventured one day to express her trouble to Mrs. Hamilton.

'Oh these young wives mustn't expect too much attention from their husbands. Yours has been very devoted to you for two years. Let him have a little time for his Indian wife and children.'

When she said this, wrote Lottie, 'I was so startled that I came near fainting; and the woman, perceiving how she had shocked me, added, "I don't mean that he is legally married; that it is anything which will affect your rights; but we must n't inquire too closely into what our husbands do, when away from us."

Now I believe, and always shall, that this was an invention of this wicked woman; but poer Lottle was not strong, and had made herself sick worrying about her husband's silence, and she laid it sadly to heart. To add to her trouble, the old gentleman fell ill. She nursed him as a daughter would, and wrote that she never left his bedside day or night for a week. But if I could only hear from John, she said. 'I am afraid it is all true what that bad woman says."

Mr. Hamilton died, and poor Lottie and her baby were left with no society but the wife, who had no grief for her dead husband.

Then came a letter from John, saying that he should be detained six months longer. This was written, of course, before he heard of his father's death. Our last letter from Lottie was a long, strange, rambling epistle, reminding me of poor Aunt Sally, your mother's aunt, who was insane a few years before her death. I did n't tell your mother of it, but I had my fears that Lottle's mind was n't quite right. She says at the close:

'If I don't hear from John soon, I shall take Pet" and go to India, or to my own dear home, for I feel as if I wanted to die in your arms, my dear sister.'

We have never heard of her or from her since. We wrote and wrote, but could get no reply. You can imagine your mother's anxiety. It was so great that I had made up my mind to go to England myself, when we were greatly surprised one day to see Captain John enter, looking like the very ghost of his former self.

'Where is my wife and child?' were his first words.

Your poor mother burst into tears. 'Is she dead?' he asked, and was so overcome

that he sank upon a seat, and was weak as a I told him all we knew, showed him all Lottie's

letters. I never saw a man more angry. 'I wrote her every week, long letters; it was all the comfort I had, writing to her; and heaven knows no vile woman ever invented a baser

His servant, who was with him, told us he suspected that Mrs. Hamilton, the elder, tampered with the letters. They were always placed in a bag in the great hall, and taken to the post early in the morning. He had twice met her on the great staircase at midnight, and he fully believed now that she had taken this revenge on Mr. John. When Captain John returned from India, he found no one but servants at home-Mrs. Hamilton was in Paris-and all they could tell about your aunt was that one morning Jim, the coachman, was ordered to drive her to the railway station: that her favorite servant, Mrs. Mann, was with her, and they had three large trunks. Mrs. Lottle was pale, and looked as if she was worn out with weeping, but the baby was laughing and crowing and saying 'Papa,' all the way to the

Captain John could not stay, he was so impatient to be on the search.

'I shall never come again to see you,' he said, until I bring Lottie with me, or learn that she is not in this world. If you get any clue to the mystery, write at once to Morley.'

We have never seen him since, though for a year or two he wrote to us frequently. In one letter he stated that the ship Flora left Liverpool for New York about the time that Lottie left her home, and that two persons were passengers, the description of whom corresponded exactly to that of Lottie and Mrs. Mann; that the person whom he saw was mate of the vessel, and remembered the babe well. His vessel was lost at sea, but every life was saved but two-a middle-aged woman and a sailor. The mate told him that he saw the woman as she fell, and tried to save her, but could not. The vessel caught fire, and the crew and passengers were taken off by a Spanish vessel bound for New York.

Your mother has wonderful faith in prayer, Nellie, and she believes she will be permitted to see Lottie again in this world; and I think it is this which makes her think so much of her lost sister, now that she is in New York. I have my own thoughts about the matter, but she may be right, after all. As wonderful things have happened as our finding the long lost sister. At least

we would like to bear where she is buried." Nellie had listened with great interest to this story, and now she carefully replaced the bit of satin in her box, and did not use it for the patch-

We will leave the village home, and return to

Thither, after one of her shopping excursions, she bent her steps, and was cordially welcomed. She tound James's name on record, and her own also as having taken him.

She found, also, the old nurse who had taken care of James when he was at first admitted to the home. She was Irish.

"Indade, ma'am, and he was a purty baby, and his mother was as swate a lady as ever walked

the airth." "His mother? Did you know his mother?" asked Aunt Betsey, much surprised. "I thought

his parents were not known here." "No more they were, ma'am; but I knew his mother in the 'Sylum. She was wake in the head, ma'am, and did not know her own babby. It was bad, ma'am, keeping the child among the crazy folk, and they sent it here; but I loved the little fellow so much that I couldn't part with him, and I left my place there-and a good one it' was-and came and took service here, so as to be with my child. Indade, ma'am, it was hard parting with him when he was big enough to send to you."

"Wouldn't you like to see him now?" asked Annt Betsey.

"It would do my old eyes good, ma'am." Permission was given, and the old woman was soon on the way to Sixth Avenue, where, much to the astonishment of James, who was in an easy chair reading when she entered, he was claimed as the long-lost babby of a strange Irish woman. Aunt Betsey laughed so heartily that it was some minutes before she could explain to the

#### CHAPTER VII. The Lost One Found.

wondering boy.

"Coming events cast their shadows before." Aunt Betsey slept little that night. She had a plan in her head to see James's mother, if she was still living; and the more she thought about it, the more strongly a strange, absurd fancy would obtrude itself.

She was a good woman, and had great faith in prayer. "Who knows," she kept saying to herself, but God will in some way answer my prayer, now that I have almost lost hope?"

She resolved to say nothing to James about her projected visit to the Insane Asylum. He knew no other mother but herself; it might prove best that he should never know another. She found the Irish woman waiting for her, dressed in ber best. As they were to go by boat, it was quite a relief to Aunt Betsey to have some one with her who knew the city and its environs, and was familiar with the Asylum.

We will omit all description of that beautiful ride on the East river, so charming to every lover of the picturesque, and take our readers at once to one of the corridors of the women's ward. The Irish nurse leads the way at once to No. 14, the room of Mrs. Hope. It is a tasty little spot, with its small figured carpet, its spotless white bed spread, and its flowers and pictures. The physician had already explained to Mrs. Horner that the occupant of the room was an "incurable"-"one of those mild, gentle cases," he said, "that bafile all our skill and excite our sympathy most painfully. I think, when I look at her, of some beautiful vessel strauded in a terrible storm, and left to fall to pieces slowly by wind and wave. Hope, memory, courage, have all failed, but much of the beauty, which must have been remarkable. still remains. Some great excitement might rouse the dormant faculties, but I have long since ceased to hope. I have tried in vain to learn her early history."

"How came she here?" inquired Mrs. Horner. "She was here some years before I came; but from the books I learn that she was brought here from the hospital, having had ship fever, which left her in this state. Her name, even, was not known, but from the letter H on the little clothing which she had, and partly, perhaps, from the general expression from every one who saw her, 'I hope she may recover, she was called Mrs.

Does she ever speak of her child?"

"Not now. She has long since mourned it as dead."

"Does she ever talk of her friends?" "She never has been known to repeat but one name, and that, Betsey, moaning it in her sleep sometimes, but she has forgotten the other part, and we have tried in vain to have her recall it. I am glad you have come to see her, ma'am, for no one but this kind Irish woman seems to have

known her." This conversation took place on the way to the room. The doctor entered first.

"Good-morning, Mrs. Hope," he said to a lady who sat in a low chair arranging a bouquet of flowers. She was dressed in a white wrapper, and her dark, abundant hair, in which was many a silver thread, was wound in a heavy braid around her head. Her face was beautiful. but an expression of deep sadness, as if all the brightness of life had been stricken from her existence, rested upon it.

She said "good-morning," in reply to the doctor, but did not even look up; all interest in life was gone for her.

Mrs. Horner gave one look, and threw her arms about, her, exclaiming, "Lottiel my long lost Lottie!" The poor lady gave one eager, searching glance at the face that bent so lovingly over her. and then, flinging her flowers away, sprung up, saying, "Betsey, have you come at last!" and

The doctor drew the Irish woman into the hall, and closed the door, leaving the sisters together. "Light at last," he said, more to himself than to his companion; "light after long darkness. Those tears will be like dew on flowers." in the

My readers can guess, without the use of my pen, what followed: that the doctor was, right; that this was the beginning of a thorough restorstion to reason; that Aunt Betsey was just the one to minister to a mind diseased; and that the restoration of James, alias Morley Hamilton, to his mother, must have brought great joy and peace to that mother.

hat mother as gentless site surels sorted as with the Lands of the Lan said Mrs. Horner one day, as she sat knitting, while mother, and son were talking, the one trying to recall the past, and fastening slowly, one by one, the broken links of memory were has great

Mot so wonderful neither? said the Irish woman, who had been retained as nurse for Mrs. Hamilton, filt sink all Reovidence it is one partly, ma'am. Ye see, when she had the drops she kept calling for Betsey, and then I seed the H on the clothes, and when I heard your latter read | his side.

at the orphans' home wanting a little hoy, I said' 'If ye must send my boy away, send him to one by the name of Betsey, and then the H, you

know, made it all fit nicely." Mrs. Horner smiled, but her faith was not shaken in a wonderful special Providence. What would she have said if she had known that under that roof there was one whose presence would have made their joy complete!

As James was now able to travel, it was thought best to go to Ascutneyville as soon as possible. Mrs. Hamilton was weak from excitement, and the doctor, though feeling sure of her final recovery, advised the quiet of Mrs. Horner's

A letter was sent on to prepare Uncle SI, and Nellie. Great was the commotion in the village when the strange news came.

From the imperfect recollection of Lottle, it would seem that she left England on the ship Flora," with her servant and child; that the vessel was burned, but the passengers were all saved but Mrs. Mann, who was lost in trying to get from the burning vessel to the boat. The passengers and crew were taken on board a Spanish vessel bound for New York, as stated correctly by the sailor. They were much crowded; the fever broke out, and there Mrs. Hamilton's memory failed. "Every thing since is so confused," she would say; "dark, and cold, and stormy."

But one thing seemed to have been burned into her brain, as with a red-hot iron. It was this which caused her to leave so suddenly for America. She found one morning upon her dressing table a letter from her husband, telling her that news of his futher's death had just reached him; that as affairs in India were in a very unsettled state, he should remain a year longer; that she might, if she chose, go home, and enclosed a check to defray expenses. "I sometimes think," he wrote, "that these unequal marriages are not productive of happiness; in the first flush of early love a man sometimes forgets what he owes to his rank and position. You need not fear but I will do right by my son and yourself, and, even if in America, a handsome support shall be provided

These words were repeated again and again by Lottie to her sister, but when she learned of her husband's visit to "'Cutney," she understood at once that the whole had been a plot of Mrs. Hamilton to separate husband and wife. This was the revenge which she had sought, and with a cruel heart and a bold hand had accomplished.

"It will all come right now," said Aunt Betsey. God brings everything right in his own good

The good woman had been so much excited by other events, that she had almost forgotten the lodger on the fourth floor. On the day she was to leave for home, she learned that he had not been seen for some days, and that another man was in the rooms, and, from the noise made, seemed to be packing boxes. Aunt Betsey was one of those persons who give up a mystery or an unsolved riddle with great reluctance. She watched every one who came in or went out. On the very last day of her stay, when her trunks were packed and ready for the expressman, she was surprised, as she sat at the window, to see a man whom she was sure she knew, opening the door with a latch-key. He had a picture under his

" If that aint Manning, Captain John's own man, then my new spectacles deceive mel Am I in a dream, or has my finding Lottle made me fancy that I shall find all the Hamiltons in New York?

She looked again, and was so confident that it was the same man who was with his master when in Vermont last, that she went into the hall to meet him.

" Manning, is it you?"

The man knew her at once, removed his hat,

"I knew I was not mistaken," she said. "How came you here?. Is your master in the city?" "I came here at my master's request, from England, a week since. Mr. Hamilton left for England yesterday, and I am now packing the trunks which he has left."

"Trunks which he has left! your master's trunks up stairs?"

Yes, madam. He has been living here for some time. Ah, madam, you can't think what a changed man my master has become! He is like one searching for something lost. I am sometimes afraid his reason will desert him. He thought he had some clue when he discovered this picture. It was painted when he was first married, at the request of a friend in New York, But the discovery of the picture led to nothing. He directed me to send it to you, as he has a similar one at Morley."

"Captain John white-hended!" said Aunt Bet-

"Ah, madam, trouble ages us; and it was all along of that big, had woman, who is dead now. She confessed it all before she died. It was a cruel revenge."

Manning was so delighted when he heard that Mrs. Hamilton was found that he wept like a child.

"And here he has been under the same roof, with myself for six weeks, and gone to Europe just when we have found her!"

"We'll write at once, ma'am; we'll write at once, ma'am;" and the pleasure of having this to do seemed to compensate for the regret caused by his leaving just a day too soon.

Aunt Betsey was right when she said Providence orders all things well, and brings them right in his own time. Such an excess of joy as meeting with her husband at this time might have been too much for the weak nerves of Lottie. It was enough to know that he had been true to her all these years. At present her heart had food enough in loving and admiring her great boy, Aunt Betsey's boy, too! The good old lady was never tired telling of her visit to New York, and

its wonderful results. The house under the mountain was the scene of a happy meeting before the year was over, and husband and wife were blessed with a deeper

hashand and wife were blessed with a deeper happiness than if they had not been chastened with great sorrow.

Some days after the return of Mr. Hamilton from England, Aunt Betsey dropped her knittingwork, and looking at him through her new goldbowed spectacles, asked abruptly:

"Captain John, what made you live alone in that house?"

"I think Mrs. Horner," he replied. "I was not

"I think, Mrs. Horner," he replied, "I was not "I think, Mrs. Horner," he replied, "I was not quite in my right mind. I went there at first, bet cause I heard of a beautiful young English woman who had been shipwrecked, and was living there with her little son in great, seclusion. My, hopes were so much 'raised that I took the house, believing that I had at last found 'Lottlé." Strange on what straws we build our hopes at timos! The pretty, little widow, married a great strapping Irishman in two weeks after I took the place, and I saw Her, after the bridal, enter the carriage which was to take her to his home. She was no more like Lottle than a dandellon is like a wiolet. light manning, to, England on business, and I, light on, caring little what became of me, doubting Providence, and fast becoming a skentle. I little thought how new was the houself joy.

#### Bepartment. Children's

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

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

#### [Original.] AUNT ZERA'S STORIES.

NUMBER NINETEEN.

#### St. Hildegard.

"Oh auntie, if you'll believe it," said Kate, in a half whisper, "our new girl has got some holy water in her room, in a funny little bottle, and she is washing that bunch on her neck in it, and It is getting well."

Will, who sat near enough to hear easily, laughed heartily.

"Pshaw! nonsense!" said he; "it's all a regu-

lar imposition." 💎 👡 "But if it really does good," said Kate timidly. "Good! so will the May dewcure your freckles. Don't you remember when you went out after some?" said Will.

But she did not have a fair chance to try,"

said Aunt Zera. Why not?" asked Will.

"Because you took away half the means of cure: you laughed her out of her faith." "Then it is not the water or the dew at all?"

said Kate. 🕟 🐬

"The water no doubt carries a healing magnetism when it has been touched by a good person who is free from impurity; but if the faith is wanting, the sick person destroys all its effect. I do not think that a whole bath of holy water would cure Will of an ache or pain; but I think that a good physician could help me with a package of sugar powders. I should have faith, and Will would

"But, auntie," said Grace, "do women ever make water holy, so that it will cure disease?"

"I was just reading about a Saint of the olden time, whose life was so remarkable that she was believed to be a miraculous being, and who healed sickness by holy water, or a piece of bread.

If you please to listen I will tell you about her." Will assumed the appearance of being greatly bored at the prospect of so stupid a story, but Grace and Kate opened wide their eyes, while Eunie looked down at her work.

"There was born in Germany about eight bundred years ago a little girl whose life was destined to be one of suffering. When she was very small she had very singular dreams and visions. When she was only eight years old she went to live with a very pious woman, who taught her holy things. She was not taught to think highly of dress or good food, but that simplicity is a great virtue. She did not have much to divert her mind from the quiet religious life which her friends desired for her.

She was a great deal of the time confined to her bed, but she spent her time in prayer, and in wishing holy wishes. When she was only eight years old she felt that her spirit was brought very near to heaven. She described her feeling as a light which descended from heaven and which illumined her brain. Beautiful visions were seen

n't know that we had any eyes except the eyes that we see with. I mean the eyes that we see

sunlight and moonlight with." "There are spiritual senses, that sometimes act independently of the natural senses; by the natural senses I mean those that are used by us every hour, and which connect us with the world about us. But if we were deprived of all these senses, yet we should have spiritual ones. But these spiritual senses are very dull in some people, and very acute in others. The young Hildegard could see spiritual things as easily as she could the objects that were about her, and she supposed that every one could do the same. One day she asked an attendant if she could see anything besides the things of the world; when told that she could not, she was very much frightened

and determined not to tell what she saw. The priest who attended her was her confessor. and she told him of the strange visions that were seen by her, and he believed that they were from

After this, people began to visit her from all parts of Germany and France. She began to heal the sick by merely blessing those that were suffering. She also understood many things that only wise men knew. She could explain many subjects that very greatly troubled learned men.

She had another very remarkable gift; she could read the thoughts of others, and tell what most they needed. If they were sick, she prayed that they might be healed, without their even telling her of their suffering. If they needed comfort or advice, she would also give it unasked to such as needed.

People began to think her a very different person from others, and they began to call her a miraculous being. Therefore they had great faith in her power, supposing that God had given her gifts that were very different from what people

Her power to heal the sick became so great that she was able to help almost any one who came to her.

A little girl lay very sick at Bingen, on the Rhine, that place of beauty that poets love to sing about."

'Oh I remember," said Grace, "the pretty song that Catherine Prince sung here, called Bingen on the Rhine. I wonder if the little girl was as beautiful as the place?".

"That I can't tell; but she had a mother who loved her very dearly. She was a woman of great faith in the power of heaven. She looked up to the gleaming stars, and remembered that a wonderful power kept them moving in perfect order. She listened to the singing birds, and thought of the care that let not a sparrow fall unnoticed. That care will watch over my little daughter, she said; but no help came to the little

The fame of Hildegard had reached Bingen, and the faithful mother determined to go to her and seek help.

What anxious hours must she have passed as she went on that journey. But her love and anxlety hastened her on. When she told Hildegard why she had come, the maiden told her not to fear, and she took some water and blessed it, and said, Give this to thy daughter, and let her drink and she shall be cured. How carefully did that mother carry the precious gift. With her own prayers and faith she must have come very near to the spirit world, and thus opened a way for some

The little one waited at home for her mother's coding. La Wouldt should ded bring halp? " You he repeated, so Lottle rose and came and stood by can think of the joy with which she saw her for poor me. I do believe, after all, that the girls mother return. She gave her a part of the water, have the best chance."

and she was immediately healed. There was a young man in the neighborhood who was very sick, so that they thought he would not live. The good woman thought at first that perhaps she ought to save the water lest her little one should be sick again; but her anxiety to help the young man was stronger than her selfishness, and she carried him the water. He drank it and bathed his face in it, and soon got well."

'Now auntie," said Will, "do you not suppose that those are foolish lies, told for the sake of making people open their eyes and stare?"

'They are historical facts, and I do not see why we should not believe them. I think we should do much better in trying to understand

"But," said Grace, "if water can cure people and faith, what is the use of doctors?"

"Hildegard must have had a gift that is not very common now. She could impart to anything she touched some healing power, although she was not well herself, but she lived near to the spirit-world, and gave gifts from heaven that

others could not give." "But, auntie," said Will, "I don't see why any body can't be cured if there is anything in it at

all, and not those only that have faith." Do you remember how many wonderful cures Jesus performed? You do n't think of doubting them. And do you remember that he said of one wonderful works there, because the people had not faith? Don't you remember, too, that the Doctor told you when you were sick that you must not get excited and nervous, or the medioine would not do you as much good? The virtue that Hildegard sent in the water was more redued than any medicine, and unless the mind was calm and still it would not produce any effect. Besides if you have faith, the spirit-world sends its healing influence."

Well, let us hear something more about Hildegard," said Will. "I think she was tolerable smart for a woman. But did n't people laugh at her, and call her a witch?"

" No, she was greatly respected; very learned men went to her, even bishops and abbotts, for she gave them very remarkable advice. But there was one virtue that she possessed, which very few can retain who become so distinguished. She was always humble. She did not put on any airs, as if to say, 'see what wonderful things I can do: was there ever a doctor that could cure so many sick, or a bishop who could talk with so much wisdom?' She seemed to think herself a humble child through whom all this good was done. After a time she was called a saint, and people thought she had some gifts that other could not have."

"Well, auntie," said Kate, "I'm glad that she was a woman and once a girl, but I am very much afraid that she did not like fun as I do."

"I think that her life could have had but very little real joy, for she was never strong and well. But while many would have been selfish, and thought only of the comfort that they could receive, she seemed to find her chief delight in bless

She always wore a ring on her finger, on which was engraven, 'I suffer willingly.' This is now preserved. She lived to be eighty years old. A long life, and one full of good deeds and blessings. I think of her many times, when I wonder what I can do to bless the world. I am sure that if she, in her illness and pain, could do so much, we who are strong and well should do more." 1::

But, auntie," said Grace, "if I should try who are sick." " And I could n't talk with bishops," said Kate

would rather be out skating, or even-Sewing up a long seam," suggested Will. "We have not all the same gifts," said Aunt Zera: "some have the gifts of gladness, pure happy hearts, and these do as noble work as those that heal diseases, for they keep sickness away. A drop of the water of joy, has made many a

oor, bick beart well. "You mean, do n't you, auntie," said Kate, "that

people grow happy by seeing others happy." "Yes; if we can make the world feel the joy of life, we are doing the work that the sunlight does. You know there is a hospital established that has no means of cure but the sunshine. Instead of medicine people take sunshine."

"How can anybody take sunshine?" said Kate. "Not to drink or eat, I reckon," said Will.

"The sun, by shining directly on the body," said Aunt Zera, " gives it vitality, and restores it to health. Just so this sunshine of a glad, hap? py heart restores the tired and sick spirit. You will do better work than a physician, my Kate, if you will let your heart become as full of love as it is of fun, so that you can shed abroad your gladness, for love makes the heart give out its warmth and life."

"But would n't it be nice to be called a saint?" said Kate.

" People do not get that title in these days," said Aunt Zera. "But there are just as many saints in the world as ever. I do not believe there were ever as many noble, heroic, self-sacrificing lives as now. There is our dear friend Ellen. Who could call her less than Hildegard. If she cannot actually restore the sick. I do believe

she heals a thousand sick souls by her gentle words of love, and acts of kindness.' "Well, auntie," said Kate, "I'd be willing enough to give all the kindness, but then it's such

dull work to go about among sick folks, and to hear great long stories about lame backs, and headaches." 'There is another and much better way of doing good than that. If you can take the thoughts

away from the lame back, or make one forget that they ever had a headache, you do better than you can by all the patient listening to complaints. Did you notice little sick Margery the other day, after you gave her the pretty book? She did not remember a single uncomfortable hour she had ever had, and after you told old dame Skinner your funny adventures on the pond, she did not sigh again about her 'rheuma-

"Oh, if that's the way to do to make folks get well or feel better, it's capital fun, I'd like to try it often. I was real sorry for the old thing, and her face looked so funny when she was half crying, that I thought, I wonder how you'd look you laughed, and the more I thought, the more wanted to know, so at last I set about trying to make her, and did n't she change? I thought she was a real good-looking woman. But I did n't think I was doing her any good."

"You were giving her a sun bath to warm up her old blood. She says she has been better ever since." "I'll go again this very afternoon. I've got

such a comical adventure to tell her about. You know, Will about the crow's nearly will save a good shout

Will gave a good shout.
"I am going with that pretty think blossom to see Margery," said Grace.
"Capital," said Will: I shall have two slaters for saints before I know it. But what it there

## A TRUE STORY.

There resided a few years ago, in the vicinity of Boston, an aged olergyman, whose life had been full of usefulness and devotion to right. When he was young he was very poor, but he was determined to gain an education. He worked manfully and prepared himself to enter Harvard College as a charity student. These students are not entirely supported from the charity fund, but receive such sums as can reasonably be granted. He had partly completed his course at the college. when he found it impossible for him to proceed further, because he could not possibly meet his expenses. He was greatly distressed. What to do he did not know. To give up all his plans for an education seemed very hard, but to be distressed, and not know how to live, seemed equally trying. After thinking the matter over, and not knowing what to resolve upon he set off for a walk, that by exercise he might wear off some of the excitement that his thoughts had, caused him, and that he might also find something that should direct his purpose. He took his cane in hand, and walked briskly on. After a while he heard his cane strike the ground as if something adhered to it. He tried to shake it off by giving it several hard strokes, but it still seemed to cling to the cane. After a time he determined to replace that he visited that he could not do many lieve himself of the annoyance, and took his cane up and looked at it. To his astonishment he found that a ring was fitted to it, as exactly as if it had been put on with careful hands. After trying to find an owner, he was as much delighted as surprised when he found that the ring was quite valuable, and when sold, it gave him money enough to relieve his present wants, and after that he was able to struggle through the course of studies, and fit himself for the profession that he

### CHRISTIANITY.

had chosen.

BY A. B. CHILD, M. D.

Christianity is a development. It is a point eached on the road of spontaneous progression. It is not a thing that can be gathered in, and be forced upon the practices of life. Searching for it does not find it out; going after it does not make

It is not a profession or practice of religion, or of holy deeds. It is not a promise, not a pledge, not an oath. It is not the registering of names in sectarian organization, nor devout attendance upon public worship. It is not confession or re-

Christianity prescribes, it proscribes no duties, no creeds, no sacraments, no rites, no ceremonies, no dogmas, no judgments, no penalties.

Christianity, in the unspoken desires of every heart, is a botter condition than this age and generation have experienced or have known, It is a station in the pilgrimage of man's life that he has yet to come to—a station of rest from the toil and suffering of the past. It is a condition of natural growth which all the nations, all the races, all the people will come to. Because it invites us onward from selfishness, from littleness to greatness, from bigotry to liberality, from coarseness to fineness, from weakness to power, from conflict to peace, from the approval of our own life to the approval of all life, from repentance to for-

Nature turns the chariot wheels that bear us on to the goal of Christianity. Human effort de only an effect, and avails nothing as a means of our progression. There is a mysterious power which silence everywhere proclaims divine, that governs the progress of all life in every act.

From the sacred life of Christ we get the word Christianity, which shows to us a better life than other men have lived, and from his holy lips and generous deeds we get scintillations of a develop; ment of manhood entirely new then and now to the practices of men. But Christ did not claim or teach that his life was more than the life of

These are signs which indicate the development of Christianity: The sick are made to recover by the laying on of hands. New tongues are spoken. Earthly possessions are all given up for those who need them. All trespasses and all crimes are forgiven, as man would have his own trespasses. and crimes forgiven by his Father in heaven. Indifference to the good opinions of the people in the market-places and in the meeting-houses. Compassion, charity, love for all; the wicked, the

lowly, the high, the holy. When these things begin to be there will be signs in our eternal journeyings of the development called Christianity.

Notwithstanding we go to the churches, called the churches of Christianity, and find not one of these evidences existing there, we need not be surprised, for they have been preparing the way, they have been doing the work that must be done before the coming of the development that will; bear these evidences.

In the name of Christ the churches have baptized the world in tears and in blood which it needed. They have made the people drink the cup of bitterness, which they needed to drink.

The churches have given uncounted millions of dollars, they have bestowed efforts without lim-.. its in faithful sincerity, all tending to the development of Christianity. May God and angels bless the churches, and may no one curse them because no sign of Christianity is yet visible in their midst. They down the most a search bed by &

The name of Christianity, which the churches have so valiantly proclaimed, has been necessary to before the development of Christianity could come; but when Christianity does come, the name will be worthless, and the mission of the churches? will be useless.

The commemoration of the passions of Christ in the emblems of his flesh and blood have been. sacred, and necessary to the religion of flesh and blood, but they will be lost in forgetfulness when the Christ that now lies asleep in every human heart shall awake and he recognized.

The germ of Christianity is in every human heart, and is to be unfolded in the future, in years, in centuries, or in cycles.

Repentance is the acquittal of self. It is sensu-que, it is selfish. It is to be passed by Qurides tianity lies beyond it, it has no need for it. The oburnhes have existed in the sphere of repent ance. This diss been their work, while the work of Christianity is forgiveness, which is the acquittal; of others of this unselfish, it is divine. Ohristianity is the development of forgiveness forgiveness for all men.

The records of the Post Office Department show that in the Dead Letter Bureau there have been 600,000 dead letters destroyed in the letters yet which were inclosed \$260,000 in drain. Which were returned to the owners therewas sulov a hinh

The center of the United States Income handed in miles was of Fort Bills & Part Loop to the lead of th

Remember thy own faults, and be not severe upon those of other people.

Written for the Banner of Light THE IDEAL IS THE REAL. BY J. BOMBER, JR.

Why sigh we for the shadow That is flitting o'er Life's meadow? The heart should never weary grow Over things of Earthly mold: For the Ideal is the real, For the real is the Ideal, And the Ideal will be all We shall prize in Spirit-world!

Though our loved ones early leave us, Though our fondest hopes deceive us, The ideal, oh, believe us! Awaits us all above! Once passed the Stygian ocean, We shall quaff celestial potion, That will quicken each emotion That breathes of peace and love!

E'en the joys we see in slumber, When no worldly cares encumber, May be granted without number, And bereft us nevermore; .For those transitory seemings May be mem'ries lost, yet gleaming-Dimly gleaming through our dreaming-Weird Ideals, evermore!

Each will find his Beau-Ideal-Not too saintly to be real-Brightly real, still Ideal, In the spirit's Summer-Land! And this Beautiful Internal. Robed in garments now supernal, Will be fadeless, for eternal, And will greet us, heart and hand!

Has thy Earth-love proved unreal? Cherish, then, thy soul's Ideal: She loves thee! She will be all • Thou paintest in thy dreams! Donbt not, poor pilgrim, laden! On the sunny shores of Aidenn Thou wilt meet thy Ideal Maiden, 'Real, for Ideal—far more real than she seems!

Far out upon Time's ocean, Tempest tost by Life's commotion, Sails the lovely bark-" Devotion, Bound for the Land of Real. Oh, watcher! cease thy weening For the mortal homeward fleeting. For sweet will be its meeting With its Heavenly Ideal!.

Then lingerers on the portals Where dwell the blest Immortals, Cease thy sighing for the mortal, Mortal palaces of sand! For the real is the Ideal, For the Ideal is the real, And all other joys will flee all, Flee like shadows o'er the land! St. Albans, Vt.

#### QUESTIONS AND ANSWERS ON WAGES.

Q.—What is the great, active source of national

A.—The employment of laborers at good wages er salaries. Q.-Why?

A.—Because wages and salaries, being only about enough to support a man and his family, are spent as soon as received in the purchase of the necessaries of life-food, clothing, furniture,

Q.—What is the effect of wages thus spent? A .- To increase the circulation of money through every productive channel, and stimulate industry

of every kind. Q.-How 80? A.—If we have one million laborers receiving wages at one dollar a day each, that would make six millions of dollars a week, or about three hundred and twelve millions of dollars a year, to

be employed in buying food, clothing, &c.; so that the baker, the butcher, the grocer, the tailor, the shoemaker, the clothier, the manufacturer, &c., recovery. She was truly a picture of despair. In ewners of railroads, steamboats, coaches and this condition I was called, not with an idea (as ether means of transportation, would each have her friends said) that I could restore her, but a their share and profit out of this large sum spent in the home market. Q.—But suppose half these laborers to be slaves?

circulation—the masters only apparently gain by continued to improve until her health was fully having no wages to pay, but the nation really leses enormously.

Q.-In what manner?

A .- Experience shows that the unpaid laborer does not half work, and what he does is badly done. Constantly sick from want of the energetic impulses of freedom and self-interest, he is a burden to the master. He must be clothed, fed and housed out of these limited receipts. Property is at a depreciated value, money circulation or business life being wanted; and the population even on the richest soil is poor, ignorant, lazy and of one of Nature's best gifts.

Q .- But surely the free people can work?

A .- They cannot for the most part get employment; for the traders, merchants, companies, &c., not having a full share of the three hundred and twelve millions a year which would come to them if wages were paid to all the laborers, cannot employ so many of the other half (laborers, clerks, &c.,) as they would do, and thus the free laborers are injured, both in the number employed and at the rate paid, owing to this unproductive nature of slave labor-this want of moneyed circulation through wages.

Q.—That would make the great majority of laborers; bond and free, mere paupers?

A .- Certainly. Their labor being imperfect, is chiefly spent in sustaining their enforced dependence, and their consumption of the necessaries of life is too limited to give life to trade, manufactures or commerce.

Q.—Then how do they live?

A.-On the refuse of farms; on berries, roots, nuts and wild plants. They generally wear old, left-off or little clothing, and occupy huts or cabins (houses have a distinct character and value as national wealth) without furniture or ordinary | tury of Methodism" and " Free Grace "-one bilcomforta.:

Q -And the free laborers?

A .- Are but little better off. Uncertain employment, degraded labor, want of moneyed circulation and business energy, together with the burden of supporting the old, the sick, the young and the idle of this pauper class, makes very poor a large number of the so-called free.

Q .- Then there is no substantial wealth or prosperity unless every man is employed and is regularly paid wages?

A. Undoubtedly. Houce it is always important to make everybody in a nation produce something by his labor, and receive such fair feturn for it that he may buy the more constantly in the market of all the products of human industry. In ether words, the more of us produce and are paid, the mare course in and can pay and the more

Q.+But money is always limited in amount? final case of insanity resulting from the use of A. The difference is made up by divulation whit dye. entery with the second states and the design of the second of the second second

Anten of success on a

Wages paid come quickly back to the employer. If a dollar be punctually paid to the laborer, he can buy a dollar's worth of bread, and the baker, with the same dollar, a dollar's worth of ment; the butcher also, a dollar's worth of groceries and so on, until one dollar passing thus honestly from hand to hand may be the means in a year of a thousand dollars' worth of exchanges. But if the dollar owed is 'not paid, then that series of beneficial transactions can have no existence, Hence if there be a fair system of employment at fair wages, a hundred millions of dollars in money may be the means of creating thousands of millions of business transactions or exchanges, and the higher the wages, or the deeper the interest of the laborer in the employer's business, the more rapid is the circulation of money and the grander the results.

Q.-Low wages then is but a modification of slavery in its effects?

A .- It paralyzes employment, diminishes the demand, and curtails business. The higher wages is, the more the man can spare to purchase of the necessaries and even luxuries of life. When he acquires the latter he is initiated for the first time into civilized life.

Q .- Is wages sufficient for laborers? A .- In order to enter into the advantages of civilization, by adding in the most perfect manner to the wealth he thus also shares, he should have a stake in the property of the country. Q.—How can that be accomplished?

A .- If a man has only wages to depend upon and at a low rate, he cannot enlarge his business capacity. He is half a slave. But if his wages or salary enable him to buy land, goods, or improve and increase his work or business, whatever it may be, or acquire an interest in that of his employer, then his activity augments, and he becomes a greater producer of wealth and a better consumer.

Q .- In this view, the more a man is on a level with his employer the better?

A .- The more the employer is wise in his mode of employment and remuneration, the better for the laborer, who thereby is initiated into a higher life of labor, which makes him a partaker in our civilization, and the better for the employer, who gains in prosperity and security.

Q.-But such a system levels? A .- It equalizes justly. Labor has been degraded; poverty, misery, vice and crime have been the result. Labor has occasionally been honored by fairness, making the laborer the recipient of the real worth of his hire; peace, great moral and material prosperity have always followed.

Q.-This would make all men neither rich nor poor?

A .- There is no real equality in nature; there cannot be in business or labor. But as the effect of the degradation of labor is to pauperize humanity and keep riches in few hands, so we may easily see that what tends to elevate and place it above want and improve its working and productive qualities, necessarily increases enormously the amount of wealth thus created, and also augments the number of wealthy people.

#### More Phenomenal Mystery.

My attention has been arrested by an interesting notice in the BANNER OF LIGHT of spiritual phenomena in Brooklyn, N. Y., of somewhat remarkable character; and having had a similar case, a few years since, perhaps it may be interesting to some to read a brief notice of the same.

My patient was a lady of this city, some twenty years of age. She had been confined to her bed twelve years, a mere skeleton, her lower limbs drawn up, similar to the Brooklyn case. For more than three years she had not spoken, except in a very low whisper. The most simple food would cause the most agonizing spasms. Many prominent physicians had tested their skill and power of their medicine in many different ways, without the least apparent effect. For several months she was under the treatment of Doctor Quimby, late of Belfast, Me., without any visible Her friends gave up all hope of her faint hope that she might be partially relieved. My first visit was a success; her limbs were partially relaxed and she relieved from pain. Dur-A.—Then we must take half this money out of ing my fifth visit her voice was restored; she restored, and so continues to the present time. While entranced and unable to move, she was taken up several times and moved across the bed. Whenever I entered the house she would become entranced and describe the passing events in the street accurately. In this state she would lecture for half an hour at a time, with an earnestness and style befitting a clergyman-although differing entirely from Orthodox ideas. Her friends being disbelievers in modern Revelations, sought every opportunity to suppress the development

> Yours truly, ASA HANSON. Portland, Me., March, 1867.

### The "Soul-Burners."

If the doctrines of the Orthodox churches are true, one-half, if not three-fourths, of the human family, upon entering the spirit-world, are sent to an endless hell of fire and brimstone. Now if we estimate the population of the earth at nine hundred millions, and the average length of human life at thirty-six years, we find that twentyfive millions of the earth's inhabitants pass every year from time to eternity.

We do not believe that any of the Orthodox sonl-burners" will claim that the number of those who are saved in heaven is as great as the number "sent to hell"; but if we admit that those saved are equal in numbers to those who are "damned," we find-if the creeds of Orthodox Christians are true-that twelve and a half millions of human beings every year are hurled into the hurning lake, there to remain forever!

According to the calculation here made in regard to the number sent to hell every year, we find that during the last hundred years—the" Cenlion two hundred and fifty millions of human beings have been sent to the region of fire and brimstone, to be burned through the unlimited periods of eternity.

When they 've been there ten million years, The end will be no nigher; They 've endless days' to burn and blaze
In that eternal fire.

Are not these doctrines of the Orthodox Christians horrible and blasphemous? Do they develop and strengthen the higher and purer feel-J. W. C. ings of the human mind? in it Jackson, Pa.

Professor Agassiz calls a specimen of petrified plesiosaur, which dates back only three million years, one of his favoniles. 1- 10 100 VI H

work there is, the more money for alling throw 30th (The Lafayette (Ind.) Courier reports a well-de-

a complete March Barrer Manthagar

From the London Spiritual Managine

Reflections by a Clorgyman after a Year's Experience of Spiritualism. Mr. Coleman writes us:

"I have received the following Redertions from a friend of mine, who is a D. D., and attached to one of the principal churches in this metropolis. I differ from the reverend gentleman's statement that there is a reticence on the part of professed Spiritualists, and a shrinking from the work of proselytion, by not promulgating our destrines. Spiritualists, and a shrinking from the work of proselytism, by not promulgating our dectrines boldly. Nor do I think we are open to the charge of want of sympathy and readiness to help inquirers. We who have borne the obloquy of openly indorsing the truth of Spiritualism for so many years have a right, I think, to refuse to put ourselves out of the way to convince men who will not share our responsibilities. But it is a right which many of us rarely exercise. We are ever ready to make allowance for the neculiar ever ready to make allowance for the peculiar position in which many converts are placed who would risk too much by an open confession. Hence it is that men like my reverend friend, who is as much a Spiritualist as I am, are unable to follow the injunction: 'When thou art converted, strengthen thy brethren,' which he somewhat inconsistently adminishes us to do; for, as it will be seen, he does not wish his own name to be published, to satisfy 'prurient cardiality' and be published, to satisfy 'prurient curiosity,' and his testimony and reasoning are thereby rendered less valuable. I, however, hall my friend's conreservationale. 1, however, hair my friend's conversion with extreme satisfaction, and as I know several clergymen, and as many M. Ds., who are recent converts, we may fairly hope that ere long theology and science will be so strongly represented in our ranks, that these teachers will unitedly resolve to 'strengthen their brethen,' by an open proclamation of their past errors and present knowledge of the truth of Spiritualism. will now let my reverend friend speak for him

"Somewhat more than a year ago, I was led to the study of "Modern Spiritualism" by a circum-stance of which I do not feel called upon to say more than that it was of that sorrowful character which most commonly turns the thoughts from this world to another; and I hasten, it may seem somewhat prematurely, to set down the results of such study; not by any means pretending to have made an exhaustive examination of the subject, but, on the contrary, believing that the merely rudimentary conceptions I have been thus enabled to grasp may be of use in two ways and to two different classes of persons—first to the public generally, and to those of my own class in particular, who are accustomed (as I was once) to dismiss the whole subject of Spiritualism with a quiet sneer, and secondly to Spiritualists them selves, as pointing out to them the way in which their doctrines present themselves to the mind of their doctrines present themselves to the mind of an ordinary inquirer, and so suggesting to them the mode in which they should proceed in that work of proselytism, which is perhaps more in-cumbent on them than they seem quite to realize.

cumbent on them than they seem quite to realize. For I must here at the outset state, that to an outsider approaching the vale of Spiritualism from a suspected quarter, as I did, the difficulties of discipleship are immense. With one or two noble exceptions, which I wish I dared specify more plainly, I have failed to find that sympathy and help from Spiritualists on which I had reckded, from the peculiarly sympathetic character of the creed they profess. I know well enough whence this reticence proceeds, and can well appreciate the delicacy of its source, viz.:—that the higher class of minds which have accepted Spiritualism shrink from the work of proselytism, and dread the imputation of forcing unpalatable docualism shrink from the work of proselytism, and dread the imputation of forcing unpalatable doctrines on the conviction of those with whom they are brought into contact; but I do most emphatically though kindly warn them that they carry this reserve to excess. "When thou art converted, strengthen thy brethren," is an injunction which applies most closely to a belief like that now under consideration.

Of my own motives and modes of proceeding, let me simply say, that I felt it would supply a terrible want, not only in my own spiritual state at its crisis, but still more perhaps to those whose

at its crisis, but still more perhaps to those whose convictions on spiritual subjects were of necessity convictions on spiritual subjects were of necessity more vague than mine, if anything in the way of demonstration could be brought to bear, by way of supplement, on those matters which I know well can be properly apprehended by faith alone. So I determined calmly and thoughtfully to investigate the claims of Spiritualism to supply such a deficit. I resolved to commit to writing all the facts that came under my observation, and without bias or prejudice, to give them their proper influence on my mind.\* It is true this was not doing much, but it is precisely what most theologians and scientific men refuse to do. I set aside gians and scientific men refuse to do. I set aside the general public for the moment, and speak only of those who, as preachers of the Bible, must be to a very large extent Spiritualists, and those who profess to be guided in their scientific re-searches by the pure Baconian method of induction; and I say that to be true to their professions, they are bound to do as much as this at least—namely, to look into this subject, and then form their conclusions, not to dismiss it with a foregone

conviction as to its falsity.

And now, perhaps, it will be supposed that I shall set down something very exceptional in my own "experiences," or add a new catalogue of wonders to the many existing on this most marvelous subject. I have simply nothing of the kind to lay before you; though I have something to say, or I should not have obtruded this paper on your notice. With regard to my one special and paramount subject of inquiry I have discovered little; though let me tell those who may be attracted in a like way to Spiritualism, that little has been full of comfort and peace to me. But what Spiritualism has done for me is this—it has added vitality to a faith which, however unquestioning beforehand, was too much "from life a thing apart." The natural and necessary result of a study of Spiritualism is to bring the mind into connection with a higher class of laws than those which are ordinarily seen at work, whilst at the same time (and here is one great criterion of their truth) these laws are seen to be of the same character with all those laws of God whose operations are most familiar to us. I am strained to say that I believe the study of Spiritualism, with its collateral and subordinate departments of animal magnetism and occult science in general, is the very desideratum for an age in-tensely material as is the present. And, though I claim no special illumination on the matter, I cannot doubt that God has allowed this subject to surge up to the surface as it has done now, for the very purpose of meeting the special want of an age that walks by sight rather than by faith. I know that the Master's words are still true: "Blessed are they that have not seen and yet have believed;" but I put it to the practical experience of any one who looks out on the surface of society whether such is its general characteristic, and whether, therefore, there be not room for some supplementary aid, such as Spiritualism professes to give, to rekindle the often almost

seemingly spent energies of Christianity. It is for such a purpose (however wrong it may be thought by some,) that I counsel a fair and frank inquiry into the facts of Spiritualism. I am but a novice myself, and I know that my present state of mind would seem heresy to a thorough going Spiritualist, were he sufficiently false to his principles to have elaborated any test of Orthodoxy. For instance, I am at present quite inclined in my own case to accept Jung Stilling's dictum as to the non-advisability of the undiscriminating practice of Spiritualism. It is very possible that my own MS, volume of facts which I have just closed with the year 1866, may be the sole evidence which I shall accumulate. Again, I never have been able to arrive at that positive identification of the manifestations which most Spiritualists accept as the very words of their beloved ones from beyond the dark river; so that I shall not lose the confidence of the general public by coming before them with a positive theory with which I am resolved to make all facts square. I see that there is much room for delusion in this matter; in fact, so high a privilege must involve the duty of discrimination. The higher the privilege, the greater the danger of abusing it. But this I must, in common honesty, abusing it. But this I must, in common honesty, say, that in a subject so open to deception I have been astonished to find so, little charlatanism. Whenever I speak on this topic—which I seldom do—I am, of course, met with the common stock objection to the lowest class of physical manifestations. Such as, for instance, that the Davenports have been exposed; to which I answer, by simply asking when and where, and how their "tricks" were found to be done. This is, in fact, a type of the objections to Spiritualism, consisting in utterly training all facts or examination of statements: ly ignoring all facts or examination of statements and such is the reverse method, which alone I

Then facts my friend proming to give me for publication, duty say that the lecturers visiting Charlestown

urge in this paper—a calm, fair collection of facts

and honest inference from thom.

At the opposite pold to that materialism which it is no libel to say is the general characteristic of society, what have we? Metaphysical creeds and articles of faith, strictly formulated, but sitting, oh, how loosely, on professors as well as people! I speak of no one body in particular, least of all would I say a disloyal word of that church in which it is my privilege to minister; but is there not on all hands a losing of great es-sentials in trivial points of difference? What so likely to fuse and blend all as a clearer recognition of the great spiritual facts underlying not only the religious of the modern, but the mythol-ogies of the ancient world? Shall I be deemed Utopian if I seem to see in this matter the germ not only of that universal charity which ought to be the key-note of all religion, but even of a phi-

losophy of history itself?
Rudimentary as my method may seem, and is it is still worth the reiteration with which I am urging it, when I say to my friends, "Try to lay aside the silly, childish prejudice we are all too apt to feel against what is new and unfamiliar, especially if it clash with the received traditions of our particular sect or school of thought. Imi-tate the great thinkers who have struck out new lines of thought by making the mind for the time being a tabula rasa, and believing that what shall be written there will be written by the finger of God, if only sought honestly by the aid of that light which He gives us. The days of Faith at second-hand are past and gone. Even the member of an infallible church elects to join or remain in that include church which while court before the interest to the court before the court of the church elects to be seen the member of an infallible church elects to join or remain in that include church elects to be seen the court before the church elects to be seen the court before the church elects to be seen the court before the church elects to be seen the court before the church elects to be seen the court before the church elects to be seen the court before the court b in that infallible church on his own private judg-ment. It is an age of, light, and we caunot, if we would, remain in darkness except by voluntarily putting from us the light; and let the parable of the talents tell us at what risk we do so.

And as I have, I hope modestly, proposed my own course to seekers for truth, so would I also say a parting word to Spiritualists, and to them also observe that what I have here done, of necestry next investigate. cessity most imperfectly, I think they ought to do, as they could do, far more perfectly, from their own more intimate acquaintance with the subject, viz., hold out a helping hand to truth-seekers, and not leave them to grope their way to facts as I have had to do. Let it be understood that some of those men and women who have made themselves authorities is other departments of knowledge, and whose name again for the constitution. of knowledge, and whose names carry far more weight than mine would do if published, are accessible to honest inquirers into that creed they are proud to profess. There need be no dogmatizing, no "organization," no propagandism. Let it simply be said, "Here am I, a man or woman, whose name is a guarantee for good faith, ready to answer all partiant; questions or afford sei to answer all pertinent questions, or afford evidence on this subject." Let circles be formed of members thus above suspicion, and names re-ceived of those who would like to join them, and I believe the statistics of those who are inquisitive on such subjects would astonish even Spirit-ualists themselves. I have, from my position, some special means of knowing how far such a spirit extends in quarters where it is least suspected; and, as a final practical hint, may perhaps be allowed to suggest that one legitimate object at least of the Spiritual Athenaum which as just been inaugurated would be this diffusion of spiritualistic knowledge, either in the way I have sketched in outline, or in such other as may occur to minds more experienced and more practical than my own.

As I am well aware of the number and nature

of those persons, who, in a church based on the right of private judgment, are ever ready to perright of private judgment, are ever ready to persecute the man who ventures to carry out that church's injunction, by presuming to think for himself, I do not desire that you should publish my name, but if I see a juster cause than the gratification of prurient curiosity, I shall not hesitate to endorse in proprid persond what I have written to you."

Correspondence.

My Winter Labors in Massachusetts.

Finding it necessary to labor in the spirtual cause, during the last winter, away from our home in Vineland, and as Mrs. Coonley desired to spend some time with her sister in Newburyport, we left here Oct. 20th, and that evening arrived at the welcome, pleasant home of that noble soul, James L. Parshall, in Morrisania, Westchester Co., N. Y. Sunday, the 21st, in the Athenaum, a very fine theatrical hall, we lectured, at 3 P. M., on "Life in the Spirit-World," selected by the audience. The congregation was not large, but of the most intellectual class of minds. They use the "Hymns of Progress." The 22d we visited the New York BANNER OF

LIGHT office, and found our good brother, H B. Storer, doing honor to our cause by his social bearing and ever genial nature. Why do we not hear more of him in the lecture-field, to which he is so well adapted? At 5 p. M. we took passage for Providence on one of the elegant propellers of the "Neptune Line," which makes the first-class fare between Boston and New York, \$4,35. We fare between Boston and New York, \$4,35. We arrived at Newburyport, Oct. 28th; rested a faw days, and then visited Dungeon Rock; found Bro. Marble and his good companion quite ill, but as usual for the last twelve or fourteen years, firm in the falth that the "Pirate's Cave" will be reached and the "treasures unlocked." I learn that Mrs. Marble has since gone to "the land of the blessed." I feel impressed, and ever have, that the mystery of that place will eventually be solved, in the establishment of a fine healing home; that the water will prove to be strongly medicinal, and that will be the "treasure" found when the opening is reached.

During my stay in Massachusetts, I lectured in Washington Hall, Charlestown, for the First Society of Spiritualists, Sunday evening, Oct. 20th, Dec. 16th and 23d, and Feb. 3d and 10th, afternoons and evenings, usually meeting in the morning with and generally briefly addressing their splendid Children's Progressive Lycoum, under the conductorship of our long-tried and faithful la-borer, A. H. Richardson. In the main, it would be difficult to individualize the merits of the teachers or the scholars; but little Master Doolittle's exercises so universally call out the ap-plause of the school and audience, that I must refer to him as a spiritual gem of rare brilliance. The last named Sunday morning I had the pleasure of attending the Lyceum at Mechanics' Hall, Independent Society of Spiritualists, under the conductorship of the long-known and well appreciated healing medium, Dr. York. The school is well managed; and I was pleased to learn while there that the teachers of this Lyceum are going among the poor, taking the children in their loving embrace, clothing them, and each Sunday many such may be seen there in union sweet learning the lessons of love and good will. May many others, in our wicked and crime-tempting

cities, go and do likewise.
In Lynn, by the aid of J. C. Chesley, I procured Essex Hall, and lectured Sunday afternoon and evening, Nov. 4th, and thus instituted the course of lectures which continued most of the winter. Thence to Quincy, where I lectured twice each Sunday of Nov. 11th, 18th, 25th, and Dec. 2d, attending the Lyceum, under the management of J. Page. The friends there hold many excellent Page. The friends there hold many excellent circles, with good mediums; and altogether it may be considered as a very fine progressive spiritual place. There I often met with our good sister Mrs. Matthews, one of our finest inspirational speakers. Her health having been very poor for several months, we have not been blessed with her fine angel ministrations.

While in that vicinity I lectured one evening at North Weymouth, and once at Hudson, (formerly Feltonville.) I gave several lectures, principally before private gatherings. I suppose the friends there are now holding regular Sunday meetings in their hall, the use of which is given by Bro. Geo. Houghton, one of the enterprising Spirttanlists of that growing place. Some fine mediums are developing there. John Parker, the colored lecturer, attends the meetings when he is

At South Berlin, four miles from Hudson, L lectured in the fine large town school-house, Sunday, Dec. 9th, in the afternoon, and Dec. 30th, afternoon and evening; and also Jan. 13th. Through the exertions of W. Maynard, lectures Through the exertions of w. haynard, lectures have been continued there more than half of the time for the last ten years. That was one of the first places I visited as a spiritual lecturer in 1867. In most of the above-named places I was engaged in healing, with very good success, to which I may make reference in a future communication. Everywhere I have to return my thanks

have some hunting to find a home, and often have to go to Boston before they succeed; and yet there are many noble and liberal souls there, who have been so imposed upon by lazy mission hunters, that they have been compelled to withhold hospitalities to the really worthy. But with all this difficulty, and also one of the hardest winters I can recollect, the friends in Charlestown have supported two fine, societies, with their accompany to have here. I was a supported the s panying heaven-born Lycenums, with regular lectures from the very best speakers engaged in disseminating the blessed gospel of "peace on earth and good will to man." Yours truly,

L. K. COONLEY,

Vineland, N. J., March 13, 1867

Vineland, N.J., March 13, 1867.

"They Say!"

"There's a tide in the affairs of men, which, taken at the flood, leads on to fortune;" and there's a tide in the affairs of women, which, taken at any time, leads—God knows where! These things occurred to me recently when a friend called my attention to an article in the BANNER. wherein some one quoted another as affirming that I had abandoned Spiritualism, while the writer affirmed the contrary. Well, both were right, both were wrong. For some years I have been devoting my time and speech to political affairs, and for that time abandoned the practice of predigmentary. mediumship; but mediumship took excellent

care not to abandon me.
"They say" a great many things "they" know nothing about: that Bill ran off with Tom's wife; that Tom struck Billy Patterson; that Sarah Jones is no better than she should be; that Henry bucked the bull off the bridge; that I set fire to bucked the bull off the bridge; that I set are to the North Pole; that you have a greenback mill; that Thomas is in love with Sam's wife; that Mary killed her child; that the king of the Can-nihal Islands eats raw missionaries; and that my recent illness proved fatal; that gab and gossip are fine virtues; and charity a humbug. Well, are fine virtues; and charity a humbug. Well, let em say all these things; but does that make them true? I trow not. It amuses me to hear people talk of my, or any other man, disbelieving the story of my own or his life and experience. It can't be done; and so far as I am personally concerned, I nover was so clear a seer, or lucid clairvoyant, or spiritual medium, in all my life as at the moment I write this, here in Boston, "They say "I'm going back South to run for Congress, but I reply, "Not yet, I thank you." I've had quite enough of politics, but not enough of true, pure, noble and elevating spiritual teaching and philosophy.

"They say" it is best to wholly ignore the bridge (Spiritualism) whereon Lerossed from ball concerned, I never was so clear a seer, or lucid

bridge (Spiritualism) whereon I crossed from hell and damnation, bugaboos and blood, to common salvation and future certainty, but I can't see it in that light; besides which, the eternal law is, Once a medium, forever a medium; and albeit I Once a medium, forever a medium; and albeit I have, spurred by ambition, endeavored to deaden my susceptibility, yet never in my whole career have I made a speech thrilling my own soul and the hearts of listening thousands, but I have been aware that all my lofty inspirations and impassioned speech was the direct result of my singular organization and its attendant mediumsingular organization and its attendant meditim-ship; therefore when "they say" that I do not admit these facts, they lie, that's all; and al-though "they say" that I am going to turn politi-cian "chronically," I say, "Nary;" and further-more, have got done fighting my supernal guides forever, for I might as well try to cat an elephant whole as to resist them successfully, when they whole as to resist them successfully when they get ready. They have a way of "yanking" me out of chosen grooves into better ones that is out of chosen grooves into better ones that is quite surprising, not to say eye-opening. I have fought them for the last time. They sripped me, literally, of all I held dear on earth, brought me to the verge of the grave, and then, when I yielded to my loftler destiny, cheered, comforted; fed, clothed, caressed and loved me more than ever, and then I deserved and so over again I hand my clothed, careased and loved me more than ever, and than I deserved, and so once again I bend my soul's energies to the old labor, in spite of al "they say," again resume my medical and clairy voyant practice; again become the mouthplece of celestial hosts; for I 've had quite enough busks and hypocritical "Christian" corn-dodger, and away I go, with a full and willing heart, to my Father's house once more, to begin the prophetic three years' labor alluded to in my "Dealings with the Dead." I am ready, but not as in years gone by, to enter the arena. A new power, now guides, new and strange themes, and a now method are mine. And so, making New England my base, I am ready to act, to speak, examine, cure, exercise a new mediumship, and carry it out faithfully, truly, fully, and all in utter heed-lessness of the straw-filled "they says."

P. B. RANDOLPE.

Roamings.

The afternoon and evening of March 3d were occupied in Worcester, Mass., in speaking to a large and intelligent audience, whose beaming faces batokened interest for truth, and a pleasant welcome for those who may labor among them.

Mrs. Jacobs, their Corresponding Secretary, whose pleasant and hospitable home shelters many mediums, is untiring in her efforts to secure speakers who will answer the demands of the people; and thus the cause in Worcester seems prospering finely.

In obedience to a telegram, Monday, P. M., I

started for Putnam, Ct., to attend the funeral of Mrs. H. Davis. Weary and lonely, and with many misgivings, a stranger to all, I found my-self set down in the unpretending depot, waiting for further directions. My fears were soon relieved by the appearance of Bro. T. C. Bugbee, an indefatigable worker for progress and humanity, who sent me to the May House, to hear the genial "you are very welcome" of good Bro. May, and to feel the last vestige of sanders vanish. as I received the cordial, graceful greeting of one of earth's angels, Sister May. Tuesday, P. M., a goodly number assembled to hear the invisibles give the funeral discourse, and though of different eliefs, their sympathizing countenance that their souls responded to angel manifesta-

In accordance with my own feelings, and by request of friends, notice was given, and a well-filled hall greeted me in the evening. These noble souls have been ministered to by Bro. A. E. Carpenter, whose talents and angel inspirations have been appreciated, and the seed sown by his labors has yielded abundantly. The talented choir have their souls in their work, and the singing consequently is really enchanting. They have lately received a fine accession to their numbers, in the persons of Mr. and Mrs. Keith. Mr. Keith is a fine healing medium, while his wife is an excellent and successful clairvoyant. As I re-ceived the cordial appreciation of these earnest friends, at the close of the evening, I felt it was worth all labor to meet such earnest ones. We parted reluctantly, and I again sought the harmoulous home of Bro. May. Allow me here to say to the traveling friends—when you are in that section and wish for the comforts of a home, the kindness of friends, the attentions so refreshing to wanderers, and luxuries of a first-class village hotel, pat-ronize the "May House," and you will never re-gret it. My thanks are due the kind ones who endeavored to make my brief stay pleasant and profitable, and who were so successful that it was with sadness I waved them my farewell, and re-turned to Boston to find a home with our kind friend Mrs. Lucy Weston, whose lady-like atten-tions to her boarders are well known.

March 10th found me in Hingham, where the few believers are alive to their interests and have recently started a Lyceum, which, if the quantity ever approaches the quality, must have a succ ful career. A pleasant home was here found with Mr. and Mrs. Hersey. On my return met our en-orgetic missionary, Bro. Wheeler, whose faithful labors prove his zeal for the cause and the readiness of the sons and daughters of the Old Bay State to grasp the philosophy of life, if rightly presented.

Friends in Worcester, Putnam, Hingham, and elsewhere: The kind tones, the loving thoughts bestowed upon me, will ever be treasured in memory's cabinet, as soul-gems. Accept for all, my heartfelt thanks, my wishes for your and the world's spiritual prosperity; and that I may ever be worthy of each token of friendship, is the prayer of C. FANNIE ALLYN. prayer of Chelsea, Mass., March, 1867.

A venerable man says, "Let the slandered take comfort—it is only at fruit trees that thieves throw

stones.' Why is a money-loaner like a man rowing a boat? Because he relies upon his owers.

Who is the largest man? The lover, for he is a fellow of tremendous sighs. .

#### The Philosophy of Spiritualism.

The following excellent article was written by a scholar of large experience, a close observer of human nature, and for years a critical investigator of the spiritual phenomena, until he became satisfied that they were based on scientific truthswhich he developed to his own satisfaction, as thousands of others have done. We commend it to the attention of all our readers:

W. L. HORTON, M. D.

Two pointed and well written articles by Dr. Horton, published in the BANNER, Jan. 5th and March 9th, attracted my attention, and were suggestive of some reflections upon the diversity of internal wants and powers, which I now put on

It probably is not in my power to meet Dr. H.'s inquiries directly, and satisfactorily to him. For if I comprehend his mental condition, testimony will not satisfy him; and testimony is all that could be furnished through your columns, to satisfy such wants as his. When existing in connection with such mental states as he appears to possess, he must do, as another has already advised him to do, and as most of us have done, that is, wait patiently his opportunity to become himself a witness of distinct spirit-manifestation. All the Thomases must do this; and no reproach should attach to them for demanding proof through the senses. When such minds do get the proof, they become the most constant and stable believers; are gentle and patient with those who require the like kind of proof; and gradually unfold so as to discern truths where they could not see them before.

Some Spiritualists-many of us indeed required proofs addressed to our own senses, before we could believe that our departed ones return and communicate with us. We have had the proof, but our testimony to that, even if our honesty and truthfulness be conceded, will not satisfy other minds organized and circumstanced as ourselves. We can only repeat our advice to such Go and see, and hear, and feel the proofs.

But I must come to the reflections suggested by the articles referred to. Man, says Dr. H., is a "religious animal"; "he generally wishes to have some belief on which to hang his future hopes.' Now the questions come, What makes him religious? and why has he any future hopes, or rather present hopes which reach into and connect him with the far future? What? and why? Many, probably most men, when they direct their faculties to a critical self-investigation, become cognizant of some intuitive faculties-quasi inner senses -trustworthy and useful. These inner senses work in most persons; they witness or they sense and testify to much that lies outside the reach of the external senses. They gather knowledge of facts and testify to them. Knewledge? Yes. Why not? However, call it superstition if it so please you; yet if you will let me attach to the word superstition its primitive meaning, I will gladly use it here. That primitive meaning was-stand ing above. The superstitious man was one who stood above others; and my application is this: that the intuitive man has faculties which let him take cognizance of objects, facts and truths in a realm or sphere above the reach of the external senses. And partly because of these faculties and the knowledge obtained through them, man is a "religious animal," and has hopes of a life beyond the present, and belief on which the hopes hang.

Intuition-(meaning as I use it now)-the act of looking inward-or an inward sensing, embracing all the acts of clairvoyance, claraudience and kindred faculties-this intuition is practiced by so many people as to give presumptive evidence that all men have, at least in embryo, the capacity for such acts, and that the capacity will, at some time, here or hereafter, become, developed. The facts that man is a "religious animal," and that in all ages and nations the masses have worshiped something, and hoped for an existence after the death of the body, point to some common faculty besides the external senses for obtaining ideas and convictions.

And now comes the pertinent qu is the best informed man, he whose knowledge comes through the external senses alone, or he who adds to what the external senses give, that also which intuition can furnish?

Reason should sit as judge; but will its judgments be the most valuable when it weighs a part of the facts and evidence only, or when it takes in all that can be reached? The intuitive powers can present an important part of the evidence, which the reason should weigh when making up its judgments upon man's nature and destiny. The wider the field examined, the more numerous the sources of information, the more valuable and just should be the conclusion. One cannot be a well rounded and full man until he gives his every faculty its legitimate place and scope. The head that cuts itself loose from the heart is guilty of self-mutilation, lessens its own strength and its own power to form the wisest and soundest deductions. The senses and intuition both belong to every well-developed man, and both must testify, in the presence of Judge Reason, as to what man is and is to be, before that Judge has all the facts in the case.

One half the world is feminine; that half is said to reason with the heart, or intuitively. If there be a fraction of truth in the allegation, it ill becomes the reasoning masculine to ignore that fraction, and still claim that he brings all known elements of human nature into his calculations, and acts the part of a thorough expounder of man. The young child perhaps reasons as accurately from the facts which he knows as did Sir Isaac Newton. Unsatisfactory reasoning is not so common as is ignorance of sufficient facts from which to reason out satisfactory conclusions. And the absence of faith in spirit-communion and future life results less from either the strength or the weakness of the reasoning powers, than from lack of development of, or ignorance of, those faculties which make man a " religious animal."

Well educated, critical, logical minds-excellent, well intentioned men-seem, in many instances to resolve that they will never be duped by visions and intuitions. Very well; this is right. But is it well, is it right, is it indicative of mental acumen and mental nerve to ignore the capacities for visions and intuitions, and shrink from grappling with the forms and facts which they bring forth? Some souls have wings developed as well as feet, and we cannot admit that one will have a less comprehensive or less accurate view of man's nature, and of his relations to the future, because he sours in the sphere of investigation, than he will have if his locomotion be all accomplished on

We are teaching nothing new, for it was long ago said that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." We suppose ourselves to be uttering about Paul's thought, though we N. M. use different phraseology.

Rozbury, Mass., March 21, 1867,

There are nearly twice as many newspapers published in the United States as in the rest of the world put together.

# Banner of Light.

BOSTON, SATURDAY, APRIL 6, 1867.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE. CHARLES H. CROWELL. For Terms of Subscription see eighth page. All mail satter must be sent to our Central Office, Boston, Mass.

LUTHER COLRY.

LEWIS B. WILSON ...... Assistant Editor. All letters and communications intended for the Edito-rial Department of this paper should be addressed to Luther Culty.

SPIRITUALISM is based on the cardinal fact of spirit-communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognitions of the properties of t nings a continuous Divineirapiration in Man; it alms, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to the true religion as at one with the highest philosophy.—(London Stoichus) Mongries. the true religion as at on don Spiritual Magazine.

#### The Work Going On.

Some persons, ostrich like, think that by deluding themselves into a belief that Spiritualism is not spreading, they do equal execution upon everybody else. It is the shortest cut known to the pretended ruin of a cause, to keep asseverating its death. But even this convenient practice becomes quiet in time, and ceases to work with the slightest grain of influence. How many times we have seen and heard it reiterated that Spiritualism is dead, it would be tedious to tell. Yet here we all are to-day, as full of life and vigor as a cause as ever, and abounding and overrunning with influences that throw out their power on all sides of us incessantly. It is not the Mystery that so much exercises minds now, as it is the Reality. The facts were long ago conceded, and where they are not, abrupt and ignorant denial has ceased to be practiced.

From time to time we have called to the attention of our readers the evidences of the rapid and comprehensive spread of the grand truths of Spiritualism, not boastingly, but that they might keep steadily before them, for the strengthening and comfort of their sympathies, the real fact as it exists in relation to our elevating religion. We have noted this one and that as giving their voluntary subscription to our exalting faith. For a year or two past, we have had occasion to speak of the leading and more liberal and progressive Unitarian clergymen, as furnishing growing proof of the spread of Spiritualism among a powerfully influential class in this country. We have now occasion to make another allusion to them, by mentioning the very recent public admissions of Rev. Mr. Hepworth, Pastor of the Church of the Unity in this city.

On the occasion of the death of a member of his Society, he preached a discourse appropriate to the sorrowful event; and a fair copy of this discourse is before us as we write. Not to undertake to state what Mr. Hepworth thinks about Spiritualism by using our own language, we are assured that we shall better please the readers of the BANNER by repeating to them his own, taken out of this same discourse. They are an open, complete, and unqualified confession of his belief in a communion of the two worlds. It is avowed Spiritualism in a Boston pulpit. Says Mr. Hepworth, after citing and explaining sundry cases of mediumship in the Old and New divisions of the Bible, the case of Joan of Arc, of Socrates, of Luther, and of the Medicine Men among the Indians:

"I wish that the Christian world had the moral courage to assert its unwavering belief in the pos-sibility of some kind of communion between us and heaven. For, as the great Spirit of the Fa-ther is round about us, the Fortress into which we can retire when too heavily pressed by the cares, temptations, and evils of the world—so these dear ones, who daily pass from our homes, keep a few hours march ahead of us, separated from us by the valley of shadows, and who watch for the dangers that rise in our line of march, and come back to us to give us the signal that the enemy approaches, and to fight with us when we

wrestle with the powers of darkness.

I have been greatly interested in the new sect, denomination, that has come into existence in or denomination, that has come into existence in the last few years. Its members call themselves. Spiritualists. Fifteen years ago they were laughed at; now, who laughs at them? Then, few had ever heard of such a system of doctrines; now, they heard of such a system of doctrines; now, they number their converts by millions—they tell me that there are six millions of believers, so-called, in the United States alone—and these converts belong to all classes of society, from the poorest to the richest and most learned. They have thirty journals devoted to the propagation of their faith. They have a library of five hundred volumes advocating their sectarianism. The moment your eye glances over these figures, you ask. Why is this? The answer is plain: first, because the doctrine of communion has put off its oppressive robes of selfishuess and personal aggrandizement, and but on the white garments of good news to the world; and second, because nothing is more evident to my mind than that the world longs to be-lieve, and needs to believe, something of this sort. It is essential to our religious well-being. The very minute that terrible desolation enters a house and robs the family of a loved member, leaving as a sacred memento of the past only the 'vacant chair,' the holiest part of our human natures looks up to heaven with a dim, vague expectation, with a belief that has never taken a definite shape, perhaps, that though we cannot see them, they do see and know us."

After stating his objections-which are in no sense radical, but merely fashionable and superficial, to the modes chosen by the invisible ones to manifest themselves to mortal senses-Mr. Henworth doncludes the succeeding paragraph to the one already quoted as follows: "I have the very firmest faith in that kernel of inspiration which has given to the sect all its value, the assertion that heaven is close to us, and that its inhabitants walk the earth both when we wake and when we sleep. It seems to me that this truth is at the centre of all true religion; and when I bld the sect God-speed it is with the grateful feeling that it is reviving the forgotten truth which the prophets and the Christ himself have taught us. Yes, I do believe in this possible communion with all my heart."

And once again: "It is true, everlastingly true, that heaven and earth are close to each other. There is but a thin partition wall, only as thick as sorrow, between hese houses where we are, and that house where they are. We grope about like blind men feeling along the wall, and hoping to touch the spring that opens the door that leads to them. We never find it. If we could, it would do little good, for we are blind. But they live in the sunlight. They can open the door at will. And every day some good wife, or mother, or child, or dear old father, opens wide the door and looks upon us and ours. The rays of heaven stream in on our lives. We do not know exactly what it is that happens; we only know at such times that we are warmed into a higher kind of life, that gentler and purer thoughts come, holy resolutious, and that we somehow wish we were better and nobler than we are. Is it not so? Have you never felt their purifying influence? Whence come they? No doinht from heaven, and from those who have "gone before." Remember this; it is my morning lesson. Pure love is never lost. It hinds von to lesson. Pure love is never lost. It hinds you to the dear one while on the earth; it binds you to the dear one who is in heaven. These are guar-dian spirite; and who could watch over us more out.

kindly than they who have lived here in our hearts? This has been the doctrine of the Church for many ages. Like a jewel in a heap of dust, it has been covered up and kept out of sight by many new and hurtful theories. Nevertheless it is the chief gem in the Christian's creed."

We have quoted from this discourse so much at length, to satisfy all our readers of the rapid work which is making by Spiritualism among the Churches, and especially the Unitarians. As for the Universalists, they appear to be growing more hide-bound and gummed up than the old style Orthodox themselves; affording another illustration of the truth that, as the battle for progress goes on, those who were once in the van often fall behind and become content with defending the very dogmas which they began with combatting. As for the Unitarian Church as a church, it is fast going to pieces. Very few of its ministers belong to any formal religious organization. Euch appears to be preaching on his own account. distributing the spiritual riches, be they few or many, which it has been given him to bless others with. This is a long step to Spiritualism, because it is Individualism come out from Ecclesiasticism.

It is-we need not add-as Mr. Hepworth has remarked, Spiritualism is the power which is to vitalize, and is even now vitalizing the hearts of the churches. How many believe in its great truths the ministers set over them cannot know; but there will come a day in time, when a sudden movement, more or less revolutionary in its charactor, will break through and break down these ecclesiastical outworks and defences, and disclose the fact that a belief in an intercommunion of worlds is the common, controlling, and all-prevailing faith, and that nothing less than this can make and keep men pure, elevate their thoughts and affections, expand their desires and aspirations, and keep continually alive a truly religious

Spiritualism has but entered on its grand appointed work. Instead of there being any danger of its being swallowed up by this sect or that, it is destined to embrace and bring new life to them all. It is to be the new power from on high. It is the divine breath on the hearts of men. It is comfort as well as faith, happiness as well as inspiration. Let none of us by any mistake walk unworthily of the new trust which we are instrumental in spreading and preserving.

#### Drain-Drinking and Adulterated Liquors.

The temperance movement is making headway all over the country. The liquor dealers in this State have been notified that they must cease the sale of all intoxicating fluids on and after the first of April, except in the "original packages." Consequently toddy-sticks are at a discount. But it is said " the better class of our people " who cannot get along without their daily rations, have already clubbed together to provide for the new contingency. Liquors are purchased and placed under lock and key. Each subscriber is furnished with a private key, which enables him to enter the premises where the "original packages" are kept, where he can "wet his whistle" without the slightest fear of molestation by the State Censtabulary.

As nine-tenths of those who partake of alcoholic liquors daily as a beverage, " for the stomach's sake," are not aware what villanous stuff they swallow, we will endeavor to enlighten them. As a specimen, we will show what they drink under the name of "whiskey." Here is the recipe: To forty gallons of common whiskey add twenty gallons of water; five gallons tincture of Guinea pepper; one quart tincture of kellitory; two ounces acetic ether; one and a half gallon strong tea. To improve the flavor put three ounces of unlverized charcoal and four ounces of ground rice into a gallon of spirits; stir this compound for awhile every day for a few days; then mix the whole together, and you have ready for use a bena fide specimen of rectified "Jersey lightning."

If our law-makers would enact a statute. making it a crime, and attach a severe penalty thereto, for any one to adulterate liquors, or for one offering such liquors for sale, a greater benefit would accrue to society than any laws upon our statute books in regard to spirituous liquors.

### Death from Trichina Spiralis.

Six cases of trichina spiralis have occurred in Springfield, all in the family of Ransley Hall, from the eating of ham, and a daughter of Mr. H. died on Monday from the terrible disease. Mrs. Hall is in a critical condition. The ham was purchased about a week ago, and was eaten without being cooked. The whole family, six in number, became sick in a few days, but all except Mrs. Hall are considered out of danger. The Republican gives the following as the characteristics of the disease:

"The symptoms were quite uniform, varying only in degree of intensity. The first one was a violent pain through the eyes, which soon became swollen and bloody. This was followed by pains in the stomach and howels, with vomiting and a a very offensive bilious and mucous diarrhea There was at the same time and subsequently the most profuse perspiration and urination, and the face and limbs became badly swollen. After the swelling and bloody appearance in the eyes had disappeared, which occurred at about the end of the third day, the limbs began to be rigid.

When lying perfectly at ease, the patient would feel no pain, but the least movement of the limbs feel no pain, but the least movement of the names would cause terrible agony, and touching them in certain places would also cause great pain. Ida, the young lady who died, could only lie with her lower limbs perfectly straight; the least change from that position caused her dreadful suffering. During all her illness her pulse was never slower than one hundred and thirty or one hundred and forty a minute, while during the last four days it was too quick to be counted. During the first part of that time, her hands and feet were cold and clammy, while the rest of her body retained its natural warmth. At 6 o'clock yesterday morning, she fell asleep and never woke."

### California.

· Spiritualism in this distant portion of Uncle Samuel's dominions, is making rapid headway against all opposition. Even the daily press of San Francisco are discussing the merits of our faith. in distinction to that of Old Theology. The BANNER OF PROGRESS says:

"The city press occasionally venture to say a word or two upon religious matters, and a few of them have of late been bold enough to declare that the 'Religion of the Future' must inevitably be far different from that which obtains now. One or two have even asserted that Spiritualism would seem to be the only religion possible in the future. These are encouraging signs, and we are certainly not cast down thereby. People who hold our radical opinions have long ago been ac-customed to 'possess their sonis in patience,' and can therefore afford 'to labor and to wait.'"

### Rev. Mr. Hepworth.

The Boston Theatre was growded to its utmost capacity on Sunday evening, March 24th, to hear the Rev. G. H. Hepworth preach. It was the first of a series of free meetings by the Unitarian Conference. None but liberal preachers draw full houses nowadays. Old theology is fast dying

### Wonderful Spiritual Manifestations.

We learn from a friend that a young lady, residing in Salem, by the name of Ives, has of late become a medium, through whom the invisibles produce extraordinary physical manifestations. Skeptics, in their ignorant simplicity, say it is "Salem witchcraft" revived! It seems, according to our informant's statement, that when any spirit desires to communicate to a party in earth-life, they make it manifest to the young lady medium, who sends for the person whose name is given A circle is then formed around a table, each person, including the medium, joining hands. Upon the table is placed paper and pencil. (Sometimes ink is used.) The light is then withdrawn; when, in three minutes after, to the astonishment of the visitors present a message in pencil is legibly written upon a sheet of letter paper, sometimes covering the entire four pages, which, upon inspection, is found to be addressed to the party by some one or more of their spirit friends. Names of the departed and other particulars are given, sufficient to prove identity beyond doubt. Be it remembered that during the three minutes' sitting the medium's hands are held by the persons each side of her.

We understand that Rev. Mr. Spaulding, & Universalist minister, was sent for by the medium, not long since. He accordingly responded to the "call," and, to his utter astonishment, received satisfactory messages from several of his apirit friends. Judge Waters, of Salem, has also had sittings, and is entirely satisfied that Miss Ives is a passive instrument in the hands of the invisibles for the production of the wonderful phenomenon presented. She is the daughter of Mr. John Ives, of Salem, a highly respected citi-

As all the parties are above reproach, the skentical world will be obliged to resort to some other hypothesis than "collusion," "humbug," etc., (as is usual with them in regard to physical mediums generally) to make their arguments good that this class of phenomena is not produced by spirit-

#### "Stand out of my Light."

Miss Doten took for a text, on Sunday afternoon, March 24th, the memorable saying of Diogenes, the blunt old Greek philosopher, to Alexander the Great-" Stand out of my Sunshine." She then proceeded to show that this remark, so full of portentous meaning, was echoed by the many progressive movements which are now agitating the whole world. She particularly alluded to the volcanic throes which are surging the downtrodden laboring classes of France and Great Britain in their struggle for civil, political and religious freedom. Spiritualism, too, in its onward course, redeeming the world from bigotry, superstition and ignorance, most emphatically bids all obstruction "stand out of its light," while it opens the way for souls to receive the sunshine of the Eternal Father.

The services closed by an original poem on the same subject. Miss Doten speaks in the same hall next Sunday afternoon.

#### Excitement Among the Jews.

published at Goa, says great excitement has been caused among the Jews, at Bombay, by the issue by their pontiff, H. B. Koyn, who has lately arrived from Jerusalem, of a pamphlet, entitled The Voice of the Vigilant"—the object of this voice being to persuade the Jews that it is useless waiting longer for the promised Messiah, as this is Jesus Christ himself, "whose doctrines have been spread all over the world without sound or force. Compare," says the pontiff, "the Old and New Testaments, and the truth will be seen." He says that he was born in the old law and under it was elevated to the pontificate, but the light had already penetrated with its rays into the deep recesses of his mind, and he is there-

### The Radical Lectures.

Rev. Edward C. Towne, of Medford, gave the seventh of the course of radical lectures in Fraternity Hall, in this city, Sunday evening, March 24th. He spoke without notes, giving a succinct liams & Co. and comprehensive view of the theme of his discourse. He took away entirely the main pillar of Unitarianism, by stripping off the robes of Divinity from the humble Nazarene, placed there cation. The frontispiece is a handsome steel enby the Christian Church, and finding him to be of mortal origin and like the rest of humanity.

### A Third Meeting in Charlestown.

The "Lyceum Association" under the management of Dr. C. C. York, will hold meetings in the City Hall, Sunday afternoon and evening, for the present. Cephas B. Lynn is the speaker for next Sunday. Singing by a choir of Lyceum children.

On Tuesday evening next, April 9th, a benefit will be given to the widow of the late Charles A. Poore, in the above hall. Dancing will commence at 8 o'clock. Let the hall be well filled, for the lady is deserving of a liberal donation.

### A. James.

Mr. James, the celebrated medium, paid us a flying visit last week, but has returned again to New York. He contemplates visiting the oil regions in Pennsylvania soon. Mr. James enjoys the reputation of a gentleman of sound and honest integrity, and is undoubtedly one of the best developed mediums of our time. One evening at a private party he was entranced by ten different spirits, eight of whom were fully recognized by friends present.

### Charlestown Meetings.

Dr. H. P. Fairfield is announced to speak for the First Society of Spiritualists in Washington Hall, during this month; and Mrs. C. Fannie Allyn for the Independent Society of Spiritualists. in Mechanics' Hall. Our friends in Charles town will not lack for spiritual food. If harmoniously digested it will do good.

No. 7 of "The Banner of Progress," published in San Francisco, Cal., by Benjamin Todd & Co., has been received. It is a live sheet. We see by the copy before us that Phenomenal Spiritualism is on the increase in various parts of the State. This is a good omen. It shows that the leaven is working, and proves that phenomenal facts are just as necessary as the higher and more exalted manifestations. Go ahead, colaborers in the vineyard. The world moves, .

We wish those of our subscribers whose time has nearly expired, and who intend to renew their subscriptions, would do so two or three weeks before the time runs out, in order that their names may not be dropped from the mailing book. Such a course will prevent the loss of any numbers of the BANKER.

We shall print in the next BANNER an address by Mrs. Emma Hardinge.

### New Publications.

THE IRISH NINTH IN BIVOUACAND BATTLE, or, Virginia and Maryland Campaigns. By M. H. Macnamara, late captain of the Ninth Mass. Vols. Boston: Lee & Shepard.

This very handsomely printed and bound memorial of the "Irish Ninth," which must forever be precious to the members of that gallant and renowned Massachusetts Regiment, is fitly dedicated to Mrs. Harrison Gray Otis, who was its patroness and friend from the start. It aims to collect and place permanently on record the history of the battles, marches, campings, bivouacs, skirmishes and pleasurings (for such they really have in war,) in which the Ninth was engaged. And, in doing this, the very capable and industrious author, who writes with a fervor and directness which would be foreign to one who had not been one of the Regiment itself, has thrown together in most taking form a mass of anecdote, incident, scenes and characters, which the old Regiment never will tire of reading, and will interest a large circle of readers who have heard and read of the doings, through the course of the war, of this noble body of Massachusetts men. Many of these anecdotes deserve to be selected and set going in the columns of the daily press. The inside view of a soldier's life can be got from this record of Capt. Macnamara's facile pen. We wish both himself and his enterprising publishers all the success they could ask for their new venture. It must have a large and rapid sale.

THE INAUGURAL ADDRESS of John Stuart Mill to the students of the University of St. Andrews, Aberdeen, is republished in very neat and convenient form by Littell & Gay, and will be read with thoughtful care by all scholars, students, and men determined to make the most of themselves by thorough training and education. Mr. Mill, we need not say, is the one mind in England to-day, to which all advancing minds in this country refer, when they assail old errors in their stronghold, and from which they quote when they would fortify their new positions. Mr. Mill, in this address, shows how the two systems of University education, the classical and the scientific, may be harmonized. He would give up neither, but have a man furnish himself with what each can give to him. He here sketches the outlines of a full and complete education, and it is done in a masterly and thorough manner. It will serve as a manual for students everywhere; and its reflections are worthy of being pondered with seriousness and patience.

For sale by A. Williams & Co., Boston.

THE LADY'S FRIEND for April is the welcome harbinger of spring. Its steel engraving for the frontispiece is a pretty picture of two young girls studying a suit of armor, with the wearer out of it of course. The colored fashion-plate is a three page folded view of the freshest styles of headdress and goods dresses, with all the new ornamentations. The illustrations in detail that follow will furnish exactly the study for spring which the ladies will want. The tales, sketches, essays and verses are in great variety, from sparkling and well known pens, and the editor's department contains a most attractive table of reading The Indian Portugera, a Portuguese journal on books, society, the fashions, and domestic receipts and suggestions. This number of the Lady's Friend is a perfect one, and displays enterprise on the part of its publishers, Messrs. Deacon & Peterson, Philadelphia, and tact and skill on the part of its editor, Mrs. Henry Peterson.

For sale in Boston by Williams & Co.

HARPER'S MONTHLY for April opens with the illustrated "Dodge Club" in Italy, a humorous account of a party of Americans abroad, follows it up with an illustrated article on young Porter, one of the heroes of the rebellion, and furnishes a most appetizing list of other papers, and a wide variety of topics. "The Virginians in Texas" is continued, and is capital. There is an entertainfore persuaded, and with well-founded reasons, ing article an the "Romance of Sleep;" one on that it is in vain that the Messiah is now looked "Davy Crockett's Electioneering Tour;" one on Easter Holidays;" beside the glittering pages of the Editorial Department, which furnish every month the solids as well as the lighter trifles which-all readers alternately turn to. This is one of the very best numbers of Harper that has been issued, to our mind. For sale in Boston by Wil-

> THE LADIES' NATIONAL MAGAZINE for April is a fine and fresh number of this popular publigraving of "The Opera Box-between the acts," and is just as sweet as three pretty rosebuds of girls can make it. The Paris modes are given at length, on a colored plate, and are the latest from that centre of the realm of taste. All the styles of dressing the hair are in this number; likewise those of robes, bonnets, sleeves, berthas, and what else. In embroidery patterns our fair readers will find it remarkably full. Then there is a piece of pretty music, "The Flower Polka;" and a body of choice original light literature, tales, essays and verse; with receipts, domestic hints and editorial reviews of books, men and the world. The offers to clubs are extremely liberal. Charles J. Beterson, publisher, Philadelphia.

Duffield Ashmead, of Philadelphia, publishes, and Lee & Shepard, of Boston, have for sale an extravaganza in the shape of a broad satire on the ministerial custom of asking to go to Europe at the expense of their parish. It is illustrated, and that is the most there is to it. Some people will laugh hard over the pictures; the text accompanying it is slight and slender.

OUR YOUNG FOLKS for April is out, with its contents breathing of the spring time which is at hand. It reminds us of the bunches of flowers we used to gather in our garden. "Round-the-world-Joe," is full of interest for growing up boys who love fun and are ready for a good laugh at any time.

### A Successful Enterprise.

The Independent Society of Spiritualists in Charlestown, held another of their popular Social Levees, in City Hall, Tuesday evening, March 19th, in aid of the Children's Progressive Lyceum, which proved to be not only a social but also a pecuniary success.

It must be said that those interested in these gatherings deserve much credit and encouragement for their industry and energy in furnishing entertainments which are patronized by other than these who are directly interested. And as the profits resulting therefrom go to increase the practical usefulness of the Children's Progressive Lyceum, one of the strongest recommendations for all to attend who can, is seen in the fact that they not only get double and trable the value of the price of a ticket, in innocent recreation, but: have the satisfaction of knowing that the small expense incurred contributes to the upbuilding of

a most worthy and glorious cause. This Society organized their Lyceum only lest (1 May, beginning with but sleven scholars; they now number one hundred. Surely here is a guar-

autee of success.-B.

### ALL SORTS OF PARAGRAPHS

Read the fine poem on our first page.

The author of the two stories published in the BANNER OF LIGHT some time ago, entitled, "Agnes, or the Step-mother," and "Cosella Wayne," is very anxious to procure files of the paper containing them. Any one having either or both, and willing to part with them, will confer a great favor by forwarding the same, with the price, to Cora Wilburn, Rockland, Me. (P. O.

A brief account of the "Blue Anchor Coöperative Settlement" in New Jersey, will be found on our sixth page, written by our friend Milo A. Townsend, a gentleman well known for his sterling integrity; and those connected with him have a like reputation.

The Belvidere Seminary for young ladies, under the charge of the competent and accomplished Misses Bush, opens for the Spring term, on the 22d inst. It is probably the most complete institution of the kind in this country. We understand that the Misses Bush have purchased the property now occupied by them for their Seminary, which may now be considered as permanently located at Belvidere, N. J.

Digby thinks the constabulary are rather hard on hotel-keepers. Why? asked Jo Cose. Because no porter is allowed in their establishments, was the reply.

"SPIRITUALISM," says Elder F. W. Evans, "iu its outward progress will go through the same three degrees in the world at large. As yet it is only in the beginning of the first degree, even in the United States. It will continue until every man and woman upon the earth is convinced that there is a God-an immortality-a spiritual, no less than a natural world, and the possibility of a social, intelligent communication between their inhabitants respectively."

One of Josh Billings's maxims-"Rise arly, work hard and late, live on what you can't sell, give nothing awa, and if yu'don't die ritch, and go to the devil, yu may sue me for damages.'

It is now stated that 2,062 Massachusetts soldiers died of starvation and hardship in the rebel prison pens during the war.

The American is the title of a new weekly newspaper to be published in London and Liverpool. intended to meet the wants of Americans abroad.

Jo Cose sends us the following items from his "Record of Recent Events:"

A one-eyed baby, otherwise a proper child, was recently born at Ottawa, C. W. The "orb" was situated in the centre of its forehead, an inch and a half from the roof of the nose.—Ex.

The mither of that bairn has one idea. We shall have to explain this now-a one-eyed dear.

It is rumored that card playing has crept of late in Christian families infected with a worldly spirit .- Rel. Ex.

Crept in on "all fours," we suppose.

Read P. B. Randolph's card in another column. He wants an agent or business partner.

Hasbrouck, the defaulting cashier of the First National Bank of Hudson, was a member of the Young Men's Christian Association, and professed Christianity. Now that he is in jail, the clergy of the city visit him; but, to their shame be it said, that for twenty years previously not a minister had visited the prison to offer consolation to any of the inmates. So says a cotemporary.

One million people, or one-sixth of the population of India, were destroyed by the great famine of 1866, in an area of country not larger than England and Wales.

NEWSPAPORIAL.-The "BANNER OF LIGHT" enters upon its twenty-first volume the current week. The name of Lewis B. Wilson appears as assistant editor, Luther Colby being still editor.

Mr. Wilson was one of the original proprietors of smendment of our national constitution, or the an an a' the "Dally Bee," and has for years been an efficient worker in the "BANNER" office. The proprietors are now William White and Charles H. Crowell. The "BANNER" is a power in the land, with a circulation extending all over the country, and exerting an influence that is not generally known. As a piece of paying property it is No. 1. and at the top of the alphabet.—Boston Post.

The time between Omaha and Salt Lake City now is only eight days. Three of them are occupied in the trip from Omaha to Denver, and the remaining five from Denver to Salt Lake City. In this eight days' travel there are three hundred miles of railroading and nine hundred of staging -total, 1200 miles.

During a few years past certain cities and towns, all within fourteen miles of Boston, have lost by fire thirty-six churches.

THE ST. JAMES HOTEL .- A first class hotel, to be named as above, is in process of erection in this city.

A gentleman, who had by a fall broken one of his ribs, was mentioning the circumstance and describing the pain he felt. A surgeon, who was present, asked him if the injury he sustained was near the vertebræ? "No, sir," replied he, "it was within a few yards of the court house!"

Linen weddings are now celebrated. As these occur on the twentieth anniversaries of marriages, it is not necessary to contribute baby linen, except in extreme cases.

Blackwood came to hand, Doctor. Thanks.

Why is an unsuccessful oil-borer like an advertised wife? Because he left his bed and bored for parts unknown.

Germany will send a clock to Paris that will in this "home mission" work, do more good than show the time at twenty-six different points in all parts of the world. It also shows the moon's changes, the hour of noon at any spot on the globe's surface, and the state of the thermometer and barometer.

The French sold splendid cavalry horses for \$5 apiece before leaving Vera Cruz,

Slavery still exists in Brazil, in Cuba and in Porto Rico. Somebody, not long ago, predicted that if the experiment of free labor in the Southern States should continue to be completely successful, negro slavery would be swept from the Western Hemisphere in less than a dozen years. While some will regard this prediction as too sanguine, it expresses, without doubt, if not in the letter or at least in the spirit, the opinion of the majority of educated Americans.

### New Music.

G. D. Russell & Co., 126 Tremont street, have just published the following fine pieces of music: "Beautiful Moonbeams," music by Jean Foster; "Our Bepublic," an American Hymn written for the music of M. Keller; "Bunshine and Shadow," by C. C. Wentworth; "Beautiful Sunset," by Jean Foster; "I'll meet thee at the Gate," music by J. R. Thomas; "Father, wilt thou guard and guide us," being No. 6 of Bacred Quartettes and Anthems, music by H. M. Dow. The words of all the above songs were written by W. Dexter Smith, Jr. .

# New York Department.

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

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

A. J. Davis's Works, and Others.

For \$14,00 we will put up and deliver to express, or as ordered, a complete get of the works of A. J. Davis, comprising twenty volumes, three of which are pamphlets. These works will make a good and substantial library of our literature, that every spiritualist who is able ought to possess. Nature's Divine Revelations, thirteenth edition, has blank leaves for femiliar accord.

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

Voices of the Morning. An elegant volume of poems by Belle Hush. Set by mail on receipt of \$1.35.

Apocryphal New Testament; by mail, \$1 is; Age of Reason, 50 cents; American Crisis, 25 cents; Citist of Spiritualism, 50 cents; Fugitive Wife, 55 cents; Elder Tubb, 75 cents; Joan of Arc. \$1,00; Plain Guide, \$1.25.

A Life of Thomas Paine, for \$1,00, can be had here—not the one Mrs. Walsorooker commisms of.

Our shelves are now well filled with a large assortment of Spiritual and Liberal Buoks, and we shall be happy 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. Newton, and seiling fast. Dodd's Nervine;
put up by our brother, Dr. H. B. Storer, and fast gaining a
reputation as a cure for diseases of the nerves, which are
so common in our nervous country. Ring's Vegetable Ambrosia, for the hair: \$1 per bottle. West's Medicated Candy,
an excellent remedy for bowel complaints, especially for children. Zry it. dren. Try tt.
Don't forget the place—opposite Barnum's Museum, over
American Express Office.

#### The Doctrine of Sectarian Christianity.

That our popular forms of sectarian religion are in a decline which the Doctors of Divinity cannot cure or prevent, is plain, and even acknowledged by most of the talented clergymen of the Protestant churches. The Catholic Church only is seemingly or really blind to the wasting consumption which is fatal alike to Catholic and Protestant. Notwithstanding the decay, she still collects her revenues, builds her costly churches, which are little else than mausoleums, clings to the mane of her pale horse, spurs on the staggering steed of organization, and throws dust in the eyes of the ignorant and stupid, husbes the voices of the timid, begs of the politicians to aid her with constitutional amendments, a legal decision against mediums and new truths, calls together all sects to defend her Bible, and invites the abler intellects of the infidel to assist her in defeating our doctrine. She appeals to the vulgar rabble to declare her virtue, and the vice and wickedness of all who oppose her, or expose her errors, and the rabble answer, glad to conciliate the power they have feared, and to make their peace with God through the church, not knowing it is as rotten as they are, and has even less favor with God or the Gods.

Of late a new and potent power appears in the arena, dealing secretly deadly blows at the church. The theatre, the museum, the rostrum of public exhibition, has come out beldly caricaturing the fables, follies and foolishness of the church. Even the masquerades mimic it in fancy dresses in the ballroom. Miltonian tableaux are not alone, nor has their success been neglected by our money-loving Yankees. The grand exhibitions of old Satan and his wars in heaven are followed up with other and later scenes not much less ridiculous, and taken from the Bible. Adam and Eve walk naked before the gaping youth for a dime or a dollar, till the youth becomes aware of the popular history of the whole story; then Jonah and Samson and David and Solomon, and finally Judas and Saul, go out with the Sinbads and Man Fridays of the fables. How can a church stand when its history turns to fable in the public mind, and its great wonders are caricatured in the night revels of balls and theatres? The Catholic calls the devotees back to ignorance and superstition. The Protestant would stop the world with his small progress, even if he could by constitutions and laws, while the reformer beckons and urges on to the acquisition of new truth. decisions of petty magistrates against mediums. or the scurrilous attacks of printed sheets that sell their garbage to the vicious taste of a poisoned prejudice.

Already the church is dividing "amid-ships," and the hull will go to the bottom; the spars may float, and the sails be saved in the sermons of the Beechers, and a few liberal preachers of politics and religion, so mixed that the hearers could not tell when they heard it whether it was beast or bird, fish or fowl, politics or religion, Bible or Shaster, Koran or Zendavesta.

#### Children's Progressive Lyceums-A. J. and Mary F. Davis.

A grand opportunity is now offered to the Spiritualists of our country to unite their means and efforts in the most promising enterprise we have yet started to prove our faith in the new religion, and one in which it would seem all who cooperato with the spirit-world could heartily join, viz: A. J. and Mary F. Davis offer their services to the Spiritualists for a limited period, say one year or more, to travel from place to place, as they may be required, to organize Children's Progressive Lyceums, giving their entire time to this most noble work. To enable them to do this, a fund must be raised by the friends sufficient to sustain them in the good work, and not tax the friends in each place where they get up such organizations, as they will be required to procure a hall and the necessary equipments for the Lyceum.

This is certainly the most important missionary enterprise of our time, and will tell more in the future of our earnestness and faith in our cause, than any work we are now doing. A moiety of the amount expended in foreign missions would, the millions expended on the heathen. It is most sincerely to be hoped this golden opportunity will not be lost, but that those of our friends who are able, will at once subscribe to'a fund, or forward the necessary amount to Mr. and Mrs. Davis, to send them out on this noble enterprise. Spiritualists have not yet been taxed like the members of Christian sects, nor is it likely they ever will be, at least for such useless expenditures; but here is an educational object worthy every one's assistance and support.

The friends who so generously contributed to a worthy present to Mr. and Mrs. Davis at the beginning of the year 1866, do not probably know (many of them) that all of that present was used to pay debts incurred in their efforts to extend their philosophy by books and papers, and none of it for personal comforts.

Many persons who know the amount of literature which has come from the pen of Brother Davis, and the vast amount of labor he has done in this cause, think he is surely rich (or ought to be). Such persons are mistaken; he and they are not the persons to get rich in s. h a world as this. Such persons always remai oor, ever giving to those who need when they have it to give, that they may feel the kindred sympathy of human bearts beating for them. Were they rich, they would never ask nor accept contributions to carry out their work of starting Children's Progressive Lyceums, for they know it is "heavenborn," and would gladly invest earthly treas-

ure in it if they had it; but, like most of us, MassachusettsSpiritualist Association, they depend on their labors to supply the bread and garments the body must have while the soul lives and works in it, and they know that earthly treasure is only useful to use here, and will not be needed by us in the next life, as it is here. If all could appreciate this fully, as some do, many more good works could be carried on that now languish for want of means.

#### The Negro.

The great question of the day in our country is the Negro, his origin, destiny, rights, abilities, uses, and his relation to the government, in our and other countries. In every argument the broadest philanthropy is only common justice. If descended from Adam, or, in common with other races, ascended from the monkey and gorilla, he is certainly equally entitled to the earth and the elements of life and subsistence. If superior, equal or inferior in intellectual capacity, he is certainly equally entitled to every facility of development for his intellect and its use. If voluntarily or involuntarily an inhabitant of this country by birth or immigration, he is not in this essentially different from the rest of us, and his natural rights are the same. If he did or did not take part in forming the colonies and establishing this national government, his civil and political rights are not less than the rest of us who are either the descendants of its founders or of immigrants who accepted it as a home. Viewing the subject in any and every light, we can find no good reason for making any distinction on account of race or color in any civil, religious or political rights, duties or responsibilities. If they have been deprived of these rights in the past, and thereby kept in ignorance of the laws and their duties as citizens, it is our duty to make haste to do them justice. Through all the discussions thus far, there has been no sound argument against equality in rights between the races in all States and Territories of this nation. The bitter and unjustifiable prejudice and barbarous cruelty of the poor and ignorant whites of the South, from which justice requires us to say the better class of citizens are mainly exempt, is really the basis of all the political buncombe speeches against negro equality.

Nothing less than equal protection and equal rights to both races by our national government, enforced by civil laws if we can, military if we must, in all parts of our country, will satisfy the demands of the age. But after that comes the fatal competition of the races, fatal to the poor black man, who never has and never can compete successfully with the white in the great struggle for supremacy and success in commerce. arts, science, religion or war. A friend spending the winter South-and a good judge he is-says in twenty years there will not be one million of pure blacks in our country. I believe he is right, and bases his argument on correct principles.

Whether slavery would or would not have kept this distinct race longer with us, and increased as it has the enslaved portion of them, is not a question to be discussed here, for in no case can it justify the system of slavery, now so odious to our whole country and all human minds.

The negro must not be pushed out of the country, as the Indian has been, for he is willing to work, and can be civilized and christianized and spiritualized; but in competition or miscegenation he cannot be saved, as a distinct race, in the midst of us with equal rights and privileges. This great question is now in a fair way to be settled, and lead to another, which will be considered hereafter.

### Personal.

Mr. A. A. Folsom has been chosen Superintendent of the Providence Railroad. He'is probably the youngest man holding such a responsible position, but for which he is eminently fitted. He will yet be President of the road.

Fred. Douglass and John Brown, Jr., are writ-

Renan has gone to the Holy Land to perfect

another book. W. W. Thayer, editor of the late Right Way, is to assume the editorial management of the North Missouri Courier, published at Hannibal, Mo.

Miss Susie M. Johnson speaks in Sturgis, Mich. during April.

The wedding of James Gordon Bennett, Jr., to Miss Dix, will take place in Paris early this month. Miss Dix is the daughter of Gen. John A. Dix, Minister to the Court of France.

J. H. W. Toohey commences a four weeks' en gagement to lecture in Springfield the first Sunday in April.

Jennie Waterman Danforth, clairvoyant and trance medium, has removed to 57 East Twelfth street between Fourth Avenue and Broadway, New York.

N. P. Willis, it is said, was for years before his death a firm believer in Spiritualism.

David Watson, Esq., the oldest printer in New Hampshire but one, died in Concord, March 25th, at the age of seventy-nine. He was City Clerk three years ago. He was a graduate of the Latin School in this city, at which he won a Franklin med. He was a good printer, and an esteemed citizen.

Mr. Colfax, with the single exception of Henry Clay, is the only man who has had the honor of being three times elected Speaker of the United States House of Representatives.

### 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. Hardings 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.

The music of Trinity Church, N. Y., costs \$5,000 a year; Trinity Chapel, \$5,000, and St. John's Church, \$4,000. Beveral of the up-town quartettes cost \$4,000.

A Business Meeting of the Executive Committee of the Massachusetts Spiritualist Association, according to adjournment, was held on Wednesday, March 20th, at 3 P. M., in the Circle Room of the BANNER OF LIGHT. The President of the Association, Mr. Lysander S. Richards, called the meeting to order, and requested the undersigned meeting to order, and requested the undersigned to act as Secretary. Present. Messra. Richarda, Toohey. Puffer, Wheeler and Bacon; ladies, Wilson, Willis and Southworth. The printed minutes of the previous meeting were read and accepted. Letters were read by the Secretary from several absentees, giving their reasons for being unable to estend; often which the scent Brother. unable to attend; after which the agent, Brother E. S. Wheeler, read his report for the month of February, and made a verbal report of progress for the month of March. Voted to accept report, and at the close of his second month, Brother Wheeler he requested to prepare for the columns of the Banner as requested to prepare for the columns of the Banner a synopsis of his labors. After an interchange of thought, in which all present participated, on motion, it was voted, that Brother E. S. Wheeler he continued to serve as agent of the Massachusetts Spiritualist Association for the ensuing term (three months). It was also voted to engage Mrs. Sarah A. Horton, as one of our agents for the same time. Voted to extend an invitation to Mrs. Lucy Carrier, to accompany Mrs. Horton in the capacity of a medium for test

purposes,
Voted to hold the next Executive Committee Voted to hold the next Executive Committee meeting during "anniversary week," the precise time and place to be hereafter designated by the President. Voted, that the thanks of this Committee be gratefully extended to the Proprietors of the BANNER OF LIGHT for their kindness in permitting us to gratuitously meet in their commodious and convenient Circle Room. After which the committee duly adjourned. Though the meeting was a prolonged one, many subjects coming up for an expression of opinion, which of course consumed time, all proved commendably harmonious and satisfactory. The need of ably harmonious and satisfactory. The need of increased efforts on the part of the Association among those who have no regular meetings in their midst, were made apparent by the statement of Brother Wheeler, our efficient agent, and also the reports which have reached the Secretary. In fact, there is work for a whole regiment of mis-sionary agents, for the field widens as the labor-ers multiply. It is hoped that power in the shape of funds, good will and active cooperation on the part of the Spiritualists of Massachusetts, will be given to the Association, that they may organize on a larger scale, systemize their labor, by discarnest workers, who shall at regular intervals bear the Evangel of Spiritualism to every town, hamlet and community in our Commonwealth, and finally to every family and individual within our borders.

GEORGE A. BACON,

Convetary Exc.

Secretary Executive Committee.

CONTRIBUTORS TO THE MASSACHUSETTS SPIR-ITUALIST ASSOCIATION.

In addition to those who contributed to the Association previous to and at the time the Couven-tion was held in Tremont Temple last January, the Corresponding Secretary wishes to append the names of those who have since forwarded their contributions to him, desiring them to correct any mistakes as to names or amount:

rect any mistakes as to names or amount:
Andrew Bird. E. Walpole\$ 1.00. The fourteen following are Harvey T. Bird, 1.00 from Shelburne Falls:
Roland Willett, 1.00 Catherine H. Pratt. \$ 1.00 Catherine H. Pratt. \$ 1.00 Catherine H. Pratt. \$ 1.00 Li. Snow, Dennis Port. 1.00 Catherine H. Pratt. \$ 1.00 Li. Snow, Dennis Port. 1.00 Catherine H. Pratt. \$ 1.00 Li. A. Comstock 1.00 Li. A. Tyler 1.

The Agent of the Association has also received

rom various parties the sum of \$37,75.

It is earnestly hoped that those who voluntarily pledged themselves at the late Convention to conpledged themselves at the late Convention to con-tribute toward the support of our missionary work, that they will find it convenient to forward their contributions at once; and that those friends who have not as yet given of their means toward this desirable object will do so at an early day. George A. Bacon, Cor. Sec.

### Relief for the Southern Poor.

At the meeting of the Providence Congregation of Spiritualists yesterday, a collection was taken amounting to eighty-five dollars, for the relief of the starving poor at the South. Will not our congregations in other places take the matter in hand and do better than we have done? The cry hand and do better than we have done? The cry is for bread! Thousands are in a starving condition. They ask only for corn; for the simplest food—corn bread. One bushel of corn will more than suffice for the necessities of a family for a whole week. We do not right if we refuse this. Starve the body and send the soul to spirit-life. Many little children are asking mothers for food which mothers cannot give. We cannot depend on spirits to furnish material food. But it should be our own glad work to be ministering angels of mercy to such as these.

LEVI K. JOSLIA.

Providence, R. I., March 25th, 1867.

### Donations in Aid of our Public Free Circles.

J. Robbins, Riga, Mich..... Cash / Coopins, Riga, Arch / Cash / Friend / George Fracker, Iowa City, Iowa / Mary A. Drown, Providence, B. I. Mrs. Eaton, South Royalston Mass / Henry Hurd, Middle Haddam, Conn / Friend, Memphis, Tenn

### The Eddy Persecution Fund, .

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

Striblager, . Andrews, Further donations solicited.

Donations to the Jackson Fund. To aid the poor and aged parents of the late Geo. M. Jackson. Ira Grant, Cortlandville, N. Y......\$1,00

Donations to Fund to Send Banner Free to the Poor. Dr. W. F. Padelford, Boston......\$1,50

### Business Matters.

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

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

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

Dr. L. K. COONLEY, healing medium. Will examine by letter or lock of hair from persons at a distance. Address, Vineland, N. J. DR. URIAH CLARK'S LARGE, NEW INSTITUTE FOR INVALIDS AND STUDENTS, GREENWOOD,

MASS., near Boston. Send for Circular. MRS. E. D. SIMONS, Clairvoyant, Magnetic and Electric Physician, 1249 Broadway, corner 31st

street, New York. From the demand for BACHELLER'S PATENT SEIRT SUPPORTER, it evinces that it finds favor with the ladies. There is little doubt but that it will be generally adopted. Dry and fancy goods atores have it. Manufactory, 10 Anch STREET,

It has been and is considered by many sufferers from Neuraldia that that disease cannot be cured. This is a mistake; for in Dr. Turner's Tic-Douloureux or Universal Neuraldia Pill you will discover a positive and permanent remedy. Apothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS.

BOSTON, MASS.

#### To Correspondents. [We cannot engage to return rejected manuscripts.]

G. H. L., ROCHESTER, N. Y.-MSS. received.

A. F. BUNKER, TROY CENTRE, WIS .- 41,00 received.

C. PACKARD, VINELAND, N. J .- \$3,00 received.

#### Special Notices.

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

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

KEEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS. MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS, for sale at the BANNER OF LIGHT OFFICE, Boston, Mass.

This Changeable Weather is very trying to health, particularly for such as are troubled with any pulmonary weakness. Even a little hoarseness may so irritate the lungs as to produce the most direful consequences. Cox's Couch

BALSAM cures hourseness every time.

Such curative and healing power as is contained in Mrs. Spence's Positive and Negative Powders, has never before been known in the entire history of medicine. See Certificates of Cures and advertisement in another column.

Remember that Mrs. Spence's Positive and Nega-tive Powders are the Grentest Family Medicine of the Age. See Certificates of Cures and advertisement in another column.

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

Physicians of all schools of medicine, use Mrs. Spence's Positive and Negative Powders. See Certificates of Cures and adcertisement in another column. April 6.

#### ADVERTISEMENTS.

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

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

### SUB-CARPET CLOTH.

IT is now established beyond doubt or question that this fabric, manufactured by the Lowell Felting Mills, is superior for underlying carpets to any article heretofore used for

It is entirely anti-insect, or animal, and will exterminate moths, cockronches, water-bugs, ants or fleas; it will last for years without renewal, protects from dampness, and being a non-conductor of heat and cold, adds to the comfort of the house in winter, and effects a saving of fuel.

#### IT IS FOR SALE BY

MESSES. COPP & PEAR, Upholsterers, Corner Washington and Avery streets, Boston;

MESSES. CHADWICK & ROWE, 131 Washington street, Roxbury;

GEORGE D. PUTNAM, Selling Agent, 19 Lindail street, Boston; F. B. WENTWORTH & CO., Carpet Deniers,

66 Hanover street, Boston :

April 6.-4w 34 BROAD STREET, BOSTON, MASS. BELVIDERE SEMINARY,
DOARDING AND DAY SCHOOL for young ladies, will
commence its firfing Term on Monday, April 22, 1867.
This School is pleasantly located on an eminence overlooking the beautiful town of Belvidere, and commanding a fine view of the surrounding country for several miles. No healtifer location could be found anywhere. The buildings, which are built in the "Italian Villa" style, are pleasant and commodious, and well supplied with all the necessary appurtenances for teaching.

It is the intention of the Principals of the School to make every department comfortable and pleasant for their pupils, and to this end especial care will be taken to preserve strict order and neatness throughout the entire premises. The Boarding Department will be under the supervision of competent persons, and everything needful will be done to make the pupils happy.

No sectarian or party spirit will be introduced into the school, but every pupil will be received and treated in accordance with the sacred principles of equality, justice and liberty of conscience. It will only be required of each pupil to conduct herself in a lady-like manner and attend faithfully to her studies.

PARTICULIAR ATTENTION WILL BE 1845. BELVIDERE SEMINARY

PARTICULAR ATTENTION WILL BE PAID TO THE HEALTH OF EACH PUPIL.

HEALTH OF EACH PUPIL.

and gymnastic exercises will constitute a part of each day's
duty during the Fall and Winter Terms. A tracher having
charge of the Gymnastic Department will give lessons in
the new system as taught by Dr. Die Lewis, of Boston.

A GRADUATING CLASS will be formed at the commencement of the Fall Term, and all desiring to enter it this year
should signify the same to the Principals, on making application for admission.

should signify the senior so that the opening of the school, and all applications for admission; should be made as early as possible.

For Circulars, containing further particulars, address,
MISSER BUSH,
April 6.—2mt Belvidere, Warren Co., N. J.

### RING'S VEGETABLE AMBROSIA,

### RESTORING GREY HAIR.

E. M. TUBBS & CO., Peterborough, N. H., Proprietors. In m. LUBBS & UU., Keterborough, N. H., Proprietors. This popular article, so well known to many of our read-Lers, is having, as it deserves, an extensive and rapid sale. Hundreds of living witnesses will testify that it restores faded and decayed hair to its original color and vigor, and that it keeps the scalp free from dandruff and cutaneous eruptions. It is the best article in use for these purposes. Try it, before you injure the scalp with polsonous preparations.

For sale at our office in New York, 544 Brondway. Price \$1 pr bottle.

AGENT, PARTNER WANTED,
TO manage my lectures, clairvoyant business, &c., for three
years. He must be a 'thorough business man, with not less than \$1000 capital; will be required to furnish rooms and a hall in Boston, (my 25 cent audiences there nearly filled the Boston Theatre, and half filled Music Hall, and permanent audiences of 1000 can be easily had.) I am widely known, and can command business enough for three clairvoyants. He must furnish undoubted reference, and be able to enter on the work at once. Address till April 10th, Boston, Mass., P.

the work at once. Address till April 10th, Boston, Mass., P.
B. RANDOLPH, 4 Blossom Court. April 6.

OLAIRVOYANOE—THE ART AND POWER.
IN reply to hundreds who constantly write me about Clairvoyance and Hashish, I now state that I am preparing a
pecial and final paper, covering the whole ground, and siving
all know upon the subjects. I shall copyright and print just
100 copies, at 63 each—on's that number. Enclose cash to
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BEST ITALIAN QUEENS,

### A ND BEST BEE HIVE IN THE WORLD. Bee Keepers' A Almanac, and Circular for 1867, sent free. April 6. K. P. KIDDER, Burlington, Vt. MUCILAGE. FOR 50 cents I with send directions how to get and keep a supply of MUCILAGE, without costing anything, only the trouble to make it. ALEX. KING, Americus, Ga. April 6.

MRS. A. HULL, the well known Clairvoyant and Magnetic Physician and Trance Medium (from Philadelphia), can be seen at No. 217 THIRD AVENUE, NEW YORK, until April 25th, 1867, after which time other engagements will call her away.

CLAIRVOYANT WANTED—One capuble of camining for disease and prescribing for the cure. Friends, please give information. Address, YOUNG PHYSICIAN, North Adams, Mass. 4w-April 6. WHOEVER will send Wm. H. Nelson, Healing

W Medium, at Harrford, Van Buren Co., Mich., one dollar and two red pustage stamps, shall have a receipt for making the best Rheumatic Remedy ever yet discovered. April 6. MRS. FRANCES, Physician and Business Clair-voyant, No. 1 Winter place. Hours from 9 A. M. to 9 r. M.

### ATLANTIS, AND OTHER POEMS. BY AMANDA T. JONES.

JUST PUBLISHED, and for sale at the BANNER OF LIGHT OFFICE, Boston, and at our BRANCH OFFICE, 44 Broadway. New York. Sent to any address by mail on the receipt of the price-\$1,75.

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

Mrs. J. H. Conant,

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

The questions propounded at these circles by mortals, are answered by spirits who do not ans

nounce their names.

ask the render 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. 168 WASHING-TON STREET, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, af-ter 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.

Thou Holy Spirit of Nature, thou Nature's God, we would commune with thee, forgetting all difference of sentiment and religion. We would enter the straight and narrow way that leadeth unto Life Eternal.

Oh Lord, our God, our Life, we thank thee that men do differ. We thank thee that there are no two thoughts alike. We praise thee that thou hast covered the earth with religions that differ widely from each other, for we know that wherever there is a human soul, there thou hast thy shrine, and unto that shrine the soul pays its vows, and worships theo in the beauty of holiness.

Oh thou doest all things well. And when we murmur against thy wise decrees, we murmur because we are ignorant; because thy wisdom is so far beyond our wisdom that we cannot comprehend it.

Oh thou Spirit of Everlasting Truth, lead us tenderly, gently by the hand of thy holy spirits, higher and still higher in goodness and wisdom, until at last we find ourselves in thy courts of wisdom, worshiping thee supremely, paying all our vows unto the Great Spirit which is around and within us.

Father, receive the thoughts, the aspirations of thy mortal children. They are laying them one by one upon the sacred altar of their own being. Lord, receive them, bless them, for the sake of thy Son, which is the Spirit of Undying Truth. Amen. March 5.

#### Questions and Answers.

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

QUES.-By W. L. W., of Buffalo, N. Y.: Are vegetables that grow under the ground unhealthy to some persons? If so, what temperaments are most likely to be injured by eating them.

Ans.—That is a question that is extremely hard to answer. What is meat for one is poison for another. Each temperament should be so educated in the intellectual, as to be able to decide for itself what is best for it to use as articles of food. The sooner, as a race, you arrive at this condition, the sooner you will begin to approximate to happiness. Now in these matters, as in religious matters, you allow medical men to think for you. These are problems you should solve yourselves. You should determine concerning your worship of God for yourselves. You should also be able to determine concerning the needs of the body yourselves.

Q .- Will the intelligence please to inform us if the Reformation of Martin Luther, or the German Reformation, was a great opening to universal liberty and freedom of thought and free institutions, and the abolishing of slavery throughout

A .- All reformations tend to liberty, of whatever cast they may be. Everything that is of a reformal character tends to liberty-liberty of speech, of act, liberty of all the attributes of the March 5.

### Arthur Tappan.

It is with a degree of pleasure such as one seldom experiences, that I visit you this afternoon, being a believer and an earnest agitator of all kinds of liberty. I do not mean that which some are disposed to call liberty, that which has a tendency to make a man or woman worse than they are, but that liberty that liberates the soul from all that would trammel its that liberty that allows the soul to worship God in its own way; that liberty that says to every soul, Inasmuch as ye are the child of God, ye are the child of freedom. Such a 'liberty was exceedingly dear to me, is just as dear to me now.

When I was told, after becoming free from the cumbrous body of the flesh, that the soul was free to return, and under certain conditions could manifest to friends on earth, I felt like thanking my God anew for this new phase (to me) of liberty. I said, Oh this holds all else in its great heart. This is a liberty I mover dared to hope for. I had heard it speculated upon, but for my own part I had never dared to dream that it belonged to the disembodied soul. But the ways of God are past our knowledge. We cannot grasp the Infinite. No, however much we may seek so to do, we never can. He is always in the advance, being superior to his creations.

It seems but a very short time since I was here in control of the body Mother Nature gave me; and indeed it is but a short time. And so short has been that step, so brief the space that is between Time and Eternity, that I can hardly realhe that I have passed through the change called

But so it is. I now enjoy freedom of the spiritworld, that world wherein the soul finds a realization of all its legitimate hopes.

And I come back to-day to earnestly beseecirof all those who eyer knew me, to use all their energies toward establishing that true liberty that comes down from God the Father, that allows every soul to grow and expand in its own way. Don't expect the apple tree to be the peach tree, er the peach tree to be the apple tree, under any circumstances. Don't expect that God will come down to human comprehension in anything, for it cannot be.

Oh I am delighted to know, to feel that my country, this American nation, is making strides: toward liberty, I feel to thank that good God that every soul worships, that he has so abundantly,blessed my people; that the voice of the oppromed hath reached him; that their prayer hath not been heard in vain. The answer has some Place black made is free trong state. If an more. No man can buy him or sail him. This is one stop. It is a short one, I know, but it leads Mis tradition of the aton of the distribution of the first the state of the constitution of the state of the constitution of the state of the state of the constitution of the state of the

do so much toward washing your flag of its stains. You ought to thank God, morning, noon and night, that he gave you an Abraham Lincoln." This is but one step, one link in the great chain. But as I before remarked, it will lead to great results.

And the beautiful Philosophy of Spiritualism, dammed up and befogged as it is by fanaticism on every hand, still there is enough of Truth within its heart to save it. It will lift you out of bondage into freedom, out of darkness into light. And now that it is a little child in your midst, in heaven's name rear it right. Do not bind it; do not dwarf its proportions; do not turn it in the wrong direction. But oh, lift it by your prayers upon a pedestal so high that all the armies of hell could not prevail against it. Oh pray for it while it is a child, that when it becomes a strong man it may be crowned with wisdom and virtue.

I thank God, for one, that I lived here. I thank God I was able to do what little good I could, however small it might be. I thank God that I was just who I was, for God knew best, and he determined concerning me. And whatever my destiny is, oh I would endeavor to fulfill it.

I am Arthur Tappan, of New Haven. Good-March 5.

#### Annette Rogers.

I promised I would come back. I said, As soon as I am strong enough, and have learned the way, I will come back. But I thought I should be able to come before now. It is most fourteen months.

My father and eldest brother were in the army. sometimes by other kinds of work; because there was nothing, or but very little, left for us.

After father died we became-mother and myself-somewhat interested in Spiritualism, because there was a message sent from him to us, I believed it more than my mother did. And all the time I was sick I felt sure that I should die, should never get well, and sure, too, that I should come back. And so I told my mother I would come. She has since left New York, and has gone to Ohio with her sister. Because after Aunt Mary heard that I was dead and mother was alone, she sent for her.

My father was from Massachusetts. His name, Francis Rogers. He lived in Boston one time.

I want you, if you will, to tell my mother that there is a great deal connected with this Spiritualism that I would n't have her have anything to do with for all the world. But there is a great deal of truth in it, and she may be sure that I come. Annette is my name. Nettle, I was called. It don't make any difference. Well, Nettie, I was called.

I believe my father's message was sent from some one in Baltimore; and in it, at the close of it, he says, " I would send more, but I'm suffering as I was just before death. I can't stay any longer, because I am suffering as I did when here." When I told my mother I would come back, she says, "If you can, you won't want to suffer, won't want to live it over again." I thought I would n't, thought I should know how to avoid it, but I don't.

Frankie is in the spirit-land, too, and he sends he ever did anything to make her unhappy; hopes she'll forgive him, and whenever she thinks of him forget all his evil deeds, and remember only his good ones. He was rather wild, sir, that's all,

There, now, tell mother I am happy, oh very happy, when I'm not here. But I'm suffering here, and no one can be very happy when they are suffering. [How old were you when you went to the spirit-world?] Eighteen, sir, in my nineteenth year. [What was Frankie's age?] Twenty-one, sir. Good-by. March 5.

### Rev. Sylvanus Cobb.

will always be some who will see that there was a more perfect way in which you might have trod. But if we only meet the approbation of our own souls, we shall do all that God requires of us.

I have listened to such remarks as these, from those of my friends who were Spiritualists: "Mr. Cobb was a very good man, but he had n't the moral courage to acknowledge his belief in Spir-

If it was moral courage that was wanting my condition was certainly one not to be envied.

But I am not here to defend any course I might nave taken on earth, but simply to add my testimony in favor of the great truth of modern Spir-

I believed that spirits could return, long before met with the change, for I had sufficient evidence of the fact. But I did not see fit to preach Spiritualism on all occasions. I was quite sure I could do more good by preaching it in a more quiet way, by saying whatever I might have to say without giving it any name. I am not quite sure I took this course because I was wanting in moral courage; perhaps, however, it was so. But let that be as it may, I am a Spiritualist now, and I am able to rejoice with the vast throng of redeemed souls who do come to earth for the purpose of aiding all earth's children. And if my God does not make my way of duty as clear as fast as I can see. I shall endeavor to do my mother as how I come, and my father, too-Major duty as best I may, trusting to God for the reward thereof.

I was the recipient of many spiritual favors while living on the earth, and I did not doubt there was a great and glorious truth underlying kind. We send what you say to your friends.] Spiritualism; but I recognized so much of imper-If I was, God forgive me.

done with the talents God gave them. some one knows what that deed is: Oh rememda a contract a views of right.

ull the story was resident to W. Craster broken broken broken to be comed that the contract of the first of the contract of the contract of the first of the

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to great results. Oh you ought to thank God this glorious spiritual religion: "Do unto others that he gave you an Abraham Lincoln, who was always as you would have others do unto you," able to give the slave liberty; that he was able to acknowledging one God, one Father, one Supreme Ruler in life, who cares no more for the highest angel than for you. Oh remember this: that the beggar at your door is just as dear in the sight of God as the king upon the throne. When your Spiritualism teaches you this, it will have accomplished a holy mission. God grant that it may attain that condition very soon.

I am Sylvanus Cobb, of East Boston. Good-March 5.

#### Owen Cassidy.

Well, sir, I'm not at all used to making any sort of a speech; but I suppose, like everybody who comes here, I've something to say.

My name, sir, was Owen Cassidy. I'm from Manchester, New Hampshire. Sometimes I think I was a fool to have gone into the army. Then again I think it was all right I would go. I think, Mr. Chairman, I was a fool, when I see, instead of making minee meat of Jeff Davis, he's stuck up here like a doll; yes, sir, I was a fool, I think, then.

I was from the 9th New Hampshire. And before I went to the war, I was what was called a waste-carrier. I suppose you don't know what that is. [We are somewhat acquainted with the workings of a factory.] You are somewhat acquainted with them, you say? I was not employed much inside, mostly outside in the yard.

Well, sir, I'll tell you what brings me here today. It is, I suppose, Father Cassidy. He was a half-brother to my father, and he's a telling me, when I first come to the spirit-land, how I could come back, and seeing as I was in a sort of unquiet way, I'd better come back here and speak, and were killed. Then my mother and myself so I'd feel easier. And I don't care anything supported ourselves, sometimes by sewing and about that; but I have an old mother, and a wife and two children, and plenty of other friends. That's what brings me here. And I'd like to know, sir, if I can go to my folks, and how to go about it? And I'd like them to know that I can come back; that I want to come; like to come; that it's not because I'm turned out of heaven, or anything of the sort, that I'm back here today. I don't know at all whether it is St. Peter, or Paul, or any of the saints, that helps my coming, or whether any one at all helps me.

Now, sir, I'd like one of those bodies to talk to them with. [Mediums.] Oh yes, one of these sort of folks what vacates the premises at small notice. Oh I take it it's not so hard getting them out of their house, as it is some people. Yes, sir, it's not so easy getting some folks out of a house here. It's according as the way you pay your rent. Ah, faith, I know all about that thing. You see I was shoved out once, and I got a bit interested in the matter. And it was the next month I had to wait, and fourteen days after I was told to move. Yes, sir; but I stayed as long as I could; but your mediums go out and come in, vacate and come back again: Well, sir, I don't know how it is. Will I ask

my wife to go to some one of these? [If they'll meet you half way, you'll speak to them.] Yes, sir. [Wou't the priest object to your wife's meeting you?] Ah, I suppose so. Then I don't know at all. Ah, it's best to go, then confess afterwards. That is the best way. I never used to tell the priest when I was going on a spree. No, sir; I'd go on the spree, and talk to the priest' about it afterwards. I don't know at all whether

great deal of love to mother, and is very sorry it's wrongor right. But I want my wife to come, so I can talk to her, and go to the priest afterwards. That is it now. You hear now? I want my message to go to Mary Cassidy.

Oh I don't know; it seems to me as though I

must go right to her now. [There are probably mediums in Manchester, if they are willing to let you use them.] Ah, the devil willing! How is it when I come here? I come in, and not ask anybody. [It was arranged before you came here.] Oh, well, you're sure there are some of these folks there? [We are not sure; we presume so.] Well, then, I'll take it on the presume. Well, sir, then on the presume that there are some medi-It is exceedingly hard to be able to walk the ums in Manchester, I want my wife Mary to find way of life to general acceptance. There will al. them out, go to one of them, and let me talk to ways be some who will find fault with you. There her. Yes, sir; Father Cassidy says, "Owen, you must make your story a straight one, so they'll understand it." Faith, I try to, make it as straight as a line that's reaching from one room to another. [You are sure your wife is in Manchester?] Yes, sir; as sure as I am here; that is, I'm as sure of it as of anything. [Do you go and see her often?] Oh yes, I go, but it's not much satisfaction to go when it's all on one side, and perhaps you'd hear something said about yourself you'd not like to hear. No, sir; because they might not want to say it if they knew you were there. Yes, sir, if they knew you was there they would be behaving themselves pretty well.

(To the Chairman.) The Lord bless you-I suppose it's a good work you are engaged in—and when you come across to the spirit-land, faith, I hope you'll be as well situated as I am.

Faith, if I had a pipe now, I'd smoke myself out. Don't forget, sir, anything about what I said. I told you I was not very good for making a speech. I can talk as I did here; that's all. Don't forget the 9th New Hampshire. [What company?] C.

Well, sir, good-by to you, and a good luck to myself going out, too. March 5.

### Ella Daniells.

I want you-I want you to tell the folks I come. I'm Ella Daniells, I am. I was seven years old. some others, then I shall endeavor to walk as I lived in Richmond, Va. I want you to tell my Daniells-I want you to tell him how I come back here. Be you a Yankee? [Yes; you are not afraid

of me, I hope?] Are you the post-office? [One Uncle Charles is in the spirit-land, he is; and

fection mixed up with that belief, that I did not he's like to come, too. [Charles Daniells?] Yes; openly deal with it. Perhaps I was at fault here, and he d like to come, too. He's want the folks to know as how he come, too. Old Aunt Ju is The Spiritualist has much to be accountable there, too. Oh, she's a praying to the Lord Jesus for. A very great trust is placed in the hands of all the time, because she can come. Tell mother the Spiritualist, and I do earnestly hope that all so, will you? Tell father and mother, too, how Spiritualists of this age, and every other age, we all come, won't you? [Yes,] You don't lie, may not be called upon by the searching Spirit of do you? [Do you suppose we'd lie to you?] No; Truth, in the hereafter, to know what they have but the Yanks do lie. [Don't the Southern people lie, too?] No; the Yanks lie awfully. You Your Spiritualism teaches the communion of won't lie, will you? You'll be good, won't you? departed spirits. It tells you you are never alone. You'll tell about Aunt Ju, won't you? [Was It tells you your parents, brothers and sisters, she your servant?] Oh, she took care of me your friends, your neighbors, your snemies, too, when I was a baby. And you'll tell about Uncle are watching over you from their spirit homes. Charles, won't you? [What is your mother's You cannot think a thought, but some one knows name?] Sarah, my mether's name, [Your fathwhat that thought is 'You cannot do a deed, but er's?] My father's, Robert. Don't you lie, will you? [We'll try not to.] Be you clear Yanks? ber this. Then you will hardly take any steps [We are.] Well, good-by. [Go with full faith that are not in accordance with your highest that we'll put this in the paper.] Xou say we want to go home, won't you? [We'll say that Bpirithalism makes no oriminals, or proposes to you want, your father and mother to let you con-Biritualism makes no criminals, or proposes to you want your latter and mother to les you conmake none. Spiritualism never tells a man to lie to some medium. Can't you give some facts for or to stead or to cheat his neighbor. It shows you by?] That's to know me, it is better way to walk in, and if you don't see it, it I reckon? [Is there anything else you want to say.] Oh, I got heap of things? I want to say.

It is because the scales of materialism have not sufficiently fallen from your eyes.

Bemember this, oh ye who are blessed with you? Uncle Charles. He fetched it from New back on, and that's enough to fact the constant of th

York. [Can you give anything else of that nature?] Any more wax dolls? Oh yes, a workyou? He says you want everything; do you? God I can come. [No; we want you and every other person to have their rights.] You are good, sin't you? Good-by. March 5.

Scance opened by T. Starr King; closed by Thomas Campbell.

#### Invocation.

Our Father, let the consciousness of thy presand let it bear therein the olive branch of peace, dispelling all doubts, casting out all fears, and causing the soul to rest secure in thee.

Oh teach thy mortal children to feel as well as to say, under all circumstances of their mortal life, "Thy will be done." Let thy children behold thee in the cypress as in the rose-tree. Let them know thou art in what men call death as thou art in life. Let them understand thou canst not forsake thy children; that where they go, there thou art; whether we wander in the courts of sorrow or in the courts of joy, thou art with them. Oh let thy children feel this. Let them understand thee as a God who will never forsake them. For thine is the kingdom, thine is the power, thine is the glory forever. Amen. March 7.

#### Questions and Answers.

QUES.-By C. Hendee, of Warsaw, Ind.: Should we heed the warnings given in the Bible against necromancy and its kindred abominations?

Ans.-In order to be able to give heed understandingly to anything that is found within the lids of the Bible, or any other work, you should first be able to understand the work and its author. The Bible is so imperfectly understood, even in this enlightened age, that it is very hard to determine whether it is best, or the contrary, to give heed unto its teachings. For if we do heed that which we do not understand, we are very liable to be led astray.

Q.—By the same: Did Christ actually perform those stupendous miracles recorded in the Scriptures? and if so, is it not sufficient reason to believe that he was the Son of God, worthy of our most implicit confidence and love?

A.-Christ never did perform what is, in the absolute, a miracle. All his works were within the range of Nature's law, not outside of it; therefore were no miracles. We do not doubt that he performed all that is there recorded, and a good deal more. We believe that this Nazarene is worthy of your highest esteem, worthy to be worshiped as a Divine Leader out of darkness into light. Whatever is capable of leading you higher in all that is good and true, is in that sense your Saviour, and worthy of your worship.

Q.—By the same: According to the worthiest oracles of Spiritualism, everything depends on the righteousness and purity of this life in preparing for the most exalted destiny. Is not, then, the Christian better prepared for the highest spheres, and has nothing to gain by any change of doctrine, even if Spiritualism be true? Is not the Christian side all gain and no loss?

A .- The Christian is no more fitted to enter the kingdom of heaven than is the Hindoo. If the Hindoo worships his God in spirit and truth, he worships righteously. The Christian can do no more. The Christian religion stands no higher on record than any other. This may seem to be a broad assertion. But as broad as it is, it is true. March 7.

## Samuel Hook.

I would like to have you announce me as upon the list of those who desire to manifest to the friends they have left here.

I am Samuel Hook, of the 10th Maine regiment. I am not at all posted in these things, but I fol- Thomas Campbell. lowed in the wake of the crowd, and I got permission to come. I don't know as I can do any great good by coming to anybody but myself. But I shall try to make it an even thing.

I was born in Thomaston, Maine. I know these things ain't much understood among my people, but I suppose eighteen hundred years ago the Christian religion was n't much understood. But it seems to be pretty well understood now, so I don't know but some day my coming back, and others, too, may be looked upon as a sort of an every day occurrence. I'd like to come in for my share in the afternoon. I never did feel well to go without my breakfast.

I don't know as I can say I've found any particular heaven or hell, but I'm comfortably off, and don't want to change places with any one round here. It's very comfortable to know that you have n't got a body that wants a new coat every year, and something to eat three times a day; particularly when you have n't got quite as many greenbacks in your pocket as you'd like.

On the whole, tell my folks I'm very well off. [Do you mean to say that you do n't eat?] Do n't eat? No, sir, not as you do here. We do n't do anything as you do here. We are sustained, fed —yes, we eat; but we do n't have any St. Charles Hotel on our side; do n't have any Parker House -I believe you've got one here-don't have any places where they invite you in to get something to eat, something to drink. All these things belong to you. We can come here, if I understand it, on the same earthly plane, and go into all those spirit-world proper, iff I understand it. Good afternoon, sir.

[Did you give your age?] No, I have n't. I don't know; he's pious, They both are. I do not know as I want to particularize any of them. I want to come to all. [Are those you mentioned your brothers?] Yes. It was said that I was n't so gifted in intellect as some of the rest, because I did n't see the way they did. But I'm satisfied. If they ain't satisfied with me, I'm very sorry: Good-afternoon. March 7.

### Aunt Polly Williams,

I'm Aunt Polly Williams, of Barnstable. I knew all about coming—I knew all about coming. I can see well, I can hear well, and am young again. I lived here most eighty one years, and I was glad to get free, Why, I felt as though I had wings as soon as I was free. I felt light, and so bappy! They said in their hearts I could n't come, but it didn't trouble me. They said Aunt Polly To the Friends of Progress:
would be mistaken. They didn't doubt but she'd that superior tract of land long known as Blue go to heaven. But I wouldn't want to go to Anchor, twenty five miles from Philadelphia; heaven, where there was nothing but singing all fronting on the Camden and Atlantic Ballcoad, in the time, It would weary me. I like good singing good music—oh, it's beautiful but to have it and settlement and of those thurst so do fier a line and nothing else you'd get tired of and settlement and of those thurst so do fier a line. go to heaven. But I would n't want to go to,

I know they'll be surprised, because they did not think I could come. They seemed to talk as box. Uncle Charles did n't give me that; father though it was a disgrace for me to come. Oh, did.) Do you want me to give them to you? what an absurdity! Well, disgrace or no dis-Father says you Yanks take everything. Do grace, I'm here. I ain't ashamed of it. I thank

(To the Chairman.) My dear boy, you've got a glorious mission to perform, and I've no doubt you will perform it to the acceptance of the angels. I pray you will. If I can do anything to. help you, I certainly will, for I'm in a way now. to help my friends. I've heard of you. They said I was crazy, you was crazy, you was crazy as I was; that all of you were. [Rather a sweep-... ing assertion.] Yes; they ought to have a generence enter within the holy of holies of each soul; al insane hospital. I told them if it covered all Barnstable they could n't get them all in. [You told the truth.] Yes, I did; yes, I did. Good-by, dear, good-by. [Come again.] I will. [Who do you wish this directed to?] No one; bless you: they'd tear it up if you directed it to any one. Somebody 'll read it. No indeed; no indeed. March 7.

#### Charlie Lovejoy.

Three cheers for success at last! I want you to say to my friends that I, Charlie Lovejoy, have turned up at last, as good a card as there is in the pack. I have a great many things that I ought to say, but I've been so long

on the road that they 've got rusty. The fact is, Major-general, I promised to get back here by the first train in the morning; that is, if I went out in the last train at sundown. But, as I'm a sinner-and I suppose I am, there's no doubt about that-I've been ever since 1863 getting back. Now that's a pretty long time for a fast boy like me. I'm afraid my character will suffer. My reputation is down. It is, Major, as sure as you 're alive. I didn't drive, or don't. drive half so fast a team as the old lady does. She's in all of neck and breast ahead. But never mind; I'm here, so I suppose the boys will be glad to hear from me, notwithstanding I've come

too late for even a late supper. Well, you see, there was a club of us fellows. who thought there might be such a thing as this coming back business. We'd investigated, and we'd agreed to come if we could. I was rather sure I could, but I did n't understand that things wan't done in this new life as they are here. If I wanted to have a fast team, I could; but I tell you you can't always get one of these teams on the other side. Sometimes the stable is shut up, sometimes the boss is gone away, sometimes all the fast teams are out, so that you have to wait

your chance with all the rest. But I'm here at last. I'm from the Bowery, sir; all the way from the sister State, New York. I shouldered arms, put on my traps, and went out to do what I could toward curing or enduring an unruly child. I don't know how much I did toward it, but I did as much as I could.

Tell the boys-Harry Frazer, Tom Johnsonhe's from New Hampshire-Giles French, Bill Harris, and all the rest-those in particular-that I've turned up at last, none the worse for wear. Now you'll do this, will you, and oblige one that will be sure to pay you in some way? If you do. the best you can for me, you'll be sure to get your pay. If you don't, I'm one of the kind that always like to get square. [We.'ll give you leave' to do so.] All right. Then there 's no chance for even a brush. [Where are these boys you speak of?] They are, sir, trying their hand at "bluff," or anything you please. Never mind; never mind; there's some good, you know, even in the gutter.

Well, seeing as I've hired this team once, perhaps if I step out in good trim there'll be some show another time. All day to you, and here's hoping, when you come over on the other side, you may have as fast a team as the old woman had. Good-by to you. March 7.

Scance opened by T. Starr King; closed by

### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

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.

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 sieter, Mary Murphy, of this city.

Thurdlay, March 14.—Invocation; Questions and Answers; Captain William C. Perkins, to Corporal Algers, and to his family, in Richmond, Va.; —, to Captain Stone, to private Onley, and to his mother; Hannah Sayles, stewardess on b ard the "North Star," to her family. In Liverpool, Eng.; Mettle Whittinger, to her mother, in Nebraska; Col. Winthrop, of Belmont, Mass.

Monday, March 18.—Invocation; Questions and Answers; Prudence Farnum, of Gorbam, Me., to Waldo Farnum, and others; Joseph McDowell, to Henry McDowell, and Mr. Powers, at Memphis, Tenn.: Dr. Edward Brett, of Brettville, O.: Amella Manning; to her mother, in Aburn, N. Y.

Tuesday, March 19.—Invocation; Questions and Answers; Catherine Crossgrove, of Boston, Mass., to her daughter, Lucy Ana; Jason Williams, to his brother Hazen, and family: David McCann. to his brother Jim; Samuel Gilbreth, & friends; Annie Doyle, to her mother, in Concord, N. H.

#### [Communicated.] Message from White Eagle, DR. JOHN FIELD, MEDIUM.

Wise and good man, the Great Spirit hath said it—that the Indian must be the white man's friend, for the white man is in many things a squaw. The white man has smoked his pipe with his friend, and poisoned the smoke with a lie. Then the red man sharpened his arrows for war: but the Great Spirit spoke, and said that the Indian must love; but the Indian saw no love in 🗟 🗧 his heart toward the white man until his new places here; but there are no such places in the hunting-grounds were found in the spirit-land. Thus the Great Spirit called the warriors and chieftains together, and taught them how to love. W Thus the Great Spirit told the Indian that he was twenty-uine. [Give the names of those you must return back to the white brother's wigwam, wish to speak to.] Well, Abraham, and Jed, as I and that the Indian must wash the lie from the used to call him; Jedediah he scalled, Well, I white man's mouth. Then they shall become like men, and no longer be lying squaws. Thus the red man and white shall smoke their pipe in truth, and there shall be no lie in the smoke any more; and they shall build their wigwams together, and hunt the deer and bear, and shall sail on the silvery waters in the same canon, and their hearts shall be kind and full of love. Then it is a the Great Spirit shall speak unto us: "My children. I love thee because thou art now brothers. in truth, for there is no lie in your mouths to pol-

son the smoke any more."
The Spirit sake the white brother and squaw Will you love your red brother when he comes as # again? His name, he says, is WHITE EAGLE. We say: Come again, and often.

Blue Anchor Co-operative Settlemont

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A. 111. 6, 1867.

THE STATE OF STATE OF THE STATE OF THE

Industry, in all the various branches of Agriculture, Horticulture, Manufacturing, Mechanics and the Arts. Here, then, is a golden opportunity for Philanthropists and the Friends of Progress to realize—in the proper development of this splen-did domain of four thousand acres—a higher, a nobler and a more harmonious state of society, and to found institutions worthy of the age, and in response to the deep yearnings and aspirations

of universal humanity.

Let those who believe that something better than war, want and oppression awaits the world, reflect seriously upon their responsibility at this eventual hour, and ask themselves if a better state of things can ever come upon the earth, so long as the superstructure of Society is based upon selfish rivalry, upon remorseless monopoly, and a contempt of the laboring classes and of the poor. As well expect "sweet waters from bitter fountains," or look for the Kingdom of Heaven to come into the souls of men, while they were practicing the most damning deeds of darkness.

One of the specific objects sought by the projectors of this movement, is the establishment of a self-sustaining Industrial College, incorporating therein, on a large scale, the essential elements of the Children's Progressive Lycoum, as inaugu-rated by Andrew Jackson Davis. For this pur-pose three bundred acres of land are held in reserve. A Unitary Palace, Model Homes, a Cooperative Store, a Hygiculc Institute, a Lecturers' Retreat, and Children's Play Grounds are also contemplated. These are some of the features

distinguishing this Settlement from Hammonton, Vineland and other places.

Persons could now engage with advantage, upon the grounds, in such branches of industry as manufacturing Shoes, Baskets, Kegs, Barrels, Boxes, Clothing, Earthen Ware, Brick, Pocket Books, &c., &c. A large Steam Saw Mill is now in successful operation; also an extensive Greenhouse, and several private residences of unique design are being erected on Central Avenue.

The lands are furnished at lower rates than any of similar quality and eligibility in the State. of similar quality and eligibility in the State. Those wishing further information are expuestly requested to visit the place, rather than rely upon the meagre knowledge to be obtained through correspondence. Those to whom this is, at the present, impracticable, may address the undersigned at Blue Anchor, Camden Co., New Jersey. The route from Philadelphia is from the foot of Vine street to Winslow Station, which is two miles from Blue Anchor village.

March 20, 1867.

MILO A. TOWNSEND.

ACROSS THE RIVER.

BY MRS. J. E. CONKLIN. Across you river's shining waves,

I've watched the golden light, That slumbers on the purple hills, And on the mountain's height.

Full well I know beyond those hills A Fairer City lies, With towers, minarets and walls, Than ever met mine eyes.

My thoughts would sometimes linger there, For on that other side

Dwelt many friends who long ago

Had crossed the swelling tide.

But now I feel an interest there I never felt before, For all that made life beautiful, Is on that further shore.

The jeweled links that bound me here, Have fallen one by one, And now the chain is worthless quite, The precious clasp is gone.

Fain would I climb the distant hills
Which hide that city fair,
For all my treasure, all my hope,
And all my heart is there.

Obituaries.

At the residence of her adopted brother, Rowland T. Robinson, Ferrisburg, Vt., Ann King departed this life on the 5th of

son, Ferrisburg, Vt., Ann King departed this life on the 5th of second month last, at the ripe age of 81 years.

She was by birth and education a Friend. At the time of the schism in that Society, sho was found among the more liberal of the scot who recognized the doctrines taught by Elias Hicks. Many years later her faith was broadcaed by an acceptance of Theodore Parker's teachings concerning the fitters life; and yet later in life she was ushered into a full belief in Spiritualism, "which maketh free indeed,"

From the commencement of the anti-alavery struggle in this sountry, based upon the doctrine of immediate emancipation, she look a decided and active part in that unpopular reform freely contributing of hor means, and in other ways strengthesing the hands of its uncompromising advocates.

She was presidently a teacher, and, imbued with the largest charities, made the advancement of children her life-study. Again the mysterious gate has closed from our sight one whose equal we shall rarely see on earth.

[Anti-Slavery Standard, please copy.]

aged 42 years.

A husband sees the vacant chair, and grieves for the faithful form. A son finds the home uncheered by the mother of his youth. A delicate daughter weeps bitterly for the clasping arms and the tender kiss of a mother bound to her by the tenderest ties of affection. By request of the family, angels gave the last token of respect, and conducted the last services that could be rendered the form, through the organism of the writer. Bad husband, subdued son, walling daughter, mourning friends, grieve not, for her gain is not your entire loss; her presence shall yet pierce the clouds of earth-life, and speak sweet words of consolation. Listen, then, to the angelic anthems that, sweeping through the universes, transform dark ness into light, sadness into loy, and pain into life eternal. Recognize through the ever-increasing harmonies her unchanged affection, as from the shores of rost she wafts back to all her thanks for the past, her love for the present, her entire trust in the glorious future, whispering in tones of heavenly sweetness to her bercaved and tenderly cherished ones. "I sam with you still."

C. Fannie Allaria.

George C. Anderson, of this city, left his earthly tenement worn out by consumption, and went to live in his spirit-home. March 7th, 1867, in the 33d year of his age, leaving a wife and little daughter to monru the loss of the physical form, though sustained by the consciousness of his spiritual presence.

George was naturally skeptical; but being led to investigate, became a believer in the truth of immortality, as brought to light through the gospel of Spiritualism. It is belief ripened into knowledge, and his exit was calm, peaceful and happy.

Bro. Isaac P. Greenlesf conducted the funeral services, in a beautiful and impressive manner, in the prosence of a targe number of friends.

number of friends.
It is Masonic brothren, in regalfa, and his shopmates in procession escorted his remains to the dep8t, from whence they were conveyed to the beautiful constery in Fall River, and there, in accordance with his request, dust mingles with dust, while George, the spirit, still lives to triumphantly say, "Oh Death, where is thy sing? Oh Grave, where is thy viotory?" Tomston, Mass., March 21, 1607. Departed to the Higher Life, March 8th, of consumption,

a clear knowledge of immortality, Robert T. Platt, in

"His spirit, no longer fettered to the feeble form of clay, To a high, harmonious union soars, elate with hobe, away, Where the aris arch of boauty bridges o'er celestial skies, And the golden line of duty, like a living pathway, lies." And the golden line of duty, fike a llving pathway, iles."
The feneral services were conducted at the U.P. Church, by
K. Frank White and Mrs. A. Wilhelm, aided by the Universalist choir. The exercises opened with an invocation from
Mrs. W. singing by the choir, followed by N. F. White with
a well selected peem and very appropriate discourse on the
subject of death, after which Mrs. Wilhelm referred more
particularly to the personal characteristics of the decased, as
a noble son, brather, friend and Spiritualist, closing with
sheering words of consolation to the bereaved relatives in the
storious fact of immortality, through spirit communion.
The boosalon was one of impressive interest to a deeply attentive audience.

On the 17th of March, of fever, Caleb Whitford, aged 60 years, passed to the Home of the Immortals, from East Provi-

He leaves a wife, whose faith in angel communion is strong onough to support her in this outer separation, and one son.
A few years gines a son of theirs lost his mortal life by being injured on the railroad, since which Mrs. W. has been a Spiritualist. Mr. Whitford saw the light before he passed on.
May this goapel spread, until all mourners are blessed and comforted.

Passed on to Higher Life, Dec. 27th, 1866, from Tully, Onon-dags Co., N. Y., Z. T. Hayford, in his 66th year.

Passed to the spirit-world, March 14th, at Brookfield, Conn. Mrs. Hannah L, Barnum, aged 30 years 2 months.

SPIRITUALIST MEETINGS.

Boston.—Miss Lizzle Doten will lecture each Sunday after-noon in Auril in Morcantile Hall, 16 Summer street, com-menoist at 26 o'slock. Admittance 16 cents. The Progressive Blule Boolety hold meetings every Sunday in Mo. 2 Promont Row. Hall 54. Free discussion on the Chris-cian Atonoment at 10% at M. Lecture followed by conference at 3 and 7 p. M. Mus Phelps, regular lecturer. The public favited.

CHRISTA.—The Associated Spiritualists of Chelses hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at 3 and 7% r. m. The Children's Progressive Lyceum assembles at 1 r. m. J. S. Dodge, Conductory Mrs. E. S. Dodge, Gaardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—Mrs. Fannis Davis Smith, April 20 and 27; 1. P. Greenlead during May.

THE BIRLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Winnisimmet Division Hall, Chelses, at 3 and 7 r. m. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D.J. Hicker, Rapt.

LOWELL.—Spiritualists hold meetings in Lee street Church, afternoon and evening The Children's Progressive Lyceum meets in the forenoon. Speakers engaged:—Wm. A. Hume, April 21 and 28; A. T. Foss, May 5 and 12; Mrs. S. A. Byrnes during June.

NEWTON CORNER, MASS.—The Spiritualists and friends of

MEWTOR CORNER, MASS.—The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 23 and 7 P. M. Speaker engaged:—Isaac P. Greenleaf during April.

HAVERHILL, MASS.—The Spiritualists of Haverhill hold meetings at Music Itali every Sunday, at 23 and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. John Reifer, Conductor; Mrs. E. L. Currier, Guardian.

PLYMOUTH. MASS.—The "Plymouth Spiritualists" Freeze.

PLYMOUTH, MASS.—The "Plymouth Spiritualists' Frater-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday fore-noon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bart-lett, Ouardian.

lett, Quardian.
Workestra, Mass.—Meetings are held in Horticultural Hall
every Sunday afternoon and ovening. Children's Progressive
Lyceum meets at 11% a. M. every Bunday. Mr. E. R. Fuller,
Conductor; Mrs. M. A. Stearns, Guardian. Speakers engaged:
Mrs. Susis A. Hutchinson during April: J. M. Veebles, Nay
5 and 12; Mrs. Anna M. Middlebrook, May 18 and 28; Mrs.
Emma Hardinge during June. Mrs. Martha P. Jacobs, Cor.
Sec.

Sec.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings regularly every Sunday at Fallon's New Hall, to wit: Free Conference in the forence at 11 o'clock. Progressive Lycoum 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.

FoxBoro', Mass.—Meetings in Town Hall. Progressive Lyceum meets overy Sunday at 11 A. M.
Quinor, Mass.—Meetings at 214 and 7 o'clock r. m. Progressive Lyceum meets at 14 r. m.

grossive Lyccum meets at 18 r s. M.

Providence, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Bundays, afternoons at 3 and evenings at 134 o'clock. Progressive Lyccum meets at 125 o'clock. Lyccum Conductor, L. K. Joskin; Guardian, Mrs. Abble H. Potter, Speaker engaged:—Fred. L. H. Willis, M. D., during April; J. M. Peebles, May 19 and 26.

New York Citt.—The First Society of Spiritualists hold meetings every Sunday in Bodworth's Hall, 806 Broadway. Seats free.

Meetings are held at Ebblit Hall, 33d street, near Broadway, on Sundays, at 104 A. M. and 21 r M. Lecturers should address. H. B. Storer, Secretary. Speakers engaged:—Mrs. M. M. Townsend during April; Mis. E. A. Bliss during May; Dr. George Dutton during June. Children's Lyccum inects at 22 r. M. overy Sunday P. E. Farnsworth, Conductor.

Brookkyn, L. I.—The Spiritualists and Friends of Progress

27 F. M. Coory Sunday F. E. Farnsworth, Conquetor.

BROOKLYN, L. I.—The Spiritualists and Friends of Progress
hold meetings in the Cumperland-street Lecture Room, between Lafayette and DeKalb avenues, every Sunday, at 3 and
74 F. M. Children's Progressive Lyceum meets in the same
hall at 3 F. M. John A. Bartlett, Conductor; Mrs. Fannie
Cohell, Guardian. TROT, N.Y.—Progressive Spiritualists hold mootings in Har-mony Hall, corner of Third and River streets, at 103 a. m. and 7½ r. m. Children's Lyceum at 2½ r. m. Monroe J. Reith, Con-ductor; Mrs. Louiss Keith, Quardian.

ductor; Mrs. Louisa Keith, Guardian.

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

MORRISANIA, N. Y.—First Society of Progressive Spiritusi-ists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3% P. M.

Овжкоо, N. Y.—The Spiritualists hold meetings every Sun-day at 2 % and 7 % г. м., in Lyceum Hall, Weat Second, near Bridge street. The Children's Progressive Lyceum meets at 12 % г. м. J. L. Pool, Conductor; Mrs. S. Doulittle, Guardian. JERRY OTTY, N. J.—Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the marning at 10½ A. M., upon Natural Selence and Philosophiy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyceum in the afternoon. Lectur in the evening, at ½ o'dock, by volunteer speakers, upon the Science of Spiritual Philosophy.

speakers, upon the Science of Spiritual Philosophy.

NEWARK, N. J.—Spiritualists and Friends of Progress hold
meetings in Music Hail, No. 4 Bank street, at 24 and 74 r. m.
The afternoon is devoted wholly to the Uhildren's Progressive
Lycemm. G. T. Leach, Conductor; Mrs. Harriet Farsons,
Guardian of Groups.

VINSLAMD, N. J.—Friends of Progress meetings are held in
the new hall every Sunday at 10 4 a.m. Children's Progressive
Lyceum holds Sunday session at 1 o'clock r. m. Mr. Hosca
Allen, Conductor; Mrs. Deborah Butter, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 103 a. m. and 7 r. m., at Ellis Hall, Belleview Avenue.

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

PHILADBLPHIA, PA.—Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o clock. Children's Progressive Lyceum every 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 proceeded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commencing at 11 A.M. Evening lecture at 74. The Spiritualists in the southern part of Philadelphia hold regular meetings at No. 337 South Second street, at 10 A.M. and 7 P. M., and on Wodnesday evening at 8 o'clock.

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

Washington, D. C.—Meetings are held and addresses de-livered in Union League Hall, every Sunday, at 11 A. M. and 7% P. M.

7% P. M.

CINGINATI, 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 Vino streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock. The Progressive Lycens meets immediately before the morning lecture. A. W. Pugh, Conductor.

Showas presiminently a teacher, and, imbuod with the large set charities, made the advancement of children her life-study. Again the mysterious gate has closed from our sight one whose equal we shall rarely see on earth.

[Anti-Slavery Standard, please copy.]

The golden-lined gate of Death opened, March 34, to admit to the Halls of Life Mrs. Harriet Davis, of Putnam, Conn., and 73 r. M. All are invited free—no admission fee. The Bannam op Light and Flightval Republic are for sale at the close of each lecture.

the close of each lecture.

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

Spiritual Meetings, for intellectual, scientific and spiritual improvement, are held every Sunday at 10\frac{1}{2} A. M., and Tuesday at 7\frac{1}{2} r. 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.

SPRINGFIELD, ILL.—Regular Spiritualists' meetings every Sunday in the hall. Children's Progressive Lyccum every Sunday forencon at 10 o'clock. Mr. Wm. H. Planck, Conduc-tor; Mrs. E. G. Planck, Guardian.

RICHMOND, IND.—The Friends of Progress hold regular meetings every Sunday morning in Henry Hall, at 10% A. M. The Children's Progressive Lyceum meets in the same hall at 2

o'clock P. M.
LOUISVILLE, KY.—The Spiritualists of Louisville commence
their meetings the first Sunday in November, at 11 A. M. and
75 P. M., in Temperance Hall, Market street, between 4th and
5th. Speakers engaged:—Charles A. Hayden during April;
Nellie L. Wiltsle during May.

SAM FRANCISCO, CAL.—Mrs. Laura Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at II.A. M. and IW. P. M. Admission free. Children's Progressive Lyceum meets in the

SAOBAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein Hall, at 11 o'clock A.M., and a lec-ture at 75 r.M. Children's Lyccum meets at 2 r.M. H. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

NED NEVINS, THE NEWS BOY;

STREET LIFE IN BOSTON. BY HENRY MORGAN, P. M. P. (Poor Man's Preacher.)

ILLUSTRATED. THIRD EDITION.

THIES handsome volume contains a story that is founded on It is thandsome volume contains a story that is founded on for and therefore conveys a more impressive lesson than if it were wholly figitious and romantic. We cannot too cordially commend the purpose of the author in this effective little tale, or in his entire work. We hope that Nkp Nkvins 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 Light.

Success of Ned Nevins, the News Boy.—Rev. Henry Morgan's book on Street Life in Boston, or, Med Nevins, the News Boy, published by Lee & Bhepard, is meeting with popular favor. The first edition was sold within a few days of its publication, almost wholly in Boston. A second edition wilf be immediately issued. Bir, blorgan is well acquainted with his subject, having labored as a missionary among the poor of this city for nearly eight years. He wields the pen wight the same force and cloquence that he speaks; his characters are true to life, and cannot fall to win the sympathy of the reader. None can read the story of Nod Nevins, the Nows Boy, his sufferings temptations, scapes and triumphs, with out admiration and respect for this neglected class of streetboys. None can read of Ned's mother in Orange Lane, literally dying with needle in hand, without feelings of pily for the poor. The characters of Solomon Levi, of Nick, and of Nelle, scenes 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 behavioure of Boston receive their proper tribute. We predict for this book a large sale.—Boston Post.

NED NEVING, THE NEWS BOY, or Elevet Met in Reaton is the

their proper tribute. We predict for this book a large sale. Boston Post.

NED NEVING THE NEWS BOY, or Street Life in Boston, is the title of a book written by Rey, Henry Moran, which is selling very rapidly, most of the first eithion being sold wholly in Boston, and within a few days of its publication. It reveals much of the life of the "dangerous classes," as they are generally spoken of in this country. Mr. Morgan is at the head of the mission enterprise established in Franklin Building, near Dover street, and has devoted himself to the work of reclaiming and benefiting the lower classes of our population, wish great carnestness and much practical wisdom, and, there is reason to believe, is accomplishing great good. This book of his is deeply interesting, as it presents in vivid colors the daily life of the juvenile outcasts of the city, and their mental and meral characteristics, as well as the causes which lead them into vice and crime. It is a book that all may read with prodit, and especially those who take an interest in reformatory movements.

Mr. Mergan is receiving many calls the deliver his februres on. dan Atonoment at two a. a. Special state of the public firstled.

Spiritual meetings are held every Bunday at 544 Washington street; Ohldren's Lyceum at 18 a. m. Conference at 25 r/m. Circle at 15 r. m. C. H. Rines.

Circle at 15 r. m. m. M. M. M. Rines.

Circle at 15 r. m. C. H. Rines.

Circle a

Miscellaneous. OXYGENIZED AIR.

No. 119 Harrison Avenue.

### CHRONIC CATARRH

USUALLY affects the head, fances and pronchisl tubes. It is invariably caused by humoral or inflammatory blood, by which the mucus membrane is made sore or inflamed, pro-ducing a copious effusion of viscid matter. If it be produced by

SCROFULA IN THE BLOOD,

it is almost certain to end in consumption, unless speedily cured, because it is impossible to entirely prevent the matter from running down the bronchial into the air visicles, and such is the excertating or scalding property of the matter, its contact with the delicate linings of the air cells at once causes irritation, and invites the humoral properties of the blood to deposit therein Tubercles and Ulcers. Catarrhalmost always attends Consumption, and frequently leads to it.

As in humid Asthma, a catarrhal invalid feels best in dry weather, because active electrical radiation decreases the quantity of the mucous secretions; but as the disease originates in an impure state of the blood, a dry atmosphere will not cure it. To eradicate the cause, the blood must be ther-

CATARRH

should not be neglected, as i. is apt to lead to fatal Pulmona ry Complaints. It is easily cured with

OXYGENIZED AIR.

Patients in the country who are unable to visit the Doctor personally, are requested to write out a brief history of their ymptoms, and forward it to the Doctor. A candid opinion will be given in all cases, and, if desired, remedies can be sent by express to your own house.

C. L. BLOOD, M. D., No. 119 Harrison Avenue.

BOSTON.

DR. HALL'S VOLTAIC ARMOR.

MAGNETIC BANDS AND SOLES.

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

Cold Feet, Defective Circulation, Bhoumatism, Neuralgia, Nervous Headache, Paralysis, St. Vitus Dance, Fits, Cramps, Weak Joints, Sprains, Contracted Sinows, Scintica, Hip Complaints, Spinul Affections, AND

ALL NERVOUS DISORDERS. There is but one grand cause for all such diseases, viz., a

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Tatients will pay in proportion to property—always in advance. No charge will be made for a second operation when it is found necessary. However sure of cure, in No Case will a four the pay are cordially invited, "without money and without

they cannot be answered.

DD Dr. N. cannot tell if he can cure until hosces the pa-tiont.

April 6. SPIRITUAL PUBLICATIONS. TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT

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HEALING OF THE NATION!

THE GREAT SPIRITUAL REMEDY!

MRS. SPENCE'S

**POSITIVE AND NEGATIVE** 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 **Prosinte** Giand like the **Positive** Powders. I was al-Giand 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, but found 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. LAMES M. CAPTER.

Yours in truth, JAMES M. CARTER. 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 Powders 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., Towa, Oct. 13th, 1866. PROF. PAYTON SPENCE—Sir: I have used your Negative Powders in a case of Amnurous (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 Asmau-roels. 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 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 werk 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 Hendache. They relieved me almost immediately. I have tried nearly all the patent medicipes that have been recommended for those diseases; but the Positive Powders are the only thing that did mc 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 Erystpelas 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 eminent physicians, but received no benefit. Afeminent physicians, but received no benefit. After expending a great sum of money, I read a notice in the Banner of Light that the Positive Powders were good for Erysipeias, I concluded I would try them; and to my great astonishment I was relieved by taking half a box of the Positive Fowders. I now am perfectly well, and feel no symptems of the disease. They are the best medicine I ever used.

My wife was taken with the Rheumatism, 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 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 POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, Rheumatism, Gout, Colic, Pains of all kinds; Cholera, Diarrhos, Bowlet, Complaint, Dysentery, Nausca and Vomiting, Dysepsia, Indigestion, Flatulence, Worms; Suppressed Menticution, Painful Menstruation, Failing of the Womb, all Female Weaknesses and Dyrangements; Cramps Fits, Hydropholis, Locklaw, St. Vitus, Dancet Inistruction, Fainful Menetruction, Failing of the Womb, all Female Weaknesse and Derangements; Cramps Fits, Hydrophobia, Lockjaw, St. Vitus' Bance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Menslea, Scarlatina, Erysipelas, Pneumonia, Pleurisy; all Inflammations, acute or chronic, such as Inflammation of the Lugs, Kidacys, Womb, Bladder, Stomach, Prostate Gland; Catarri, Consumption, Bronchitis, Coughs, Colds; Scrofula, Neryousness,

Stooplessness, &c. Powders ourse Parties NEGATIVE POWDERS OURS from paraly ratysis, or Pals; Amnurosis and Deafness from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalensy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Muscular Prostration or Heiaxation.

For the cure of Oblisa and Fever, and for the prevention and cure of Obolera, both the Positive and Negative Pow-

and curred Chairman Rever, and for the prevention and curred Chairma, both the Positive and Negative Powders are needed.

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STILL continues to heal the sick, at No. 19 Time street, 3m-April 6. J. H. CURRIER, Medical Clairvoyant and J. Healing Medium. Office, 199 Cambridge street, Boston. Patients visited, as usual, at their residences, when desired. Office hours from 10 A. M. to 5 P. M. 3m\*—Mar. 30. DR. WM. B. WHITE, Sympathetic Clairvoyant, Mingnette and Electric Physician, No. 4 Jefferson Place, S. leading from South Bennet St., Boston. 6m\* Dec. 8.

MISS F. A. JONES, (totally blind,) Clairvoyant Medlum, treats all diseases, at her Rooms, 83 Carver
street, Boston. Hours from 9 A. M. to 3 v. M.

Mar. 30.

MRS. C. A. KIRKHAM, Clairvoyant, has removed her office to Tremont Temple, Room No. 11. Office hours, 10 A. M. to 12 M., and 2 to 5 P. M. 8w\*-Mar. 9.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 15we-Mh 2. SAMUEL GROVER, HEALING MEDIUM, No. April 6.

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them in person, or send their autograph or lock of hair, they
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and future life; physical disease, with prescription therefor;
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THE SICK AND AFFLICTED. Inviting the very worst cases, especially those considered in-curable by other physicians.

Terms reasonable, and accommodated to circumstances.

The poor invited " without money and without price."

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

13w-Mar. 16.

Ide. 13. 15. GARVIN, M. 15.,

IAS opened rooms at 69 W. 19th street, corner 6th Avenue,
I New York, for Clairvoyant Examinations and treatment
of all forms of disease every day in the week except Mondays. Dr. U. from his chemical examinations has alsoovered
the first and only process for dissolving tar, by which means he
mow makes the most successful treatment known for Colds,
Lung, Throat, Stomach and Heart Disease, which is a specine. He will visit Boston one day every week, commencing March 18th, at the ADAMS HOUSE. 8w-Mar. 16.

VALUABLE USES OF MAGNETISM! DR. J. WILIWIR, MAGNETIC PHYSICIAN, Office 112 Mason street, MILWAUKEE, WIS., cures patients at a distance with magnetized paper. All that is required is fifteen cents, and a superscribed envelspo. Of NOBWICH, CONN., Hynpathetic, Clairvoyant, Magnetic Electric Traveling Physician—heals without medicine in most cases-and Developing Medium. Has been in practice for more than thirty years.

DR. VOLIAND, MANETIC HEALER, will treat all chronic diseases without the aid of medicines. Office, 9 Huron street, opposite the Court House, Ann Arbor, Mich. Feb. 16.—3m

Feb. 16.—3m

TEANNIE WATERMAN DANFORTH, (formerly of Boston,) Magnetic Physician, Clairvoyant and Trance Medium, has been very successful in giving clairvoyant examinations of disease, and in effecting cures by the upo of medicines, the prescriptions for which are given while in the trancestate. Bosons, 67 East TWELFTH STIERT, between Fourth Avenue and Broadway, (Viol on the door,) New York.

DR. H. SPENCER SPARKS, of the New York and Brooklyn Electro-Therapeutic and Medical Institute, will fecture upon the "ligher Development of the future Race" and heal the sick, during the months of March, April and May, in the jargest villages on Long Island. 5w\*—Mar. 9. MRS. L. P. HYDE, formerly of Boston, Medium, 69 West 19th street, New York. 8w\*-Mar. 16.

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Lists of Unclaimed Dividends in National Debt, Bank of England and South Sea Stocks.

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HUMORS AND SKIN DISEASES; Piles, Catarrh, Rheumatism, Worms, Barns, Bores, and all Diseases of the Throat

Bores, and all Diseases of the Throat and Bronchiat Tubes,

and Bronchiat Tubes,

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April 6. Toake Street, Boston.

April 6. CU., IPOINTEGERS,

April 6. T DOAM STEEKT, BOSTON.

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Dr. 8. D. PACE. of FORT HURON, MICH., will send by express to any address in the United States or Canades, on receipt of \$1,50, one bottle of his celebrated DYSPLEPRIA GURE. This medicine is warranted tocure Dyspepsia, Loss of Appetite, Foul Stomach, Liver Cemplaint, Jaundice, &c. Try one bottle. Price, \$1,50, or four bottles for \$5,00. He has also on hand a Courd Mixters, 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 bottlet, or four bottles 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 hair, their name, age, and \$1 to DR. S. D. Pace, Port Ituron, Mich; or one bottle of either the Dyspepsia Cure or Cough Mixture, and a clairvoyant examination on receipt of \$2,00. 3m—Jan. 19.

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OFTHE BEST QUALITY, and WARRANTED in every particular to be the brest made instruments in the country. They are fully endorsed by the Musical Profession. Our Planos vary in price from \$250 to \$800, according to style of finish, All in want of any of the above instruments, are invited to call and examine our stock before purchasing.

OFFICE, 158 WASHINGTON STREET, Room No. 3.

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

April 7.

OCTAVIUS KING, M. D.. Eclocic and Botanie Druggist, 654 WASHINGTON STREET, BOSTON.

Body Washing Ton Stiller, indicate, oncentrated the Medicines, Fure Wines and Liquors, Proprietory and Popular Medicines, rure Wines and Liquors, Proprietory and Popular Medicines, ruremied pure and genuine. The Anti-Scroy, at Panacea, Mother's Cordial; Itealing Extract, Cherry Tonic, &p., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention: paid to putting up Bristmal and other Prescriptions. April 8. DR. MILLER'S HEPATIC POWDERS.

A CLARRYOYANTLY DISCOVERED SPECIFIC for the A certain cure of all Liver derangements. Worth their weight in gold to remove bilduaness. Sent by mail; with real drections for use, for 60 cents and two 3-cent stamps.

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# Banner of Light.

WESTERN DEPARTMENT:

We receive subscriptions, forward advertisements, and transact all other business connected with this Department of the BANKER OF LIGHT. Letters and papers intended for us, or communications for publication in this Department, etc., should be directed to J. M. Persells. Local matters from the West requiring immediate attention, and long articles intended for publication, should be sent directly to the lianness office, Hoston. Those who particularly desire their contributions inserted in the Western Department, will please to so mark them. Persons writing us this month, will direct to liattic Creek, Mich.

#### Our Address for April.

While winter and summer are contending for the mastery, and April clouds go dripping by, we shall be speaking to the Spiritualists constituting the "First Free Church" of Battle Creek, Michigan. It is our home-has been for the past ten years, six of which we there ministered, in word and deed, all or a portion of the time. We said home: in a wider, diviner sense the universe is our home: the field the world-we descended to glean for a season; some bundles are already bound; the closing harvest years are approaching. All must soon pass from mortal life. Let us work while the day lasts. Address J. M. Peebles, Battle Creek, Michigan.

#### Philadelphia Lyceum Gems.

This quiet Quaker city, too plous to run Sunday cars, but not to keep open dram-shops on the "sacred day," has two flourishing Progressive Lyceums. The second was organized by Bro. I. Rehn. Bro. Baker is the present Conductor. We regret our inability to visit its sessions; hope to in the sunny future. Bro. M. B. Dyott may well feel proud of his Lyceum labors, and the parents of the children's progress.

We like this method of theirs: a question being propounded, or some subject previously announced for consideration, the children of the various groups are expected to bring, in writing, or give, each Sunday, verbal answers. Their replies and statements are not only interesting, manifesting marked individualities, but are rich in thought and often profound in philosophy. Through the kindness of Mrs. Dyott, we were handed the following, as a sample of sundry Lyceum gems and pearls:

WHAT IS THOUGHT? Thought is the expressed action of the soul.

Thought is the music of the brain.

Thought is God's whisper,

Thought is a reflection of the human mind; the language of the soul; and hence the dialect of

Man, by his thought, coupled with effort, has subverted nature to his control.

WHAT IS TRUE EDUCATION? It is the cultivation of all the human faculties; the bringing out; the development of all the

physical, mental and spiritual powers. It is the blacksmith that fashions the glowing metal into shape, while genius is the spark that

flies off 'neath the steady blow. It is to know ourselves, and to understand the relations we sustain to each other and surround-

ing objects. Knowledge and wisdom, far from being one, have little connection. Knowledge dwells in heads replete with the thoughts of other men; wisdom in minds attentive to their own. Knowledge, a rude, unprofitable mass, the mere material with which wisdom builds, till smoothed, squared and fitted to its place, does but encumber those

it seems to enrich. Knowledge is proud that it lins learned so much; wisdom is humble that it knows no more. WHAT IS DEATH? Death is the hyphen that connects the two

Death is the apocalypse of time. Death is the apostrophe of life.

worlds.

Death is the cessation of the bodily functions; the vital forces having expended themselves, decomposition takes place, freeing the soul that it may pass unfettered into spirit-life.

Only a want of room prevents our copying more of what these young Philadelphians said about benevolence, truth, justice, beauty, liberty, immortality, &c. We pray God's good angels to guard and bless these and all the dear children and youth of our country. Our idea of heaven is always connected with children, flowers, smiles, music, oratory and congenial, loving souls.

### "The Impending Epoch."

This is a monthly published in Augusta, Ga. two dollars per annum, and devoted to the interests of Spiritualism. The issue of March 8th, is before us. We like the spirit it breathes-the spirit of peace, fraternal sympathy and brotherly kindness. The editorials are broad, earnest and spiritually elevating; the communications through the mediumship of Miss Lydia H. Baker, excellent. The "BANNER OF LIGHT" extends to the Editor of the epoch, Bro. Henry J. Osborne, the right hand of fellowship, bidding him Godspeed, and praying for the entire success of his enterprise. Let us all be a brother-band of co-workers with the angels. This paper should have hosts of subscribers from these more northern latitudes. Address H. J. Osborne, 336 Broad street, Augusta, Ga.

### In an "editorial melange," he says:

"We extend the hand of brotherly affection to each and allof you; friends, and enemies, too. Why not?
If friends, I am bound to you by a silken cord of
undying love, because descending from the throne of the Ever Living God, 'in whom is no variable-ness or shadow of turning—and Divine Love is the Father of us all. The aucients called heat love, by correspondence; and to our day we say, such a man or woman is warm-hearted; 't is this quality which instantly unites us by magnetic attraction, when we say that our spheres barmonize. Well, on the other hand, if you have been enemies, then we were both simpletons, philosophically speaking, for there is no need of it in this Our Father's beautiful world, created good; and if turned into evil, 'tis man's work. Examined into, it will be found that there was a lack of Charity, on one side or the other, which has caused the misunderstanding; and looking further back, may be traced to the antagonisms of our unholy state of society. Let us then shake hands and commence the reform of society in our own persons this instant—for we be brethren all, and it our spheres cannot harmonize by reason of con-trary loves, of the uses, to be performed, why we can separate as friends, and each follow his loves (a man's love is his very life) and our Father this lovely Sunday morni and my heart over-flowed with sympathy, as I looked out upon the earth, to see the mad, wild rush after the things that perish with the using! But after a while, my soul quieted down, and a holy calm came over me, and the angels seemed to whisper to me that it was time now for my true work of life to com-mence. That all my past life was folly, in preparation; and my miserable earth surroundings were no bar to my progress in higher, holler trath and goodness; and a sphere surrounded me, de-lightful to my inner man, and another whisper came to my inner man, and said, Too much presching and too little practice! In the practice, the Light and Heat will alream down together, like the Light and Heat of the Sun, vivifying and giving life to all the animal, vegetable and miner-

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the whisperer, and folding her or him in my arms; but that was not permitted me, I was too gross yet—I had tried to resist evil, and that was not according to the Divine teachings of the Nazarene, and so the tears came into my eyes, and I went and felt relieved, and resolved to be more practi and in my Christianity; to select the finest diamonds, rubles, samplifres, pearls, and chrysolites, which my earth-life had fitted me to choose-from all the sects of Christendom, and from every nation on earth, from most ancient times, who all possessed some most glorious truths, which glistened and sparkled in the light of Heaven's Spirit-ual Sun, in Aldenn's blessed land!"

#### Yearly Settlements.

What do you think of them? This is an everrecurring inquiry. Our answer is brief. Both methods have their advantages, their disadvantages. Each organization must make its own decision. Itineracy gives a greater variety, by exhibiting the different phases of thought, manconducing to a deeper interest on the part of

Yearly engagements have the advantages of home-life, social influences, acquaintance with the people's higher wants, time for systematic study, opportunity to work with Lyceums, attend weekly gatherings, counsel the wayward, cheer the sad, comfort the sick and console the mourner.

The tendency is to longer settlements. Mrs. F. O. Hyzer is now on her third year's engagement in Baltimore. We are informed that Mr. S. J. Finney has settled for a year in Troy, N. Y. of spirits to earth, we visited Mrs. C. Leons, 244 Within the past six months we have had five | Fulton street, Brooklyn. This medium, disowned earnest solicitations from as many different city by kindred because of her spiritual gifts, has resocieties to settle with them for a year as speaker. Our first thought is, "Yes;" then comes inspiration's voice-"Go-go and teach. Go ye into all the world and preach the Gospel to every creature."

It seems to us that many Spiritualists greatly ure in speaking of her merits. lack the reverential element. They need a more thorough cultivation of the spiritual, the religious faculties, the devotional feelings. Worship is beautiful. Prayer is exalting. Everything prays; the stomach for food, the parched fields for showers, the intellectual faculties for knowledge, the spiritual nature for communion with the divine and the true, with angels and with God.

Numerous are the communications we have relative to the length of engagements and the religious needs connected with the spiritual movement. The following from that sound practical thinker and faithful worker, Geo. W. Walker, Esq., of Lowell, Mass., is a sample:

"BRO. PEEBLES- \* \* \* \* Though legally organized, and prospering as well as could be expected, there is little disposition to sustain the meetings in any other way than this temporary monthly speaking, gratifying a morbid curiosity, and catering more to caprice than solid spiritual growth. Do pray advocate yearly speakers, who will do pastoral duty, live with the people, meet us at our homes, keep us united, and the fires of a rational devotion burning upon the altars of our hearts. We have no prayer and conference meetings, corresponding to the Orthodox Churches, where they meet to exercise their gifts. Our religious natures are not satisfied with flights of fancy or cold philosophy. The apostles of the new faith seem to furget our deep-seated devo-tional sympathies, neither do they portray as they ought, the sad effects of a life of crime and sin upon the future life. True holiness must ever precede happiness.'

### Preaching, and "Boarding Around."

Some writers contend that motion is circular, that civilizations move in cycles, and that all experiences repeat themselves. We are a full convert to the theory. Twenty-five years ago, teaching a country district school, we boarded around." Now, teaching a more matured city school on Sundays in Ebbitt Hall, we continue to beard-around." While in Philadelphia—

The clergy, which in former ages enjoyed a great apparatus over the people was ingenious and plausible. where, by the way, many excellent families esteem it a privilege to entertain lecturers-Bro. Farnaworth wrote us:

"We have not been able to obtain a place yet among the friends for you to stop. We found the same difficulty in the case of Lizzie Doten. Mrs. Townsend follows you, and what in the world we shall do with her, as yet I cannot tell; and so-cially and intellectually these rank among our dilustration of this theory was very appropriate."

After giving the leading ideas in the lecture, he cannot not intelligent classes of community. The ng and tr

whole soul alive to this great spiritual movement, same place the following Sunday evening. It is finally secured a room for us, and said we must evident Mrs. G. has done a good work in Coloraget our "meals at restaurants." This we have done, save when otherwise kindly invited by on the 3d inst., and is preparing to start at once friends. There are fifty thousand Spiritualists in New York—such is the calculation. Would we band. could preach them just one sermon. It should be free, and this the text:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver are cankered, and the rust of them shall be a witness against pen, and shall eat your flesh as it were fire."—Epistle of James, v: 1-3.

There are many noble souls in the city not circumstanced to entertain speakers. Neither the lash, nor scourge, nor coat we've fitted is designed for such. Others deserve it; deserve being uncloaked, unveiled and revealed as they are. Oh what petty jealousies, what spiritual leanness, cold indifference and unprincipled procedure. Great God, and angels, too, have mercy upon tham! Expand their souls: open their hearts: quicken their spiritual natures; touch their seared surfaces with the spirit of accommodation, and take their feet out of this sordid, slimy slough of selfishness; out of the trafficking, scheming, filching, toadying worldliness that characterizes New York-the spiritual correspondence of which is the old Jerusalem that was, and then was not. Jesus seeing that their houses should be left desolate, wept over it.

Skeletons are approaching many houses in this city. Bix feet is the usual length of coffins; coppers cover the cold, dead eyes of both rich and poor. How damp the rumbling clods! Gone! gone! bearing their life records to their "own place." Let us now unite in singing with great

tenderness of expression the doxology: "Praise God, from whom all blessings flow."

# W. P. Anderson, Spirit-Artist.

While authors pen and preachers preach, artists paint and pencil the Gospel, every recognized picture from the hand of Bro. Anderson, under the inspiration of Raphael, is a sermon in demonstration of immortality and spirit-identity. It was our good fortune to meet in his parlors that truly eminent man, Robert Dale Owen. Pleasant was our interview touching the progress of Spiritualism in this country and Europe, and, also, the characteristics of Abraham Lincoln, whose life he is now writing.

While conversing, Bro. Anderson asked leave of absence a few moments. In thirty minutes he returned from his room with an elegant picture. Mr. Owen, fixing his eyes upon it, said in his calm, dignified way. "I know who she is. I recognized her at a glance." He took some twelve or fifteen last week, that were at once known and claimed by friends with a joy almost unspeakable.

Unasked, he took a splendid picture of one of our controlling spirit-guides. Such favors, because uncalled for and unexpected, are, if possi-

al kingdoms of Our Father, and I felt like kissing his mediumistic mission. It is not strange that he is held in such affectionate regard by so many Spiritualists. May blessings unnumbered rest upon him, his estimable lady, ay, and that promising child, too, prophecy of another spirit-artist.

#### Henry.C. Gordon.

When a churchman, some twelve years ago, laboring for the "Lord Jesus," we recollect of reading of one Gordon being raised and floating in the air by spirit power. We then considered it a chimera, or some weird collusion; but we have since seen Mr. Gordon, and a number that have seen him thus raised. His mediumistic powers are remarkable. Sunday he was in Ebbitt Hall, and while we were speaking the "rappings" were distinct, and at times very loud in confirmation of our remarks. In his circle room, 661 West Fourteenth street, corner of Sixth Avenue, we met on Monday evening, Mrs. Beach, the ner and method of mediumistic speaking; thus authoress, Charles Partridge, Prof. Salvotti, the Italian linguist, and other distinguished parties. All were satisfied. It is claimed that Mr. Gordon is the only medium in the country with full "diversity of gifts." Call and see him.

#### Mrs. C. Leons, Medium.

Accompanied the other morning by Miss Fuller, a most estimable and highly esteemed lady, who, whether in Ex-President Fillmore's family, or the first literary circles of New York, never shrinks from declaring her faith in the ministry markable mediumistic powers. She calls herself a healer; but her spirit band adapt her to the conditions and spiritual wants of those visiting her. She heals, personates, is entranced, and gives tests. Though unasked, we take great pleas-

#### From Colorado.

The Colorado papers are devoting much of their space to Mrs. Laura De Force Gordon, the lecturer on Spiritualism, who is creating a great interest in that young State. When she first arrived there, one of the papers, the Express, denounced her lectures with severity, but of late its tone has changed, and now it devotes a column to one of her lectures, with very favorable comments. The halls being too small to hold all who were anxious to hear her speak, the theatre was engaged for Sunday evenings, and although it will hold a thousand persons many were obliged to go away for want of room. The editor of the Express prefaces his remarks as follows:

"The Denver Theatre was crowded last even ing, to hear Mrs. Gordon's lecture upon The Pulpit and the Stage. Upon but very few occasions have we seen the house as densely packed. Very many were unable to obtain seats, but remained standing in the aisles and open spaces. The aulence, too, was of a high standard; intelligent and educated.

The lady is a good speaker; seldom lacking for words, and still more rarely using wrong ones. Her enunciation is remarkably clear and distinct, and the impression that she would make an ad-mirable actress is inevitable. The only faults to which we will allude, are a tendency to repeat propositions, for the purpose of impressing them more firmly upon the minds of her hearers, or to render them more clear to understanding less cultured than her own—the teacher style—and a disposition to string out sentences until they become in a measure confused. This grows out of the speaker's active and vivid imagination, which presents thoughts more rapidly than they can be uttered, and prompts a continual addition of ideas

superiority over the people in intelligence and education, is no longer above them in enlighten ment and hence have lost their supremacy and power. The people have gained upon them in knowledge until but few preachers possess the power or knowledge to interest, much less control, the more intelligent classes of community. The

After giving the leading ideas in the lecture, he roceeds to comment on them in a fair and can Bro. P. E. Farnsworth, whose heart is in, and did manner. Mrs. Gordon was to speak in the do. She finished her lecturing engagement there for California overland, accompanied by her hus-

### LECTURERS' APPOINTMENTS AND ADDRESSES.

PUBLISHED GRATUITOUSLY BYERY WEEK.

Arranged Alphabetically.

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

J. Manison Allry, trance and inspirational speaker, author of Panophoule System of Printing and Writing, will lecture System of Printing and where desired give week-even-ing instruction in the new Shorthand. Will also receive sub-scriptions for the Banner of Light. Address, 2 Asylum street, Boston. Speaks in Lowell, Mass., May 19 and 28.

C. FANNIE ALLYN Will speak in Mechanics' Hall, Charles town, during April; in liansen, May 5 and 12, and June 2 and 9; in Stoneham, May 18 and 26; in Londonderry, Vi., during July. Parties in Vermont desiring her services during the summer season, address as per appointments. MES. N. K. ANDROSS, trance speaker, Delton, Wis.

Dr. J. T. Anos will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y.

gy and Spiritualism. Address, box 2001, Rochester, N. Y.

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

MRS. SARAH A. BYRNES Will speak in Somers, Conn., during April: in Hudson, Mass., May 26; in Lowell during June.
Would like to make further engagements. Address, 87 Spring
street, East Cambridge, Mass.

MRS. M. A. C. BROWE, Ware, Mass. M. C. BENT, inspirational speaker. Address, Pardeeville Wis. Sundays engaged for the protent.

MRS. A. P. BROWE will lecture in Marshfield, Vt., April 7. Will speak week evenings, if desired. Address, St. Johns-bury Centre, Vt. MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic. Mrs. Enna F. Jay Bullens, 151 West 18th st., New York.

MRS. E. A. Bliss will speak in Bangor, Me., during April; in New York City during May. Address, 250 North Second street, Troy, N. Y. MES. ABRY N. BURNHAN, inspirational speaker, will answer calls to lecture. Address, Auburndale, Mass.

J. H. BICKFORD, inspirational speaker, Charlestown, Mass Ray. Apix, Ballou, Hopedale, Mass. A. P. Bowman, inspirational speaker, Richmond, Iowa. Dr. J. K. Baller, Quincy, Ili., will answer calls to lecture.

Adding L. Ballou, inspirational speaker, Lansing, Mich.

WARREN CHASE, 544 Breadway, New York. DEAY CLARK, inspirational speaker, Brandon, Vt. Mrs. Laura Curpy is lecturing in San Francisco, Cal. DE. L. K. Cookers will be in yineland, N. J., until further notice. Will lecture in New Jersey, Pennsylvania or Delaware, at such places as can be reached on Saturday, and return on Monday. Will receive subscriptions for the Banner of Light, and sell Spirtual and Reform Books.

MRS. MARIETTA F. CROSS, transce 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 Marshall street, Boston.

MRS. SOPHIA L. CHAPPRIL will receive calls to lecture in New England until further notice. Address, 11 South street, MRS. AUGUSTA A. CURRIER will enswercelle to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

Lowell, Mass.

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

ALBERT E. CARRESTER 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.

Mas, Jamest J. Clark, trance speaker, will answercells to leether on Sundays in any of the towns in Connectiont. Will also ettend funerals. Address, Fair Haven, Conn. Mas. D. Chadwick, trance speaker, will lecture, hold so ances, give toets, and prescribe for the sick. Address; box 272, Vineland, N. J.

ble, the more highly appreciated. Beautiful is | Mas. Annua H. Coper, trises speaker, Milford, III. continued and the second of th Miss Nettle Colburg can be addressed at 120 Alexander atreet, Rochester, N. Y. IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass. MRS. ELIZA C. CLARK, inspirational speaker. Address Eagle Harbor, Orleans Uo., N. Y.

JUDGE A. G. W. CARTER, Cincinnati. O. CHARLES P. CROCKER, inspirational speaker, Fredonia, N. Y.

TROS. COOK, Berlin Heights, O., lecturer on organization. DR. JAMES COUPER, Bellefontaine, U., will take subscrip-tions for the Banner of Light.

MISS LIZZIE DOTEN WILL lecture in Mercantile Hall, Boston, during April (Sunday afternoons). Will make no turther engagements. Advess, Pavilion, 57 Tremont street, Boston. GKORGE DUTTON, M. D., is prepared to lecture on Physiology, Hygien and Temperance. Address, Boom 25, Post-office building, Newburgh, N. Y.

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

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

MRS. CLARA R. DEEVEBE, trance speaker, Newport, Me. A. T. Foss will speak in Stafford Springs, Conn., April 7 and 14; in Lowell, Masr., May 5 and 12; in Portsmouth, N. il., May 19 and 28. 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. Mas. Mast L. French, inspirational and trance medium, will answer calls to tecture, attend circles or funerals. Free circles Sunday evenings. Address, Ellery street, Washington Village, South Boston.

DE. H. P. FAIRFIBLD, Greenwich Village, Mass. 8. J. PINKEY, Ann Arbor, Mich.

DR. WM. Firzoisbon will answer calls to lecture on the science of iluman Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphia, Pa.

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

J. G. Fish," East Jersey Normal Institute," Red Bank, N. J. MRS. FANNIE B. FELTON. South Malden, Mass. C. Augusta Firch, trancespeaker, box 1835, Chicago, Ill.

ISAAC P. GREENLEAF will lecture in Newton Corner during April; in Chelsea during May. Address as above, or Kenduskeag, Mc. MES. LAURA DE FORCE GORDON will receive calls to lec-ture in Colorado Territory until spring, when shedesigns visit-ing California. Friends on the Pacific coast who desire her services as a lecturer, will please write at their carliest con-venience. Permanent address, Denver City, Col. Ter.

N. S. GBERRLEAP, Lowell, Mass. DR. L. P. GRIGGS, Evansville, Wis.

MRS. EMMA HARDINGE lectures in St. Louis, Mo., during April—address care of A. Militenberger; in Cincinnati, O., during May—address care of A. W. Pugh, P. O. box 2185; in Worcester, Mass., during June—address care of Mrs. Martin Jacobs, Worcester, or care of Thomas Rannoy, 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 sani 12; in Springfield, Mass., Nay 19 and 26. Address as above.

LYMAN C. HOWE, 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 Modeo Communitary Life. Address, Hammonton, N. J. J. HACKER, Portland, Me.

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

MES. SUSIE A. HUTCHINSON will speak in Worcester, Ms., during April.

S. C. HATFORD will answer calls to lecture, and organize Children's Lyccums, if desired. Address, Coopersville, N. Y. Charles A. Hayden, 82 Monroe street, Chicago, Iil. will receive calls to lecture in the West. Sundays engaged for the present. Miss Nellie Hatden will receive calls to lecture in Massa. chusetts. Address, No. 20 Wilmot street, Worcester, Mass.

MRS. S. A. HORTON, Brandon, Vt. MIRS JULIA J. HUBBARD, 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.

MRS. F. O. HYZBR, 60 South Green street, Baltimore, Md. DR. E. B. Holden, No. Clarendon, Vt.

Moses Hull, Milwaukee, Wis.

Muss Susis M. Johnson will lecture in Sturgis, Mich., during April. Permanent address, Miliord, Mass. DR. P. T. JOHNSON, lecturer, Ypsilanti, Mich.
W. F. JAMIBSON, inspirational speaker, care of the Spiritual Republic, P. O. drawer 6323, Chicago, Ill.
S. S. JONES, ESQ., 'Sanddress is 12 Methodist Church Block, South Clark street, Chicago, Ill.

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

WM. H. JOHNSTON, Corry, Pa. O. P. KELLOGO, lecturer, East Trumbull, Ashtabula Co., O., will speak in Monroe Centre the first Sunday of every month.

GEORGE F. KITTEIDGE, Buffalo, N. Y.
CEPHAS B. LTM, Inspirational and semi-conscious transposes. Address, 567 Main street, Charlestown, Mass. J.S. LOYSLAND will speak in Sturgis, Mich., during March. MBS.E. K. LADD, trance lecturer, 178 Court street, Boston. Mns. F. A. Logan will answer calls to awaken an interest in, and to aid in establishing Children's Progressive Lycoums, Present address, Salina, Onondaga Co., N. Y.

B. M. LAWRENCE, M. D., will answer calls to lecture. Ad dress 54 Hudson street, Boston, Mass. MARY E. LONGDON, inspirational speaker, will receive calls to lecture in the Eastern States until May 1st. Address, 60 Montgomery street, Jersey City, N. J.

MB. H. T. LEONARD, trance speaker New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker—present address, 98 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture. dress, 98 East Je calls to lecture.

R. G. W. MORRILL, JR., trance and inspirational speaker, lecture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

LORING MOODT, Maiden, Mass.

B. T. MURN will lecture on Spiritualism within a reasonable distance. Address, Skaneateles, N. Y.

DR. LEO MILLER is permanently located in Chicago, Ill., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2228, Chicago, Ill. MRS. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MES. SARAH HELEN MATTHEWS. Address, East Westmore-land, N. H.

land, N. H.

DR. John Maynew's present address is 50 Montgomery street, Jersey City, N. J. He will answer calls to lecture 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, Contralla, Ill.

EMMA M. MARTIN, inspirational speaker, Birmingham, Mich CHARLES S MARSH, semi-trance speaker. Address, Wone-roc, Juneau Co., Wis.

woc, Juneau Co., Wis.

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

MISS SARAH A. NUTT 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, ili., impressional and inspirational A. L. E. NASH, lecturer, Rechester, N. Y.

J. WM. VAN NAMER, Monroe, Mich. A. A. Pond, inspirational speaker, North West, Ohio. J. L. POTTER, trance speaker, Cedar Falls, Iowa, box 176. Dr. D. A. PEACE, Jr., Detroit, Mich.

MES. ANNA M. L. POTTS. M. D., lecturer, Adrian, Mich. GEORGE A. PRIRCE, Auburn, Me.

MES. J. PUFFRE, trance speaker, South Hanover, Mass.

L. JUDD PARDER, Philedelphia, Pa. LYDIA ANN PRARBALL, inspirational speaker, Disco, Mich. MRS. NETTIE M. PEASE, trance speaker and test medium Detroit, Mich.

A. C. Robinson, 15 Hathorne street, Salem, Mass., will an swercalls to lecture.

Dz. W. K. Ripler will speak in Hemburg, Conn., April 7 and 14; in Moodus, April 21 and 28. Address, box 95, Foxboro', Mass.

Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass. G. W. Biok, trance speaking medium, Brodhead, Wis.
J. H. RAMDALL, inspirational speaker, Upper Lisle, N. Y.,
will lecture on Spiritualism and Physical Manifestations.
Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich

AUSTER E. SIMMONS WIll speak in Woodstock, Vt., on the first, second and fifth Sundays of every month during the coming year. Address, Woodstock, Vt.

MES. FAMMIE DAVIS SMITH will speak in Chelses, Mass. April 21 and 28. Address, bilford, Mass. ABRAM SMITH, Esq., inspirational speaker and musical me-dium, Sturgis, Mich. MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich.

DR. WM. H. SALISBURY. Address, box 1313, Portsmouth E. Sprague, M. D., inspirational speaker. Permanent address, Schenectady, N. Y.

Srlan Van Sickle, Greenbush, Mich.

PROV. S. M. STRICK, inspirational speaker. Address, Peo-MRS. M. E. B. SAWYER, Baldwinsville, Mass.

Miss Lottin Small, trance speaker, will answer calls to lecture. Address, Mechanic Falls, Me. MISS MARTHA S. STURTEVANT, trancespeaker, Boston, Ms. MRS. MART LOUISA SMITH, trance speaker, Toledo, O.

J. W. Shaven, inspirational speaker, Byron, N. Y., will answer calls to lecture or attend funerals at accessible places.

Mas. C. M. Srown will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

H. B. Sronn, inspirational lecturer, 75 Fniton street, New York.

MRS. H. T. STRARMS 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. E. S. TOWERSHO Will lecture in Ebblitt Hall, New York, during April. Address as above, or Bridgewater. Vt. MRS. CHARLOTTE F. TABRE, trance speaker, New Bedford, Mass., P. O. box 394.

J. H. W. TOOMET will speak in Springfield, Mass., during April. Address, 42 Cambridge street, Boston. BRESAMIB TOOD, San Francisco, Cal. MRS. SARAN M. THOMPSOM, inspirational speaker, SSRank treet. Cleveland. O.

HUDSON TUTTLE, Berlin Heights, O. 

JAMES TRASK is ready to enter the field as a fecturer on Spiritualism. Address, Renduckess, Me. Francis P. Thomas, M. D., lecturer, Harmonia, Kansas.

REAROIS F. INUMAS, M. D., ICCULICI, INCHINIA, O., during M. FRANK WHITE WILL Speak in Cincinnati, O., during April; in Battle Creek, Mich., during May; in Oswego, M. Y., during July. Calls for week evenings will be attended to. Address in advance as above; during July, Seymour, Conn. MHS M. MACOMBER WOOD will speak in Oswego, N. Y., luring April. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., P. O. box 28, Station D, New York,

A. B. Whiting, Albion, Mich. MRS. S. E. WARNER will lecture in Beloit. Wis., during April. Address accordingly, or box 14. Berlin, Wis. April. Address accordingly, or box 14. Berlin, Wis.

E. V. Walson will speak in New Boston, Ill., during April and May; in Rock Island during June; in Glesburg during July. Permanent address. Babeock's Grove, Isu Page Co., Ill.

ALCINDA WILHELM, M. D., inspirational speaker, lectures in Louisville, Ky., during April. Will answer calls for week evening lectures. Address, care of H. N. F. Lewis, Detroit, Mich.

PROF. E. WHIFFLE, lecturer upon Geology and the Spiritual Philosophy, Sturgle, Mich.

ELIJAH WOODWORTH, inspirational speaker, Leslie, Mich. Mas. E. M. Wolcorr is engaged to speak every Rabbath in Danby, Vt. Will take no engagements from a distance till after May 5th. Address, Danby, Vt. 8. H. Wortman, Conductor of the Buffalo Lyceum, will accept calls to lecture in the trance state, also to organize Children's Lyceums. Address, Buffalo, N. Y., box 1454.

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Address, Mystic, Conn. MRS. JULIETTE YEAW will speak in Lynn, Mass., during April. Address, Northboro', Mass.
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