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[Original.]

THE HEART'S ANGEL.

BY MISS A. W. SPRAGUE.

A little angel lost its way, And wandered out of Heaven; Two mortals took it in, and said: "Behold what God has given!"

The angel missed the Eden-flowers; The earth looked cold and drear; They wrapped it closer in their love. And held it still more dear.

But, like the Peri-out of Heaven All other life seemed vain-T was plain to see its little soul Kept struggling back again.

And so one morning when the flowers Were opening to the sun, The angels found and took it home-Their little wandering one.

They wept, poor mortals, when they missed The angel from their home, But ever after heard a voice From Heaven, that whispered, "Come!"

And has not every human soul Some white-robed angel given, A moment seen and then withdrawn, To lure it on to Heaven?

Children's Department.

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

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

[Original.]

AUNT ZERA'S STORIES.

Have you learned to love Aunt Zera? Have her thoughts won your hearts, and as you listened to her words have you ever wished to see her? p. Perhaps some of you have forgotten the description I gave of her-of her little dainty figure; of her auburn curls, of her becoming costume, and her bright, sweet smile, that made her face radiant and youthful.

"How sweet she looked in her little dotted muslin in the summer, and how warm the room seemed in winter, when her claret merino spread its folds on the brown carpet! Was it the dress or the warm heart? * * * She was not like anybody else—this dear aunt, so much younger than her brothers and sisters, who had children

her by it, and they were very sure that she would not be afraid of seeming old by having the title applied to her. She grow old? No, never. Every day she grew younger; you could see that she did by the love that increased, so that her suite seemed to be like the going up of the sun—every minute reaching further and further with its light."

dare say she will pawn it for whiskey, but she must have it. I can't let her go so, poor thing."

And the pretty blue merino sack was given to the poor beggar. And now what sort of a garment will her spirit put on in place of that one? Will it not be radiant with the angels' blessings?

It was thus that I ever found her, with a Mad

This was no imaginary picture. In my mind I had the thought of a beloved friend, who held a the right and unyielding in principle as one of place in my heart so sweet and tender that I did | the mountains about her home. And what I not know of any words to tell of it. Very poor have said about her I am sure all who knew her was the description I gave; but I always thought | would say, and much more. I could make the words she spoke represent a little of the pure, unselfish, brave-hearted friend.

Two weeks ago, I saw that dear frame, silent and still. Embosomed in lovely flowers, with tired bodies. But her purposes were often thwarther little hands clasped as she used to do when she had a glad surprise to tell one of, she lay like a sweet, fair child. Her body was thus to be borne in its beauty to its last resting place.

This dear friend was Sara E. Payson. Her name is familiar to many of you, and perhaps some of you do not know that she has found a home with the angels.

sad? It is not the sadness that so many of us | the Scientific American in relation to it, but she must feel that I wish to repeat or to dwell upon, | never went further in placing it before the public, for those of us who miss her cannot yet help the sadness that comes from loss of her dear presence among us. But it is of a beautiful, cheerful life that I wish to tell you—a life consecrated to goodness and love, and that carried with it ever a gladness as of spring time.

These soft spring days seem like her life, and it was beautiful that she should die just as the earth | write them, and to feel the influence they might -whose beauty she so loved-was kindling itself have over children. I trust that they will some into freshness, and preparing to put on its garments of loveliness. For just so was her life the ways her intention. preparation for the blossoming time of her spirit in its true home in heaven.

That life began in a quiet country village, and it was full of gladness and love. She loved every beautiful thing. The little flowers seemed close of herself. The river had a music just suited to her, and the birds were as friends to her.

Very early she showed a remarkable tenderever want a good thing that she could bestow. Her home was in a lovely spot on the banks of a fine river, and shadowed about by protecting

It was in her free life here, with the beautiful things about her and her few companions, that she became as it were united to all the beautiful things of the world, for she took the love of things lous mother, and I could see in fancy the sparkle into her young heart, and she never could mis- of the little eyes that would love to be cured by take what was good and beautiful afterwards. so gentle a hand as hers. She loved to turn back to the sunny days of her childhood, because she had nothing to remember but love and goodness.

When I first knew her she was still like a glad, happy child. It was a joy to be near her, If you have seen, on a cloudy day, the sun break forth, and the earth, that was before dark and gloomy, give up the spirit. become transformed into glowing beauty, then But I wish to tell you of her faith and trust, all alone. She held Tekle close to her heart, and shoulder.

you can think what her presence was. She shed | She talked of the spirit's home with a joyful glad- | kept as near the harpist as she could for the abroad her life without knowing it, and because that spiritual life was full of love and goodness it made others blessed.

How many sweet pictures are laid up in my memory pushose happy days. In sunny summer afternoons we would sit in her room, that overlooked the Contoocook river, and watch the rippling waters, and the unlifted palms of the sumach. and wonder and dream, until a merry laugh of hers would bring us back again to our work, She had then perfect faith in the presence of spirits about her, and as the western light stole into that pleasant chamber, it seemed as if the words of Longfellow were realized, and the beloved forms were with us, inspiring our hopes, and giving us a little foretaste of heaven.

Into every act of her life came those thoughts of heaven, and of spiritual things. Her mother's memory was held most sacred, and she longed to ever feel near to her and to do her angelic bidding.

She had such a sense of the spirit within each human form, that she never thought whether one was rich or poor, but only of the soul that was in them. How tenderly did she speak to little children. I remember some in humble life that she petted and caressed; never thinking whether they lived in a home that was attractive as she went on her visit to them, but only of their sweet innocence, and their need of love, and some refining influence. I believe she would have taken every one she knew to a home of beauty if it had been possil le.

I have never seen lovely flowers since I knew her, without a thought of her, so much a part of herself did they seem. She moved among them in the garden as if she found sweet companionship with them. The sweet wild flowers of the woods were touched by her fingers with a gentleness as if they were holy things. There was the same refined manner in the wildwood as in the parlor with her.

She loved people for what they were, and never because they were in high position. For many years she was surrounded with beautiful things, and came constantly in contact with people of wealth and position. But she measured all people by their real merit, and never lost in the least her simplicity of manner. She had a large charity, and yet if persons did a real wrong she could not respect them, no matter how they stood in the world.

One incident of her life-of which I might give many-I must tell you of. It was a dreary day in winter. The wind was chilly, and the sky leaden. We were in the city together. She had been out, and came running back with her lightest step. "I have an old woman down stairs that I could not let go from me," she said. "Why! she has no garments on to keep her from the than her brothers and sisters, who such that looked as old as she.

But there is something so sweet in the loving title of aunt, that no wonder many loved to call dare say she will pawn it for whiskey, but she have it and they were very sure that she would must have it. I can't let her go so, poor thing."

It was thus that I ever found her, with a glad, sunny heart like a summer's day, yet as strong in

Her first object in life was to do something to bless the world, something that would bring a gladness to sad hearts or rest and strength to ed by a duty that to her was binding, the care of an invalid sister, already old, and with a mind that could give little comfort to others. But she always studied and read, and brought to herself all the beautiful thoughts of others that it was

possible to bring. She invented a most ingenius apparatus, for giving with little trouble or expense steam-baths, But why do I wish to tell you of anything so and received a most commendatory letter from because everybody wanted to make money out of it, and that was not her purpose, but to give comfort to those who could not obtain so simple

a luxury as a thorough steam-bath. But the work she loved best was done for children. Her stories were published in the Herald of Progress, and it was a great delight to her to day be published in book form, as this was al-

She was also greatly interested in the Children's Lyceums, and selected the colors for the badges, and arranged them with great care. I am sure that many of you will be glad to feel that her true and noble hands have worked on to her heart, and the sunshine was almost a part | the little emblem that signifies your place in the groups. She would walk for hours and enter shops innumerable in order to get precisely the shade she wished to represent the group. I used ness and pity for anything in trouble. A little to say, "Do not tire yourself so for a little thing insect found a friend in her, and no animal could like that." She would reply, "Oh, they are so much more beautiful to be just right."

With the great object of blessing the world she began the study of medicine, desiring to be a physician to children. She was so earnest in her studies and so loved them, that there was no task in all she did. I used to picture her in the future as carrying courage and hope to many an anx-

But an incurable disease was already upon her, and when her friends first knew she was ill, she was too weak to write to them or to talk much to them. Her sufferings for four weeks were very great, and when I at last touched her hand, I could feel how hard it is for the body to

ness. She wanted to go, and yet she desired crowd. most to live, for "Oh," she said, "there is so much to do for the world."

What a golden thread of life my hand seemed beautiful childhood was there; all the sunny Tekle's. days of her youth; the thousands of loving deeds, the holy aspirations, the earnest efforts, and joining to those was all her future hopes and assurances of blessedness in heaven. It was indeed like standing by the gate of heaven, yet with the sad sense that we might not follow as she entered.

"Wherever I am I shall never be far from you, she said. "My boat touches the shore, but the angels do not yet take it in," she whispered.

She said one of her greatest delights in the spirit-world would be the care of the little pet girl that she loved so dearly, and who had been an angel for three years. So natural and real was the spirit home to her that she talked of it as of a place she had chosen to reside in.

And thus for a few days more, in the midst of fearful bodily struggles, her spirit triumphantly rejoiced, and then she fell asleep to the things of this world for a little while. Her frail and deli- osity about him might cause him to fly away. cate body was borne by those who loved her, covered by rare flowers, to a resting place that she had chosen under a weeping larch at the end of an avenue of pines.

There was not a sound to break the stillness of that first entire rest of her body; but now the birds are merrily singing close by, perhaps building their nests over her head. It is just as she and the harpist having finished his tune, Zule would have it - the whole world is glad in the spring-time, and so is she in the spring-time of her spirit. Her life is not ended even here, for already those that love her begin to feel that her promise about her Father's work; to bless those that she longed to bless here; to give faith to those that doubt, and courage to those who are fearful.

The way to heaven is a more beautiful way since she entered it. The ways of the world have something nobler in them than ever before. The world is a better world for the life she lived in it; heaven is a nearer place and dearer since she

Ah, if we can but live as good and true a life, and gain as blessed a home as she, we shall be glad for all the moments given us, and for all the struggles we may have to make. The most beautiful lesson of her life is the cheerful gladness her path of life will come back the holy influence | flight. of her spirit, like a divine light shed upon the earth.

ZULE, THE LITTLE STREET-SINGER.

BY SARA E. PAYSON.

-island, where it is perpetual summer, where birds of gay plumage sing in the orange-groves, and the air is laden with the odor of flowers and spices, lived a little girl whose certain to be happy, whatever happened." name was Zule.

Zule was not quite ten years old when her father left their island home, and embarked with her in a great ship, which, he said, was going to Zule a little red blanket and gay-colored hood. America.

It grieved Zule to leave the pretty vine-clad proud. cottage which had always been her home, and to console her, her father gave her permission to ing for him but sing," thought Zule. "How the

take her pet pigeon, Tekle. When they had been some days at sea, they were overtaken by a great storm, that beat the ship hither and thither, as if it were a toy.

The noise of the wind and waves terrified Zule very much at first, but her father told her no real harm but sin could come to any one. "If the vessel should be wrecked, my child," he said, "and as they signified to Zule that the old man was our bodies are drowned, our spirits will soon dead. waken in a world where there are no storms. You remember, do you not, what I told you of the friend and protector, but her cheerful, brave spirit angels who watch over us, and who are ever tried to look on the bright side. ready to come, if we need them?"

ship went down, and all on board were swept be- my home. I'll try to be glad, too." neath the billows, Zule, clinging to her father's loved ones home, but Zule was not taken by them, father, who ascended with the angels.

At first she could not be comforted that they left alone in the wide world.

As Zule sat weeping, suddenly Tekle perched him. himself on her shoulder. She could not believe her lips to be fed.

"Poor birdie! you are wet and hungry. I will ask one of the kind sailors to give you some bread. How did you know where to find me after the storm? If my father had not let me bring you, I should be all alone now. I have nobody to leave me, will you?" Tekle assured his little mistress, by cooing, that

Zule learned that the vessel which had rescued which her father had taken passage.

There were many emigrants on board, and Zule's louliness excited their pity.

When the ship arrived in New York, an old man who was among them, a harpist, said to step for a pillow. Zule: "I have heard you singing some pretty songs in your language. You have a sweet voice me?

Zule did not understand what he said to her,

Her secluded island life had made her very

timid, and when the street children gathered round to hear her sing, it would have been hard to be holding as I touched her's then. All her to tell which heart beat the fastest, her's or

When night fell, the old man took Zule to a place of shelter-a wretched place enough-but where other poor wanderers like themselves were glad to rest their weary bodies. These persons were, most of them, ignorant and vicious, and their quarrels terified Zule so much, she cried until she fell asleep. But in her dreams her wanderings were all forgotten. Again she was in her beautiful island home, playing beneath the orange

trees. Tekle flew from branch to branch among the bright tropical birds, looking down at her with his soft eyes, trustful that his mistress would not let any bird of gayer plumage take his place in her heart; and more than once the presence of the innocent child, smiling in her sleep, checked a rising oath.

When the sun was up, Zule went forth again with the old harnist, with Tekle hidden under one arm, for fear of the street children, whose curi-

But as Zule was looking in at a toy-window, where everything was new and wonderful to her, a boy came behind, and catching at Tekle's tail, tried to steal him. In his fright poor Tekle flew to the top of the highest roof. In vain Zule called and beckoned to him. He was so busy smoothing his ruflled feathers that he did not see her, was forced to follow him, or be lost.

Who can imagine the grief of Zule at being parted from Tekle, the only thing left on earth that she loved! Her sobs afflicted the kind old harpis fulfilled, and that "she has come again" to be ist so much that he bought her a doll with the little money he had collected during the morning. But what was the lifeless image compared to Tekle's warm breast? When she sang her voice was full of tears, and made her auditors weep.

"Poor dear!" said a motherly woman. "Who knows but the old man is cruel to her!" And she slipped an orange into Zule's hand. The odor of the fruit but the more vividly made her realize

the loss of her pigeon.
"Ah, Tekle and I," she cried, "will neither of us see our beautiful island again!"

Zule was a good, sensible little girl. When she remembered how much the old harpist had done to make her happy, and saw how her grief troubled that she shed abroad everywhere; and all along him, she resolved to make the best of Tekle's

"Something much worse might have happened," she said to herself. "I had rather have him safe on the roofs than carried off by the wicked boy. Perhaps he will find some other doves, and they will be sure to love him, for nobody can help loving Tekle."

Zule always spoke of birds as if they were per-

" Now I will help the old man as much as I can. Papa used to tell me if I did what was right I was

Then Zule tried to smile, and the old man looked much pleased.

As the weather grew colder, the harpist bought Then he called her his red bird, and looked very "He does everything for me, and I can do noth-

cold makes him shiver, and how stiff his fingers get when he plays!" One morning when Zule awoke and went to

where the old harpist lay, he was unable to speak to her, and he looked so white that she roused all the sleepers near with her cries for help.

"He'll never need a bed here again," they said,

At first Zule wept bitterly at the loss of her

"He was so old, and it's so cold here, he must Zule felt no more fear, and when at last the be glad to be where it is warm and beautiful, like

Zule never thought of the land of spirits without

neck, still trusted the angels. As her father had a remembrance of her island home, for it was said, they came, a great number, to bear their the most beautiful place her mind could conceive. An organ-grinder, who had seen Zule with the because as day broke a huge wave bore her to a harpist, met her wandering alone, and asked her vessel which was passing not far off, and the cap- if she would go with him if he would teach her to tain seeing her ordered a boat to be put out for | play a tambourine; but Zule shook her head, and her rescue. Thus Zule was separated from her ran away from him as fast as she could. A while after, an Italian boy, who played the guitar, and who had but one leg, accosted her, and inquired had not taken her also-it was so dreary to be if she were not the little girl he had seen with the old harpist, and if she would join company with

Zule felt very sorry for him because he was a that her eyes saw truly, until Tekle put his bill to cripple. His gentle voice also won her, and she readily assented. But when it grew dark, the little boy, having no place to which to take her, bought her a loaf of bread, and saying regretfully, We may not meet again," bade her good-by.

Zule looked after him as his figure retreated in the darkness. It grew dark and desolate in her love me but you, dear Tekle. You will never heart, too, for why was it that as soon as it began to throb with love for any object, the object was taken from her? As she leaned wearily against he would be faithful to her through every fortune. an iron railing inclosing a church, the warden unlocked the gate, and entering, left it without turnher was bound for the same country as that in | ing the key. Without thinking what she wished or intended, Zule followed, and sat down within the porch. Before he returned sleep overcame her, and it was so dark he passed without noticing that a little girl lay sleeping, with only a stone

The sun was shining brightly when Zule awoke. and she crept out of her nook to warm herself in and it will sam bread for you. Will you go with its rays; for she was quite benumbed with cold.

The gate was fast locked, the railing too high to climb, and Zule found that she had made herself but he had a kind voice and smile. So Zule put a prisoner. She was wishing the warden would her hand in his, and went into the great city—not come and set her free, when a dove lighted on her

"Tekle! Tekle! my precious, beautiful bird, where did you come from? and how did you know that I was imprisoned? You know everything, Teklel There never was such another pigeon in the world?"

Zule put a piece of brond between her lips, holding Tekle on the back of her hand, just as he had been accustomed to take his food from her. This attracted so many persons, particularly children, who were passing that soon Zule had a row of spectators around the railing. The children offered fruits and nuts to see if the dove would eat them, and thus supplied Zule with food enough for the day,

"Am I not glad now to be locked in where nobody can get at Tekle?—and it's only a little while since I was wishing to get out!"

Toward night the warden came again. The mystery was as great to him as to any one else how the strange little girl and her dove came to be locked inside the gate. In vain he asked an explanation of Zule. Her few broken words of English only perplexed him the more, and the sight of the dove on her shoulder excited fears in his superstitious mind that it was a forewarning of something which was to happen to him. So he crossed himself as he led her out of the gate, and closing it carefully, crossed himself again, asking

the Virgin to protect him. "What's the matter?" inquired a policeman, whose beat led him that way.

"It's a child, with a dove, that's threatening me. or the holy Church. May the Blessed Mother defend us!"

Zule looked up very pitifully for sympathy, sheltering Tekle meanwhile under her blanket.

"You look like a good child," said the policeman, "but you'll have to go to the lock-up tonight. It's too late to do anything else with

Zule did not understand what he was talking about, and still looked, with her confiding eyes,

into his face. "She is n't a day older than my little Janie was when she died. I wish she would n't look at me so; it seems as if she was Janie herself, and I was carrying her off to the station. But to-morrow, maybe, I'll be able to do better by her."

He bade Zule a kindly good-night as he left her in the care of the turnkey, and from the grated window she watched him disappear in the darks ness, as she had watched the lame boy the evening before.

"No real harm can come to anybody," she repeated, "but sin, and, then, I've got Tekle. How grateful I ought to be for that! Last night I had

not anybody in the world, I thought." Still great tears, one by one, flowed down her cheeks, as she looked through the grated window. "It's good they did n't put me in here for stealing, and it's better to stay here than in the street,

for it's so cold to-night, I might be frozen to death before morning." Thus, in every little Zule tried to reconcile herself to her situa-

tion. She divided what remained of the bread with Tekle, and her heavy eyelids were beginning to close upon the darkness without and within, when the policeman appeared again; and taking her up in his arms, carried her away. For some reason she did not feel in the least alarmed. Hundreds of lights flashed from happy homes as they passed along, and Zule's heart was filled with hope. In

a little while they stopped before a humble dwell-

ing, the door of which was opened by a suiling

woman. 'What's that you 've got, John?"

"It's a child from the station, wife. I tried to leave her there, but something that sounded just like our Janie's voice kept saying: 'She'll be cold there, dear pa. There's no fire there to warm her body, or love to warm her heart.' I heard it over and over again, till I had to fetch her."

"Where do you think, John, she found this pigeon, that knows her so well? She must have a home somewhere."

The good man said they had better keep her until some one came to claim her, and they fed and washed her, and then put her in their little The next day, and the next, and for many days,

the policeman and his wife expected some one would come to claim the little raven-haired child; but no one came, and every night she slept in Janie's bed. One night the good man heard something which

sounded like Janie's voice, and it said: "Dear pa, can't she sleep in my bed always? and can't you and ma give her a home in your hearts?"

After that they did not want any one to claim their child, and Zule always slept in Janio's bed.

SOMEBODY'S DARLING.

BY CARL SPENCER.

Somebody watches and waits for you-Thinks of you daily and dreams at night!
Well may the sky of your life be blue,
Your hope of the future bright!
Over the land and the waters far
Somebody's wondering where you are,
Praying his love may be like a star
Lighting you home to somebody!

Ahi I wonder if ever for me Somebody's heart will grow heavy or light?
Ah! I wonder if I may be
A star to shine in somebody's night?
Will somebody ever call me "dear!" And say, "My darling! you need not fear, You need not tremble, for I am here— And you're all the world to somebody"? -[Harper's Weekly.

PRESERVING POLISHED STEEL FROM RUST.-A correspondent says that nothing is equal to pure paraffine for preserving the polished surface of iron and steel from oxydation. The paraffine should be warmed, rubbed on, and then wiped off with a woolen rag. It will not change the color, whether bright or blue, and will protect the surface better than any varnish.

Spiritual Phenomena.

The Dark-Lantern Discovery. Editors Banner of Light:

The enclosed communication was sent to the Chicago Tribune for publication on Saturday, March 30th, and on Monday, April 1st, the mutilated copy appeared, as you may see by the printed article accompanying. Upon reading this article I went to the office, and, after some delay, succeeded in recovering from the waste basket the original copy, which I enclose. Will you please insert in full in your paper?

Mr. and Mrs. Ferris have been with us about three weeks, giving private scances which did not pay their expenses; but upon the appearance of the articles in the papers referred to, they determined to locate here and live down the foul slander. They have located in Lombard Block, (next the post-office,) room 87, where they propose giving private scances and sittings as soon as they return from Indiana, where they have gone to fill an engagement. They will be back again in about one week, when they will be prepared for work here, and propose giving one or two public seauces per week, in some of the halls, with their cabinet, and, among other tests, will be given the table test, which consists in suspending a table in mid air, resisting the combined force of six or eight men to replace it; also moving it about the stage in mid air, with as many as can sit upon it, the mediums only touching it with their fingers; and this all in the broad glare of gas light, before the whole audience.

There are many of us here thoroughly convinced, from actual experience, of their honesty; and we are equally satisfied of the dishonesty of their calumniators. It is strange that some professed Spiritualists will seek to build up their own reputation upon the ruin of that of others, and will take more pains and resort to deception and trickery themselves to bring out the supposed or real faults of others, than they will to bring out their virtues, thus proving themselves the greatest "humbugs." God and angels protect mediums - especially physical mediums-from the venom and persecutions of such Spiritualists!

I have the honor to be, with much respect, yours JOSEPH LINESS. for justice and truth, Chicago, Ill April 7, 1867.

To the Editor of the Chicago Tribune:

"A short article bearing upon spiritual " humbugs" which appeared in your issue of Tuesday, 19th inst., referring to the doings of the spirits on the previous Friday and Monday evenings, at No. 285 South Clark street, having been copied and enlarged upon by the Times, of Wednesday, March 20th, and a still greater enlargement and embellishment appearing in the Republican of Friday, March 22d, would seem to require a refutation. No one else having come forward to answer, I thought I would volunteer my statement, and called upon Mr. and Mrs. Ferris, (the parties most interested,) and asked their permission to send an answer for publication, which they gave, and stated to me that they had called upon the gentlemen of the Times and Republican, with a written answer for publication; and, notwithstanding the fact that these papers had each given a large space, with prominent and attractive headings, to a false statement and a base clander against these persons, they both refused to insert their answer.

Now, knowing your desire to deal justly and impartially with all persons, and your fearlessness in so doing, I would most respectfully ask space in your columns for this communication, in behalf of the lady and gentleman, who have come among us to stay. The following statement I am prepared to substantiate upon oath, backed by the evidence of some ten or more others. "Truth wears no mask, bows at no human shrine, seeks neither place nor power; it simply asks a hear-

Facts are truths. I was present on the Friday evening alluded to. At a certain stage of the proceedings, while the guitar and several other instruments were being moved and played upon, tleman, while each person in the circle joined hands with their neighbors, Mr. F., the medium's husband, sitting at one end of the circle, with both of his hands held by a lady, a space of about three feet between the table holding the instruments, and a bureau, at the further end of which he sat, Mrs. F., the medium, sitting on the opposite side of the table from her husband, the gentleman holding her hands sitting at the corner of the table, a dark lantern was suddenly sprung and the light was shown full upon the table and the medium. The instruments dropped to the table. I saw the guitar elevated about one foot above the table without visible support! I both saw and heard it drop to the table. I also heard but did not see other articles fall, some to the floor, such

as bells, a drum and a tambourine! At this stage the light was shut off again, having been open but a few seconds, when I heard Mr. F. say, "You may as well strike your light again." Light was then called for by the circle, when Mr. F. arose and lit the gas. Turning in the direction of where the light was sprung, he said: " We did not come here to impose upon, deceive nor insult any one, and we do not propose to be so dealt with," and stated that "upon some former eccasion, when a light was struck his wife had received a severe cut upon her forehead, the scar of which she would carry to the grave, and he did not wish to have her nor any one else in the circle exposed to the danger again." Addressing Mr. W. F. Jamieson, he asked, "Was it you that struck that light?" Upon being answered in the affirmative, Mr. Jamieson was ordered to leave the room, which he did. But before going he was asked "if he had discovered any trickery or deception?" He said no, and expressed himself satisfied. While this conversation was going on at the door, another party of ladies and gentlemen were looking at the medium, and the gentleman who was still holding her hands, with the large tambourine ring upon his arm, the medium still unconscious, and he stated then that he knew as well as he could possibly know anything that the ring was not upon either the medium's nor his own arm when he took hold of her hands, and that he had held her hands securely all the time. The ring test was given once or twice afterwards to other persons, with equal satisfaction, as well as other manifestations, such as describing spirit friends, showing spirit lights, speaking and singing in French and German, neither of which langunges are understood by the medium while in a

normal condition. The spirit of Ross, an Indian girl, speaking through the medium, stated that Mr. Cole, who keeps a boarding-house at 296; State street, and two or three others in the circle, knew that Mr. Jamieson was going to spring the light, and stated that she was glad that the light had been struck, seeing that no one had been hurt. At the close of the scance, Mr. Cole, Mr. Hopkins and Rev. J. O. Barrett admitted they were cognizant of the conspiracy., F. L. Wadsworth, Editor Spiritual Republic, and a Mrs. Mitchell, who boards with Mr.

spiracy, and I challenge either of those persons tions and relations, into the Summer-Land of spirit to refute any part of the foregoing statement.

I was not present on the following Monday evening when the aforesaid Mr. Jamieson, dressed in borrowed cripoline, with proper surroundings, including front curls and a huge waterfull, success fully accomplished his exposé.

Let it be remembered that on Friday evening when he struck the light, a gentleman was holding the medium's hands in both of his, and he, Mr Jamieson, could not claim to have seen any trickery, while on Monday night, being dressed in female surroundings and claiming to be more clear sighted, he was careful to strike the light while the medium's hands were free, and affirms that the medium was playing the guitar, but does not say how she held the other instruments, which I understand were being moved and played upon also!

I hope some one or more persons who were present on the latter occasion will give a truthful statement of facts as they existed. Justice to the public, to Mr. and Mrs. Ferris and to Mr. Jamieson demands it. Very respectfully yours, .

JOSEPH LINESS. 3921 South Clark street, Chicago, Ill.

Correspondence.

The Philadelphia Conference on Evil Spirits, and the views of J. S. Loveland.

In the last BANNER, I perceive that the above named Conference, together with the Editor of the 'Western Department," have been amusing themselves and others by discussing what they assume to be my views of Evil Spirits, and the condition of spirits in the coming life. Had they not chosen to spread their assumptions before the public, in the columns of the BANNER, of course I should not have noticed them; but when misrepresented, even if it is done, as in this case, by valued friends and brethren, we ought not to be silent. Bro. Peebles thinks my article, in the Spiritual Republie of Feb. 5th, substantially a reliesh of the Whittemorean Universalism of twenty-five years ago. Now, I never was so far addled, in my logical consciousness, as to accept those absurdities. Dr. Child, on the other hand, very pleasantly thinks I have got up "a patent labor-saving machine of salvation by death," which amounts to about the same thing as the old fashioned Universalism. I am surprised that two such brothers as these should have blundered into such a muddle as this, if they had read the article in question. They, and all others who have objected to the article, assume certain inferences, which I do not draw, and which are not logically deducible from my premises in any way, and then proceed to demolish their own men of straw, instead of grappling with my real arguments. I deny these inferences in toto. Does not every man of sense know that the cessation of evil practices is no immediate salvation from the consequences of the same? Is the inebriate who rises up from the gutter, in resolution to become reformed, saved in a mement from the consequences of twenty years debauch? He is no more a drunkard, he has abandoned the cup forever, but has he forgotten those years of degradation, insanity and sin? Does he rejoice over them? Does he find the spiritual culture which he might have possessed by a contrary life? Take another illustration. Suppose a person has lived fifty years ignorant of letters, and at last resolves to commence a course of elementary instruction. That resolution educates him, does it? And it will be a very pleasant thought for the man of sixty to reflect that he is doing what he could better have done at sixteen, will it not? The simple fact in the matter is this: the brethren who assail my views, really adopt the transparent fallacy of the endless misery theologians, that sin can only be punished by sin; in other words, that the consequences of ill doing do not and cannot extend beyond the continuance of the disposition to do wrong. This I repudiated in the article referred to, because it inevitably necessitates the idea of eternal sin and last, still we have had enough of the leaven of suffering. Essentially, retribution, so far as man's consciousness is concerned, only begins when in Progressive Lyceum, and to carry forward the purpose and act he turns from the path of wrong.

Now what is the real point involved in this question? I answer, the nature of evil, as predicated of human nature and conduct. (For evilin the sense of consequence following conduct and condition, was expressly asserted by me from the first, notwithstanding all the ignoring thereof by the Philadelphia Conference and others.)

What says the conference on this vitally fundamental point? It is compelled to agree with me that there is no absolute evil. Consequently. there is no such thing as spiritual evil, for spirit alone is absolute. Evil is not an essence, a principle; but an incident, a relative; not an absolute, either in fact or principle. Will any member of that conference, or any Spiritualist even, affirm the contrary? They will not, they dare not, for it is the soul of Orthodox theology. Well, then, if evil itself is incidental, relative, we are to look for its field of action, so far as man is concerned in what is incidental and relational; not in the essential, the absolute. As it is confessedly excluded from the realm of final causes, or ultimates, so it must be also from the absolutely remote, or producing cause; which must inhere in the very nature of spirit essence itself. Where then is the ground of the incidental, and what constitutes it? Craft in the fox is no sin, nor is ferocity in the tiger ever regarded as a moral evil. So also vanity in the peacock, lust in the goat, incest among sheep and cattle, ingratitude in the cat and filthiness in the hog have never been reckoned as sins any more than faithfulness in the dog and nobility in the horse have been esteemed as moral virtues. Here, however, in the animal, is found the type of all human sin. In the animal, for the animal merely, it is the legitimate law of its life. It is the outwrought manifestation of its own spontaneity. It becomes evil only when it contravenes or stands in the way of a higher and diviner spontaneity, that is the spiritual. And this is the fact in man, who is much more extensive in his animalism than the beasts, because he is more intelligent, and in the preliminary phases of his progress, intellect is subjugated to the lower or

brutal nature. Man, as to his physical organism, was born from the Anthropoid Apes. And as in all of Nature's great birth cataclysms, the lower, after pushing above its normal condition to give birth to the higher, recedes again, so it was in this case, and no Anthropoids now exist so perfect as were the immediate progenitors of man. Possibly. also, the first type of humanity is extinct, or lingers in the Australian. Man was an intelligent animal, with an immortal soul in embryo, in his pearance, excepting one who was but little over outward being when he, as a whole, had been three years old. She knelt, and placing her little germinally embodied in the Anthropoid. The hands together in front of her, and raising her superiority of anatomical structure and physic-leyes toward heaven, remained almost motionless logical function in man over the Chimpanzee is, during the ceremony. They were all dressed in however, vastly less, and even as nothing, when compared with the far reaching power of his distinct voice, and was so exceedingly devotional mental being, to say nothing of the spiritual aspiritual aspiritua rations of his inmost life or spirit. But, when the the most profound admiration. real man is born out of the animal altogether; Then followed solige, recitations and tableaux.

life, the transitional change is immensely beyond, and greater than that by which he sprang from the teeming womb of the highest type of animal life into his present existence. The mode of life in spirit-land is just as incomprehensible to us, as our life is to the Gorilla. So far as our mental processes are concerned, and the faint stirrings of our spiritual being, we can approximate in conception; but when we attempt even to imagine a body finer than air, lighter than hydrogen and more subtile than lightning, living in a world corresponding in nature, and possessed of senses adapted thereto, we find ourselves destitute of almost every element necessary for a solution of the problem. It is impossible of solution, till we are born into it. We can affirm some things, but they only serve to show the vastness of the chasm between the world of sense and that of spirit, We can affirm that in such a world all the relations and functions of material life will cease.

Senses we may have, must have, but they can neither be defined nor comprehended till they are there exercised. Again, as the animal nature is entirely laid off, all its tempers and passions are left behind. Talk of "combativeness and destructiveness," in the spirit-world, as though it was a menagerie of animal passions! "Will be not then have a spiritual body?" Yes, thank heaven, he will, but not a beastly one, with its earthy and groveling tendencies. Will he not be imperfect? If you mean by that ungrowth, lack of culture, yes; but if you mean lying and other animal traits, no. Will he not have to toll and strive? Will not memory hold up the mirror of the past and will not remorse and sorrow be the result? Most certainly. But does memory, toil, weakness, disappointment and suffering, and mistake even, flowing from finite knowledge, imply directly or indirectly the existence of intentional wrong-of a disposition to knowingly injure another? Certainly not.

Brothers, your complacent talk about "chemical death-spasms" won't do. Death is more than a spasm among the primates of chemistry. It is cataclysmic. Nature is not an even-spun thread Progress is not always the steady flow of an even stream. She takes prodigious strides at times, and her catastrophes are not all of them destructive; nor can we always trace her footprints. Death is not only one of those cataclysmic strides, but it is the greatest, for the series is perpetually ascending in grandeur and importance.

But I will close this article, though I have only hinted, in this and the one of Feb. 5th, at the magnificent outline of argumentation, whereby we demonstrate death to be the real birth of the spirit into a sphere of being congenial with its nature. I say real birth-the opening of new senses in a new world—not a mere material transfer from one apartment to another; a stepping from the kitchen to the parlor, which seems to be

the lofty conception of many. Shall we, as spiritual philosophers, any longer linger around, and dabble in this dirty pool of mythologic demonism? Shall we clog the wings of aspiration with the heavy clay of crude materialism? Will we deform the nascent philosophy of the New Dispensation by attaching thereto the most abominable features of the old diabolism? I hope not, though the tendency is somewhat strong in that direction. J. S. LOVELAND.

La Grange, Ind., April 3, 1867.

Matters in Oswego, N. Y.

I notice in each number of your valuable paper communications from different parts of the coun try, giving an idea from time to time of the progress of Spiritualism in various localities, but seldom anything from Oswego. Now we propose not to stand out in the cold any longer.

Through the instrumentality of the Children's Progressive Lyceum and the genial influence of angel visitants, we are coming up on to higher and more noble planes of thought and action. Although we have not been able to sustain meetings regularly since our reorganization in October true spiritual philosophy to establish a Children's good work in a masterly manner. Commencing with but seventeen we now number over one hundred and fifty children, with bright eyes and smiling faces, who greet us with their joyful presence on each returning Sabbath. They are so happy, so kind and genial in their deportment. and so earnest in their efforts to excel in all that is good and true, that we are often led to exclaim in the language of another, truly, "of such is the

kingdom of heaven." On the 6th of March last, our hall, together with all the property belonging to the Lyceum, was destroyed by fire. General despondency-for the moment-seemed to pervade the hearts of all the Spiritualists in the city. But the spirit of progress could not be subdued by fire. The needs of humanity demanded renewed effort, and like the fabled bird of old, Spiritualism (at least in this locality) could not long remain in smouldering ruins, but Phonix-like she came forth from her ashes, and plumed her wings for a higher flight, determined to soar away into the realms of thought, until she should reach that grand and lofty altitude where she can explore the vast fields of Nature, and cull from their inexhaustible resources those gems of truth that shall be for the "healing of the nations." We are stronger in consequence of the severe trials through which we have so recently passed; and arming ourselves with the panoply of immortal and undying truth, and with almost Herculean strength, we are marching bravely on in that royal highway which leads us up to God, through the ministry of angels and blessings to humanity.

Last Thursday evening our Lyceum gave an entertainment, which was repeated on Friday evening with almost an entire change of programme. Doolittle Hall was engaged for the occasion, being the largest and most popular hall in the city. A heavy rain commenced in the afternoon of Thursday and continued during the evening. But notwithstanding the inclemency of the weather, the hall was well filled; and on Friday evening a still larger number were in attendance All of the various church organizations were represented. Perfect order prevailed during the exercises, and, at the conclusion, the most entire satisfaction was expressed. The entertainments were grand, even beyond our own expectations, and, in a pecuniary point, we realized handsome

The exercises commenced with prayer by Miss Florence Baxter, a beautiful little girl, nine years of age. On either side, and kneeling with her upon the stage, were six others of like age and apwhite. The prayer was delivered in a clear and

Cole, were also present and cognizant : fithe con- born from the earth, and alloits material bondi- Miss Eliza Wakeman, in song and recitation, re-

celved great applause. Fifty children were engaged in the exhibition, all of whom carried their ed, as I believe, with decidedly beneficial results. You may rely upon it that the Children's Progressive Lyceum, of Oswego, as an institution, is a fixed fact, and that it is established upon a firm and reliable basis, and that its effort and influence are being widely felt in this community.

Oewego, N. Y., April 9, 1867. J. R. PIERCE.

A. J. and Mary F. Davis as Missiona-

As I read our spiritualistic papers I feel that there is not enough said or thought about the great blessings to flow from our Lyceum system.

We have a Lyceum a year old, and it is surprising what progress we have made in that short difficulty we could get any of them to speak; now they can all speak, and most of them with ease, and the independence and intelligence they show in voting is really encouraging, and indicates that in "the good time coming," when they get to be men and women, they will vote more wisely than is usually done nowadays.

We (husband and self) have just spent a few days with A. J. and Mary F. Davis, and in talking rive from the moral culture of the "Children's Progressive Lyceum," and of the importance of having them organized in every society of Spiritualists or Progressives, and how it could be accomplished, Bro. Davis said that he and Mary would be willing to go as missionaries and organize Lyceums wherever they might be called, " provided we can be insured fair wages—say as much as a boss carpenter or blacksmith gets," are Jackson's words.

Now the question is, can we raise the funds wherewith to employ those two devoted laborers in God's vineyard? I know we could soon have a Lyceum fund, if the great body of Spiritualists could look only a little way into the future, and see the grand results that would inevitably follow, as the interest of a small sum donated for the diffusion of spiritual culture among children.

Dear friends and readers of the BANNER, do you not see the necessity of some such centralizing point? and will you not each and all of you give according as has been given to you of your means, to constitute a Lyceum fund, making A. J. Davis Treasurer, and giving him control of the funds so bestowed, he making full reports and acknowledgments through the Spiritualist journals?

The Vineland Society will pay fifty dollars, when one hundred other societies or individuals will give each as much. Yours for humanity, PORTIA GAGE.

Vineland, N. J., March 29, 1867.

Card from Emma Hardinge. Messrs Editors Banner of Light:

In my card published to the citizens of St. Louis, in appeal for aid for the unhappy outcasts of the city, which I sent to you for publication, I stated that I had given the proceeds of my long years of toll and effort for this cause, namely, two thousand dollars, to the Temporary Home for friendless women in Philadelphia, and five hundred dollars, left me by bequest, to the Home in Kneeland street, Boston. The last statement needs correction, under the following circumstances: I sent a check for five hundred dollars to a good friend in Boston, who wrote me word, some time after its receipt, that he wished me to reconsider its disposal, and had retained the money on that account. Meantime I found that in St. Louis, with an overwhelming number of unfortunate women, there was literally no home for them, not the most humble place of refuge, nothing, in

short, but "a prison or a grave." almost hopelessly to provide such a home, and I was doing my best by public addresses and collections to aid them, I resolved to take advantage of the accident of the five hundred delicer. I was delicated a hundred delicer. of the accident of the five hundred dollars I had sent to Boston being detained, to withdraw it and bestow it instead on the proposed home in St. Louis. I did so; my kind friend, Mr. Phineas E. Gay, of Boston, immediately remitted me the money, and, in the hope of making its bestowal still more effective, I announced, at my lecture on this subject last Monday night, April 1st, at the Great Philharmonic Hall in this city, that this sum should be placed at the disposal of the "Western Female Guardian Society," in aid of their home, provided it could be doubled in twenty-four hours. It may be some information to those who wonder why I could not raise fifty or one hundred thousand dollars, alone to found a home for poor outcasts, to know that though three hundred and fifty dollars were then and there raised at my lecture to aid in doubling the five hundred dollars I offered, the week has passed away and the lacking one hundred and fifty dollars cannot be raised in the rich city of St. Louis, though ten times that number of wretched girls are dying in sin and starvation for want of it.

If you will kindly insert this notice to contradict the statement that five hundred dollars were given to the Boston Home in Kneeland street, you would greatly oblige your friend,

EMMA HARDINGE,

[Spiritual Republic please copy.] Sacramento, Cal.

Mrs. Laura Cuppy has lectured for the Spiritualist Society in this city the last four Sundays, morning and evening. Our evening meetings have been crowded, seats and standing room all occupied. She is engaged here for the next month. The fall attendance shows the best appreciation of the people for such teachings. Spiritualism is just now taking a stand in Sacramento, and is belag recognized as a living institution.

The Children's Lyceum of Sacramento is an ornament and something to be proud of. It was reorganized sixteen months ago with twenty-five scholars, and has continually increased, until it now numbers one hundred and sixty-two scholars, in regular attendance, under the superintendence of Dr. H. Bowman, (and his excellent wife as musical director,) Miss Brewster leader of Groups. and a full corps of Guardians of Groups. There are very few absentees, at any time. The seats for visitors are always full, indicating the love the people have for the Lyceum. Can any other city of twelve thousand inhabitants boast of so full a Lyceum? The names on the register number over two hundred.

The BANNER OF LIGHT is the best spiritual paper in America; it has the prayers and best wishes of the Spiritualists of California for its L. ARMSTHONG.

Sacramento, Cal., March, 1867; gld central

Badical Pouce.

DEAR BANNER-Enclosed is a brief report of parts admirably: In conclusion, I would say that a Radical Peace Convention held in Pawtucket, the whole affair was a grand success and attend- March 28th. Could you make room for it in your March 28th. Could you make room for it in your columns? I wish the speeches of George Thompson of England, and Mrs. M. S. Townsend of Vermont could have been reported. They were worthy the great and sublime question at issue, which is most consistent with HUMAN NATURE. with expediency and christianity, (as illustrated in the spirit and life of Jesus,) to kill rather than die, or to DIE RATHER THAN KILL? All military systems say, kill rather than die. Radical Peace says; DIE RATHER THAN KILL.

Is the eighth resolution of the series true? Is every military system of necessity a "denial of the sovereignty of God and of all moral distinction"? It is, as every military code and every war demonstrates. Does war, necessarily, make time. When we commenced the members were it a "crime punishable with death, to love enetimid and shrinking, so bashful that it was with mies, to forgive as we would be forgiven, to return good for evil, and to obey God rather than man?" In a word, Does every military system make it a crime punishable with death to be a Christian after the manner of Christ? It does, and no man will dare to deny it.

What then can and must we say of those who profess to believe in a God, and in Christ; and in a kingdom whose governing and protecting power is love, and still plead for defence by arms and over the great benefit that humanity was to de- | blood, by killing rather than dying? They say we must "love our enemies," "forgive as we would be forgiven," "overcome evil with good," and "obey God rather than man," or be damned; and then if we do, they shoot or hang us. If we do not feed the hungry, clothe the naked, and give water to the thirsty, they consign us to hell after we leave the body. If we do, they "kill, slay and destroy us" before we enter that state. Such is war. Such is military defence. There can be no protection by arms and blood, but by making it a crime punishable with death to follow Christ.

SPIRITUALISTS! believers in a Kingdom not of this world, whose subjects cannot fight with deadly weapons! will you, directly or indirectly, sustain a system which makes it a capital offence to be a Christian? to be a true disciple of Jesus, the world's model Spiritualist and martyr?

HENRY C. WRIGHT.

RADICAL PEACE MEETING.

The Rhode Island Radical Peace Society, which held a Convention in the Friends' Meeting House, Providence, last month, held an adjourned meeting on Thursday, 28th ultimo, at the Universalist Meeting House in Pawtucket. The attendance, both of corresponding was quite large companies. both afternoon and evening, was quite large, comprising many friends of the cause from abroad. The meeting was called to order by L. K. Joslin, Esq., of Providence, President of the Society. Mrs. E. B. Chace, of Valley Falls, was Secretary. A letter from Alfred H. Love, of Philadelphia, President of the Universal Peace Society, was reed universal places in the cause of read, urging unremitting labor in the cause of peace. L. K. Joslin presented the following resolutions, which were afterward adopted by the

Meeting:

Whereas, Rev. Dr. Barnas Sears, President of Brown University, has urged before the American Social Science Association, and also before a committee of Congress, the adoption of a Military Education for young men in our American colleges; therefore,

Resolved, That we view with apprehension and sorrow this effort by professed Christians to introduce into professedly Christian colleges the art of man-tounding and man-killing as a scientific and commendable study for youth, and we regard such teaching not only as Anti-Christian, but as positively immoral and wicked.

M. Louis also and the control of the state of t

Mr. Joslin also presented the following petition to Congress, asking those present to affix their signatures:

We whose names are signed to this petition do represent to you, as our representatives, that we are unwilling to have our lives sacrificed in war, or to engage in the wounding and killing of others. Therefore, and upon consideration of human rights and welfare, believing that man possesses the mallenable right to life, and that war and man-killing are in direct contravention of this right, do we carnestly request that you will inaugurate measures which, by securing a Court or Congress of Nations, a binding Code of International Laws or Treaty agreement to resort to arbitration instead of arms, shall secure the abolition of war among men.

Henry C. Wright prized the rights of man as

Henry C. Wright prized the rights of man as more sacred than institutions, and presented the following resolutions, which were passed before the meeting adjourned:

1. Resolved, That man is before and above his institutions; therefore, no church or government is worth the killing of one human being to preserve it: and we would adopt this as extraction of the word with all institutions that cannot exist without killing men."

3. Whereas, Patriotism sustained by military power, like sectarianism, is a denial of the fatherhood of God and brotherhood of man; therefore,

4. Resolved, That the more intense the patriotism sustained by military power, the more helmous the sin; and the greater the patriot, the greater the sinner.

5. Resolved, That if it is wrong in one man to hire and drill a man to kill human beings, sack and burn towns and cities, and desolate a country at his bidding and for his benefit, it is wrong for millions, acting as a state, nation or government, to employ armies and navies to do the same deeds at their bidding and for their benefit.

6. Resolved, That it is murder to kill innocent human beings at our discretion and for our benefit, whether killing be done by individuals acting alone, or by millions acting as a nation or government.

or government.

7. Resolved, That each and every member of a State or Gov-

T. Resolved. That each and every member of a State or Government who approves of an international or domestic war, will be held by God responsible as a murderer for all the innocent blood necessarily shed in such work.

8. Resolved, That in theory and practice the military power and system are necessarily a denial of the sovereignty of God and of all moral distinctions, and make it a crime punishable with death to obey God rather than man, to love our enemies, to forgive as we would be forgiven, to return good for evil, and to recognize the will of God as expressed by Jesus, or by human nature as our higher law.

James M. Peebles, of Michigan, wished the rights and wrongs of the Indians considered, as the military system threatens to exterminate the Indian race, and closed with this appeal: "My brothers, are all the members of God's great fami-

Thomas Robinson, of Pawtucket, expressed great interest in the movement. He said, "Supose a horde of barbarians come upon us to destroy our institutions of learning, humanity, art and science?" Mr. Peebles replied that the way to lead barba-

rians on to commit greater erime, was to set them the example of fighting. William Penn treated the Indians, whom others considered as barba-rians, as brothers; he used no weapon of war but kindness and love, and he thus made them lifelong friends. When in the history of the world-you find Christians who will not fight them, barparians are subdued. The power of kindness and love will conquer whon war and fighting are wholly inefficient. Prof. Park, of Boston, said Jesus Christ was a

peace man, and asked why his peace principles did not preserve his life. Henry C. Wright replied that the true Christ-

rienry U. Wright replied that the true Unristprinciple was to suffer wrong rather than do
wrong, and, like Christ, die rather than kill.
Among the other speakers during both sessions
were Mr. William Chace of North Providence,
Mrs. M. S. Townsend of Vermont, Hon. George
Thompson of England, L. K. Joslin of Providence,
and Mr. Ashton of Pawtucket.

Before the meeting adjourned the following resolution was introduced and unanimously adoptedRichard That the spear thanks of this Convention be

Rebibleed. That the sincere thanks of this Convention be tendered to the Universalist Society in this place for the free use of their Meeting House for holding this Convention, and that a copy of this resolution, signed by the Secretary of the meeting, be forwarded to the trustees of the Universalist Bo-

This Society is to hold another meeting at Valley Falls on Thursday, April 25th, when talented speakers are expected to be present.

AN ENTRUSIASTIC COMPLIMENT. - The en thusiastic Kelmer thus discourses upon the fair

Woman is, indeed, a bright and beautiful creature. Where she is there is a paradise; where she is not there is a desert. Her smile inspires.

sne is not there is a desert. Her sinte high to love, and raises human nature nearer the immortal source of its being. Her sweet and lender heart, gives life and soul to dead and renseless things. She is the ladder by which we elimb from earth up to heaven. She is the practical teacher of mankind, and the world would be void without her siles there are accessed that The London Times says: Notwithstanding their protective tariff the United Biates have taken goods from us to a greater value than those taken goods from us to a greater value than those taken by the whole of Germany and France combined."

of mankind, and the world would be void without her. She is more a celestial than terrestrial being mother. She is more a girl, dutiful as a mother. She is the balsam of manis lifer his fattiful counselor and pillow. She can impart taken by the whole of Germany and France combined."

thoughtful and earnest and cooperation are not wanting.

Success of the movement is not assured, but it seems among the possibilities; and, if a possibility, it becomes a duty to succeed. A single Agent only was employed during the past two months.

The first public work was done in the city of New Badford. More promising fields could have been selected, perhaps, but it was thought the extremity of the State would furnish a proper starting point for a movement destined to embrace starting point for a movement destined to embrace starting. Previous to taking the field, the matches the field of the matches the matches the field of the matches the field of the matches the field of the matches the matches the field of the matches the field of the matches the matches the field of the matches extremity of the State would furnish a proper starting point for a movement destined to embrace all its territory. Previous to taking the field, the Agent of the Association published in the BANNER OF LIGHT a call requesting those who desired the services of a missionary speaker, and could furnish halls for his use, to respond. No general reply was made, and the ploneer of the organization commenced his work disadvantageoustrin consequence. A publications for speaking were ly in consequence. Applications for speaking were refused from places which already supported regular meetings, as their demands were beyond the missionary action proposed. The first Sunday was the occasion of two lectures in Music Hall, New Saturday I enjoyed a pleasant ride back to East Bedford, and letters were forwarded to many of the adjoining towns—Fall River, Acushnet, West-port, Rochester, Marlon, and others. There was difficulty and delay in learning the names of proper persons to address in those places, and a still longer delay occurred before replies came to still longer delay occurred before replies came to hand. It was found impracticable to make arrangements in any of the places written to at the time, and another, the second Sunday of February, was spent in New Bedford. The first week had not been an idle one. Large public circles were held Monday ovening in Music Hall, and private ones attended in Fairliaven, a village near the city. The public circle was quite interesting, several mediums being present. A similar circle came together the second Monday evening, Mrs. George Taher and Mrs. Coffin being present, both residents of New Bedford, and ladies who have done and are deing much to enlarge the public conviction of the truth of Spiritualism. conviction of the truth of Spiritualism.

Two lectures to good audiences in Middle-borough occupied the third Sunday of February. After considerable effort a lecture was advertised in Fairhayen, though the friends there seemtised in Fairhaven, though the friends there seemed almost afraid something would be done. However, the lecture was advertised, and on Friday evening Phœnix Hall was opened for the first time for a lecture upon Spiritualism. A good audlence welcomed the speaker. Much interest exists here, and privately the subject is discussed. Some good mediums are being developed, who, unless injured by the public selfshness, the flatters of friends or their own indiscretion will tery of friends, or their own indiscretion, will soon become of great use to the cause of truth and

Propositions had been made by the Agent to speak in Cochesett the last Sunday in February. The friends there, not fully understanding the The friends there, not fully understanding the way in which it was proposed to follow up the fabors of the occasion, and being discouraged by the terrible state of the weather and roads, thought best to defer the meeting until a more favorable occasion. Their letter reached New Bedford on Friday, and as there was no time for other arrangements, the fourth Sunday of the month was also spent in New Bedford. On Monday evening, at the public circle, Mrs. Lucy L. Carrier was present, and through her medlumship Carrier was present, and through her mediumship satisfactory tests were given. Names of the "dear departed," unknown of course by herself, personal descriptions and life histories, all were personal descriptions and the histories, all were given with mathematical accuracy, astonishing the skeptical and delighting those who have learned to welcome the footsteps of the angels. Oh, how much good test mediums are enabled to accomplish! How by their offices the anguished heart is cheered and life gilded with the radiance of immortality! Truly all of us are needed in this treat week for human good. Courage friends great work for human good. Courage, friends, wherever you are; all are needed.

New Bedford contains a large number of Spir itualists, in all social conditions, but though pos dessing much of wealth and influence, but little is done, nothing at all of sufficient importance to denote either their numbers, wealth or character.
Still the place may become a good field to labor in, and if once set in motion in the true direction, the elements of success will develop themselves

ontinua the recent states of the report of the special states of the special s February 28th, commenced a course of lectures

continue the record from personal notes of the Agent during March.

MARCH.

The first of March found me giving a course of three lectures in Middleborough, commenced the 28th of February. The evenings of the 1st and 2d of the month were devoted to these lecand 2d of the month were devoted to these lectures, and on Sunday morning Brother Loring took me over to Plympton, where I had engaged with mud and flowing with water from an all-day with mud and flowing with water from an all-day open, and a snug little audience sat before us, but few of the gentle sex "graced the occasion," as the reporters say. The men, however, were of the real "New England grit"—old veterans of the anti-slavery cause, who could regale one with reminiscences of Foster, of Pillsbury, and Phil-lips, lovers of freedom in all things, staunch fighters against a belief in endless torment. Of course I had freedom, and used it for an hour or so, having a good talk to young and old upon lib-orty as requisite to progress.

In the afternoon a larger audience assembled, ladies among them this time; the "housework" being done, probably. So I discoursed again for an hour and a half. Short speeches answer no better than "short rations" among "hungry" people. A poem was improvised at the close of me away" to Hingham, where I took the train each lecture, in which performance much interest for Boston, having an engagement for contract was expressed.

After tea a short ride took me to South Plympton, and in a half-lighted school-house another meeting was held. The speaker was pleased to see the walls of the building hung with physiological plates, giving token of attention to practical means of education.

The day's work closed by a walk to another friend's house, also a Bonney, amid a rapid fall of

Monday evening was devoted to a lecture in Union Hall, in the Southern part of Plympton.
This is a fine hall, capable of scating a large
audience. The weather was uncomfortable, and
the janitor of the building neglected to light it up until late, "thinking we would give up the idea of having any meeting." How very little he knew of the spirit which animated the movement! After the hall was opened, a small audience gathered. Tuesday evening a larger attendance was given.
Plympton is considered a good field for labor.

and much interest has been awakened there Wednesday and Thursday evenings had been reserved for meetings in Carver, but not hearing

tariansen is very strong in the place, and yet the prospect for the future is not discouraging. The cause of progress has some good friends there, who are both strong and fearless, as well as a larger number of the Nicodemus order.

REPORT OF THE AGENT.

Boston, April 8, 1887.
This Association has recently finished its second month of public labor. The first engagement of its Agent ended April 1st. Much difficulty and delay have been experienced, and the results of effort may appear unimportant. Still, taking into account the circumstances of inexperience, of severe weather, and the nature of the work, no cause for discouragement exists. The people have received the idea of associative labor with thoughtful and earnest attention, and assurances of interest and coöperation are not wanting. The success of the movement is not assured, but it seems

A meeting had been proposed in Cochevett for Saturday evening, but it became necessary to pass on to East Stoughton. Where arrangements had been made, through los of the sum and evening lecturing. Learning that, a Lyceium was held in Stoughton. Centre, I determined to attend the same. The kindness of my lospitable entertainer furnished the conveyance, and our radical friend Parker became through snow, water and mud brought us to the hall, whence the "joyful sound" of singing came forth already. Leaving our sleigh, and shaking off the soft snow, which had been falling all the way, we entered. In spite of the unpleasant weather a goodly number of children and adults filled the hall. Joining in the exercises of the Success of the movement is not assured, but it seems

Stoughton Centre Lyceum was opened, and a good audience attended the first lecture, while the last was given before a crowded house. The Lyceum at this place was opened under the most discouraging circumstances, but it now numbers

Saturday I enjoyed a pleasant ride back to East Stoughton with Bro. Paine, but hardly was I landed again at the door of Bro. Ingraham, than the snow began to fall, notwithstanding which, however, a pleasant audience gathered in the hall as before, to listen to my talk in prose

and verse,
During the night of Saturday, March 16th, the elements had it all their own way, and Sunday morning dawned white and cold. A thick mantle morning dawned white and cold. A thick mantle of snow covered the ground, or whirled aloft hefore the wind toward the grey sky, which steadily shook down more and more of its floculent wealth. At the hall door a shivering crowd gathered to await the coming of the priest who was to perform mass upon St. Patrick's morning, but no priest came through the snow to officiate. But that which in a priest is common prudence, in a lecturer would be neglect of duty, and an imposition upon the nublic. So we considered our position upon the public. So we considered our engagement at South Hanover, fifteen miles off, engagement at South Hanover, fifteen miles off, and after a hearty breakfast started, bag and baggage, in charge of Bro. Ingraham, packed snugly in the cutter. Not a very merry sleighride that, with the snow knee deep, and yet the sleigh cutting to the ground, rasping along in a manner to make a nervous person's blood run cold, and provoke the most saintly of equine motive power. All the while the wind and sleet roared and stung, until, at times horse and driver, as well as passenger, were blinded with their fury. Struggling along to East Abington, a few moments gave us a look at the pleasant face and home of Bro. Shaw, but we had only time for a few hurried words of consultation. A long road lay before us, and the storm increased as the sun approached the meridian. So slowly along we went, now "stuck fast" for a moment in some rapidly growing "bank," or scraping over a wind-swept "bare spot." Contrary to our hopes the storm did not pot." Contrary to our hopes the storm did not break at noon." At about 2 P. M., we reached

"break at noon." At about 2 P. M., we reached the home of John Puffer, none too soon for horse or men. However, we were in time for the lecture, if the hall had been opened; but as the storm had increased instead of ceasing, we had not been expected, and Bro. Puffer laughed heartily when he recognized amid the snow and ice with which I was incrusted, the "Speaker."

All day long the storm continued, and Monday morning came "white as a ghost" (of the orthodox type,) and gloriously clear, but with roads blocked up far and near, while the riotous wind labored fast and hard at the construction of fantastic snowy castles, built up only to be demolished and whirled in powdery clouds over the glistening landscape. It was the 18th of March, and King Winter held his sceptre with firm and steady hand, and kept his court in power and glory! The whole country was blockaded, and all idea of labor had to be given up until travel could be resumed.

could be resumed.

The Executive Committee meeting at Boston called for another journey there. The meeting was held on Wednesday, March 20th, and returning to North Hanson on Thursday, a small number gathered in Unity Hall, wading through the snow and water, or riding in some cases for half a dozen miles. Deep interest was manifested, and a lecture delivered, followed by an improvisation, and the apparation of the assembly at a could be resumed. sation, and the separation of the assembly at a late hour.

held in the Town House, in the centre of the town, and in the afternoon and evening in Bro. Rogers's new hall. Carriages came over the terrible roads from neighboring towns, coming and going for one lecture, not daring to stay after dark, as the roads were too bad. The people are hungry for the truth. Will Spiritualists see that they have it given them?

took ma over to Plympton, where I had engaged for the day. The road was very bad, but "like man like horse." The animal, as well as its driver, was "progressive," and we arrived at the hospitable home of Brother Bonney just in time for "morning services." Plympton Town Hall, standing squarely in the centre of the town, was open, and a snug little audience sat before us, but few of the gentle sex "graced the occasion," as the reporters as y. The men, however, were of the lee-The subject for the poem at the close of the lec-ture was, as given by the committee, "Daniel Webster," whose life, character and death scene

Webster," whose life, character and death scene were called to mind and fully discussed. Considerably jaded by travel, exposure and labor, Wednesday had been set aside as a "Sab-bath"; but at the request of friends in Scituate, the idea of rest had been relinquished, and notice given of a meeting in Assinppl Hall. Our staunch, sensible and radical friend, Avery Rogers, conveyed me to Schuate and the home of another Rogers. In the evening a packed audience was in attendance, and the "spirit came upon us mightly". The stage next morning "wated

me away" to Hingham, where I took the train for Boston, having an engagement for a course of lectures in Dorchester.

Thursday evening, in the new and pretty Union Hall, built by our good friend Thos. Payson, at Upham's Corner, for spiritual purposes, a small handfull came to hear. The number was greater on Friday and Saturday. Sunday afternoon gave good attendance, and at night the house was growded.

So closed the labors of March. Within the last two months I have given thirty-six lectures, of which but ten were given in February. But little money has been secured, because I have been too busy to solicit it; but an interest has been created by the labor done, which incites to still more earnest work.

I wish to acknowledge the following sums: From a friend, New Bedford, \$5.00; Charles D. Capen, \$1.00; by Music Hall collections, \$12.75; J. B. LeBarron, Middleborough, \$10.00; E. B. Dorrance, do., \$5.00; Ualvin Petty, do., \$1.00; A. A. Leach, do., \$1.00; J. K. Leach, do., \$1.00; William Washburn, do., \$1.00; Harriet Washburn, do., \$1.00; and from hosts of friends cheering words and friendship's best offerings, sympathy and appreciation

reserved for meetings in Carver, but not hearing from the friends there by Wednesday noon, the appointment was rejuctantly given up, and the train taken for Boston, where several little matter acquired attention.

Friday took me again to Middleborough, and to Brother Washburn's. A lecture was given, and several calls were made upon friends, who joined the Association, manifesting much devotion to its purposes. Twenty dollars were easily raised in Middleborough, and that is considered merely a commencement. The irreligious influence of sectorimented in the place, and yet the prospect for the future is not discouraging. The cause of progress has some good friends there is great facts of our glorious Spiritualism. great facts of our glorious Spiritualism. E. S. WHEELEB, Agent M. S. A.

THE PHANTOM.

BY BAYARD TAYLOR.

[Seldom do we ever meet with neetry so full of thought love, tender, sympathetic and rational feeling, as the following lines, by Mr. Taylor. It was written many years ago—we believe on the occasion of his first visit to his home, near Kennett Square, after the death of his wife.—Ex.]

Again I sit within the mansion, In the old familiar seat; And shade and sunshine chase each other O'er the carpet at my feet.

But the sweet briar's arms have nestled upwards In the summers that are past, And the willow trails its branches lower Than when I saw them last.

They strive to shut the sunshine wholly From out the heated room;
To fill the house, that once was joyful,
With silence and with gloom.

And many kind remembered faces
Within that doorway come— Voices that wake the sweeter music Of one that now is gone.

They sing in tones as glad as ever,
The songs she loved to hear;
They braid the rose in summer garlands,
Whose flowers to her were dear. And still her footsteps in the passage, Her blushes at the door, Her timid words of maiden welcome

Come back to me once more. And, all forgetful of my sorrow, Unmindful of my pain, I think she has but newly left me, And soon will come again.

She stave without, perhaps a moment, To dress her dark brown hair; I hear the rustle of her garments— Her light step on the stair.

Oh, fluttering heart, control thy tumult. Lest eyes profane should see My cheeks betray the rush of rapture Her coming brings to me.

She tarries long; but lo! a whisper Beyond the open door,
And gliding through the quiet sunshine
A shadow on the floor.

Ah! 't is the whispering pine that calls me, The vine whose shadow strays; And my patient heart must still await her, Nor chide her long delays.

And my heart grows sick with weary waiting, As many a time before; Her foot is ever at the threshold, Yet never passes o'er.

Correspondence in Brief.

RUFUS FAY, CLINTON, KANSAS.—The churches here oppose Spiritualism, and are using all their influence against it, but to no effect.

ISAAC HOAG, RENSELAERVILLE.—I send enclosed three dollars, and for it please direct the BANNER to ——, a mother and a widow. She is less able to pay for it than I am.

B. F. BISSELL, Ballston Spa, N. Y., says: The cause of Spiritualism is slowly but steadily progressing in this place and vicinity. As yet we have only occasionally been favored with a lecture on our glorious philosophy; but we hope the time is not far distant when the bread of life from the angelic world will be dispensed here through media of home development, as we already have several mediums for spirit communications.

MRS. MARY B. SANBORN, Phillips, Me., says: Before our investigation and reception of the soul science called Spiritualism, how dark seemed the record called the Christian Bible! and what light has since dawned, through the inspirations to us, through others and our own organism!

It is but five years since I became deeply interested in the soul science; and yet, in that short time, I have become a medium for seeing, hearing oral communications, writing by impressions, &c.

Andrew Undershill, Rahway, N. J., writes: The little State of New Jersey has' done much the two years past in the revolution of its national politics, and its number of Children's Sunday Lyceums, but the city of Rahway is the most church-bound place I know of anywhere. It contains about six thousand inhabitants, and I believe the Spiritual Bilizenthy is writing assets. lieve the Spiritual Philosophy is working secretly in the minds of the masses, but they are so afraid of Madam Grandy they dare not whisper it in public. I have been living here now about two years, and we have not had one spiritual lecture during that time. We invite lecturers to pay us

EBEN CURTIS, Lake Shetic, Murray Co., Minn., in remitting subscription for the Banner, says their new settlement consists of forty persons. Their nearest post-office is seventy miles distant. Eight families comprise the little village of free and independent thinkers. Mr. C,'s family num-bers eight, all grown up but two, and all are Spirtitualists—and so are a majority of the settlers.
Unmolested by the bigotry and falso teachings of old theology, they are truly blessed. Two of the family are being developed as mediums, and circles have been held regularly for months. Thus the spirit-world is providing a way to feed those who are honestly seeking for the true bread of life through the Spiritual Philosophy.

W. A. W., Hampshire, Ili., writes as follows: Mrs. Famile T. Young, of your city, has recently favored us with two courses of lectures, seven in all, bringing much comfort to the few believers in this community in Spiritualism. Her lectures were well attended, and it is to be hoped they will be productive of much good in the future.

In connection with this I would bear testimony to Mrs. Young's wonderful powers as a developing medium. I speak from personal knowledge, ing medium. I speak from personal knowledge, as she has developed a medium in my own family with very fine results. In this particular alone I think she will do a great work. She is an amiable lady, and it is a real pleasure to be associated with her. As a laborer in the great field of Spiritual Philosophy, she has but few superiors.

N. H. PREWITT, M. D., writing from West_Tennessee, remitting subscription price for the BAN nessee, resultting subscription price for the BAN-NER, says: A copy of your paper was handed me some time ago by my friend James G. Simp-son, at Memphis. Under the Message Depart-ment, I find several communications from the spirit-world, all of which correspond with mes-sages we are now getting through a medium in this section of the country. The copy I have is of January 19th, 1867. Lieut. Merrill's communica-tion is one of them. I am now, I freely confess a January 19th, 1867. Lieut. Merril's communica-tion is one of them. I am now, I freely confess, a firm believer in the actual communication of de-parted spirits with mortals. We put our hands on the table and call for departed spirits—they do come and answer many questions accurately. We want more light—send us light—BANNER OF LIGHT.

E. T. S., HANNIBAL, Mo.—Doubt and Faith.—In doubt we are drifting, drifting on tide and time. through life, o'er earth, on, onward to a future that is mysterious and uncertain. Gone all the fond hopes and delusive aspirations of youth; sunken, vanished all the pride, dignity and ambition of man. The past is a desolate waste, with not a soft flowing stream, nor a limpid brook, nor a verdant oasis to please the eye or inspire emo-

tions of pleasure amidst the pains of memory.

Life—what boon is it to him who doubts? Doubt shrinks from the embrace of death, the best friend of faith. Doubt is vain philosophy, vain theology; from earth it sprang, to earth re-turns again—dust of the past, and no hope of the

Faith is the mother of hope, the fair, the beautiful, the kind, caressing friend of the poor, the weak and the oppressed. It is the charm of life, the soother of misfortune, star of intelligence, light of the soul, luminary of the heart's best and noblest affections. It is the inspiration of the ignorant, protector of innocence, genius of patience, and the victor of happiness.

J. S. J., AURORA, NEVADA.—I desire to express my appreciation of the able, fearless and consist-ent manner in which the BANNER OF LIGHT presents to the world the beautiful living truths of the new Gospel of Truth, and to thank you in the name of one humble individual for the same.

Ours is a six year old village, located upon the Eastern slope of the Sierra Nevada Mountains at

sea, about three hundred miles from San Francisco, and surrounded and supported by silver mines. There is no one here beside myself who is a publicly professed and outspoken believer in the new and grand Spiritual Philosophy; but my tongue is kept wagging on all proper occasions, in defence and elucidation of the truth, as I see it, with the nid of the new and great lights before me, and the result is that many are found to ex-claim, as did Felix of old, "Almost thou persuad-est me to be a Christian" (of the right kind).

One of my most potent aids in proving the truths of spirit intercourse have been the tests prooured through the mediumship of that remarkable man, James V. Mansfield, of New York City, having had within a few months past various and most undeniable proofs that disembodied spirits can and do answer letters with the greatest facility and fidelity through his mediumship. There may be others of equally good powers, but him only have I tried, and "I know whereof I speak."

Mrs. F. A. Logan writes: Away from the din of city life, I find myself peregrinating among the hills and dales in the inland towns and villages hills and dales in the inland towns and villages of New York State, talking to the people, in halls, court houses and churches, on equal rights, temperance, dress reform, and of our heaven-born Progressive Lyceum; weaving into the warp and woof the fact of one common brotherhood; that all are the children of one Father-God and one Mother-Nature; that ante-natal tendencies, he reditary bias and surrounding influences have made us what we are; that instead of blanning the transgressor or the offender, we should labor to remove all causes of wrong by supplanting ignorance with knowledge, hatred with love, selfishness and unkindness with deeds of henevolence; throwing the mantle of charity over all the folbles throwing the mantle of charity over all the follies of earth's unprogressed children; teaching that none are the especial favorites of the Almighty because they happened to have been born under more favorable circumstances for the unfoldment of the sublime and venerative faculties. Neither is the millionaire to be adored or worshiped be-cause of his large organ of acquisitiveness. In short, all should be treated kindly, however high or low in the scale of being, knowing that time will develop changes which shall result in the elevation of all.
Unitarians, Universalists and the mass of minds

listen with rapt attention, and bid me God-speed.

I cherish a soul full of gratitude to all the dear friends who have aided me in my winter labors, and pray that the sunshine of summer and the aroma of delicious flowers may waft their aspirations heavenward, to be met with angelic responses from the evergreen fields of the Summer-

Land,
Please address me at Station D, care of Walter Hyde, New York City.

O. I. C., SOUTH SCITUATE.—"Spiritualism has come into the world without invitation, and has come to stay," so says Andrew T. Foss. I rejoice that it is so. Spiritualism, in the full acceptation of the word, is not sectarian. It does not isolate the true helicure feecture. the true believer from the rest of mankind, but on the contrary, it fraternizes him. By it we are taught the fatherhood of God and the brotherhood of man; that Nature is the mother of all; hence, of man; that Nature is the mother of all; hence, all are brethren. The true, intelligent Spiritualist will not wish to crush, in any degree, his brother man, but will carnestly endeavor, by every means in his power, to elevate him. The true Spiritualism we are taught that we possess three-fold natures, each requiring development; therefore if we neglect to unfold the spiritual in our endeavor to develop the physical, or to cultivate the intellectual faculties of our being, we are taught that if we would be true men and women we must obey all the laws of our being. The true Spiritualist rejects no record or revelation because it is old, but accepts all of the past that accords with his reason and intuition, and is ever ready to receive new revelations in his upward course. It is said by many that Spiritualists are not believers in the Bible. This, in their opinion, is enough to condemn them. As a believer, I say this is not true; for we believe the Bible to be a valuable record of the past, and much therein contained to be highly insuring. Spiritualism explains much record of the past, and much therein contained to be highly inspiring; Spiritualism explains much that is contained in the Bible that before its advent was mysterious. We carefully study the records and revelations of the past, accepting all that is in accordance with our reason. Let not the unbeliever feel justified who condemns the revelations of the present without investigation. For we know that spirit forces are operating around and about us, that our fathers, mothers, sisters, brothers, and the little buds of promise which were gathered from the parent stem, return unto us clothed in more beautiful vesture. This sublime faith has sustained us amid the trying sublime faith has sustained us amid the trying scenes, crushed hopes, and bitter disappointments of life, and to us it has been glad tidings of great

R.M. WONSER, M. D., writing from Augusta, Ga., March 31st, says: Through your excellent BANNER I desire to send my many Northern This is a beautiful land of sunshine and flowers. climate, realized more perceptibly by my having left Northern Illinois (on the 27th of February) enchained in snow and ice. At Louisville I say the first green grass of the season. Much rain had fallen through Tennessee. In Chattanooga saw nice gardens, vegetables growing, and beau-tiful flowers. From Atlanta it is almost one continued peach orchard, and the trees were in full bloom, and other flowers were in abundance. 2d and 3d of March were warm, benutiful days, and as I gazed about in admiration of the scene, I wondered within myself whether this could not have been the ancient Garden of Eden we read of for everything seemed to be a spontaneity, yet the soil is poor, and will not at all compare favorably with Illinois, and many of the inhabitants are act ually in want of food to sustain life. I am told by credible persons that a family composed of a moth er and three little ones actually starved to death about two weeks since, in Edgelield District, South

Carolina, about seventeen miles from here.

I attended divine services one week ago to-day at the Baptist Church in Augusta. As we left the church, and the people were wending their way to their carriages and along the walks, I could but think, If the embroidery, laces, ribbons, flowers, plumes and costly apparel had been dispensed with, they would have means to feed their starying poor. But this is the order of the dav-ex travagance and folly on the one hand, and want and famine on the other. Yet I find the Southern

people friendly and hospitable.

I have found liberal minds and warm hearts in Georgia and South Carolina. Among this number is Henry J. Osborne, of Augusta, who is bat tling bigotry and superstition by putting forth his lively sheet, "The Impending Epoch." It is truly heart-cheering to know that rays of light are pen-etrating this darkened gloom. Bro. Osborne stands alone, like an oak on the prairie. Brothers stands alone, like an oak on the prairie. Druhers and sisters, North and West, give him your sympathy and aid, for he is doing a glorious work for humanity; and may the angel-world cheer and assist him in all his undertakings for the advancement of liberal principles, Lewis S. Dezendorf, Huntington, L. 1

under date of April 8th, says: The Rev. S. C. Hayford, formerly pastor of the Universalist Church in this village, gave a free lecture here last week on the "Theology of Nature and the Theology of Tradition;" and considering the pre-judice and bigotry and ignorance in regard to Spiritualism which exists here, his lecture in point of numbers was remarkably successful. After comparing the teachings of tradition and the teachings of Nature, and showing up the folly and blindness of the religious world in clinging to the errors of the past, and rejecting the truth the present, he was controlled by a spirit, who, after delivering a most beautiful address on the theory of spiritual communion, was followed by two others, both of whom discussed most elequently on the condition of the country at the present time, and the probable events of the future.

The Orthodox believed that this village belonged exclusively to themselves, and that no ray of divine light would ever be able to penetrate of divine light would ever be able to penetrate
the spiritual darkness in which the people are enshrouded; but the coming here of Mr. Hayford
has had the effect of epening their eyes to the
fact that they are not as secure as they supposed,
and the people are ready to be shown "a better
way." I do not believe there is a better opening
for Spiritualism in the country than here. I am
conviced that Sulritualism would proper here. convinced that Spiritualism would prosper here, wonderfully, if some earnest worker would come

and set the ball in motion.

Huntington may well be called the Village of Churches, for here are six, and the building of an altitude of near eight thousand feet above the another is in contemplation. In the last few

years the different denominations here have made many improvements in their churches for the pur-pose of pleasing the Lord. The first Presbytorians have a new organ, whose music is doubtless very consoling to a poor sick family who live in the shadow of the church, and who are suffering for the necessaries of life. The Episcopalians, Methodists, second Presbyterians have already creeted new churches. The Universalists, Roman Catholics and Africans are contemplating the same. The different Protestant sects here have been greatly alarmed at the idea of having a Catholic church in their midst; but now that Spiratulation of the contemplating the same of the contemplating the same of the contemplating the contempl itualism has appeared, they will all unite for a common defence.

I earnestly beseech mediums and lecturers, both trance and normal, to come here where the seed sown will produce an hundred fold.

Written for the Ranner of Light. PASSED AWAY.

BY KATE J. BOYD.

Our darling Nellie Hath passed away, Like a bud of promise With the sun's first ray; Her voice no longer fills The air, with the musical Trill of an infant prayer, For our darling Nellie, Hath passed away!

Passed away like a sun-sick Flower, at the close of day, In the twilight hour, But a memory sweet in heart Is born, as pure and fresh As a bright spring morn, For our darling Nellie Hath passed from strife, To the Summer-Land, Where hope is rife!

Annual Report of the Children's Progressive Lyceum, No. 1, Charlestown.

READ AT THE "LEADERS' MEETING," MARCH 11. The Lyceum was organized September 30th, The Lyceum was organized September 30th, 1865, through the influence and energy of A. H. Richardson, our Conductor from the first to the present. Mr. Richardson's absence has been marked but three Sabbaths since its organization, and then necessarily so. That he has labored for us, both faithfully and devotedly, none can doubt, and that his heart has been in the progressive work his punctual compliance with his duty proves.

We have had two Assistant Conductors, three We have had two Assistant Conductors, three Guardians and two Assistant Guardians. Mrs. Mayo, the present Guardian, is highly esteemed among us; and is what would be termed the "right person in the right place." Since the anniversary of its organization, four Officers and the same number of Lenders have resigned, feeling unable to serve longer in their connection.

capacities. Others were duly installed in their

Some of the Leaders that were in the Lycenm Some of the Leaders that were in the Lyceum at first are still with us, but teach in different Groups. An Adult Group was formed in December, with Mr. Oldham for Leader, which adds much to the interest of the school. Two hundred and fifty children have been members in our Lyceum. At present our number is more than full,

and the average attendance is seventy-six.

Since the last report our brother, Mr. Atkins, has passed on to the "Higher Life." He was an esteemed member in the Lyceum, and a co-laborative programme programme and a co-laborative programme programm

er in our progressive work.

We have been visited from time to time by many able lecturers—Mr. Coonley, for instance, addressed us, upon one occasion, on the subject, "Heat and Cold." His remarks were decidedly "Heat and Cold." His remarks were decidedly interesting; in fact, Mr. Coonley brings such sound logic to bear upon the minds of his audiences that he cannot fail to be appreciated if understood. On another occasion we were visited by Mr. Green, a representative from the Spiritualists of England, with a letter of kindly greeting. His words and manner of delivery inspired as with a feeling of confidence in his sincerity, in the cause he so ardently espoused. We were happy indeed to greet our brother from the East. happy indeed to greet our brother from the East.
From Festivals held in this hall, and collections taken up from Sabbath to Sabbath, a sufficient sum has been realized to purchase library books

and defray all expenses, and the balance has been carried over to the Treasury. An estimation has been made of property belonging to the Lyceum, which we find to be six hundred and ninety-one dollars. We now have twenty-eight ninety-one dollars. We now have twenty-eight dollars and twenty-nine cents in the Treasury. The Lyceum has passed through many a severe struggle, but no more than all new ideas; and while we are thankful for the present flourishing

condition of our school, we are also thankful for past experience, for with suffering comes progres-The Officers and Leaders, I think, feel their re-

sponsible position, and endeavor to do the best of their ability. They are unfolding the germs of immortality, and preparing these little ones for the position they must some day occupy, as children no longer, but men and women, enacting their part in life's changing drama. I know that the impressions left upon the infantile mind must follow them through life; and you, without that foolish prejudice which chains the mind of so many, can teach them the principles of truth, and not confine them to any creed or ceremony. Yours is a noble mission, and will meet with a rich re-A. M. PERHAM, Assistant Guardian.

Charlestown, Mass., April 7, 1807.

The Cause in New York State.

I herewith send a copy of an excellent letter from our worthy brother, J. M. Chaplin, of Hartland, Niagara Co., N. Y., giving utterance to his views of the proposed meeting of mediums to be held at Batavia, Friday, April 26th, afternoon and evening.

Brother Chaplin was among the very first in Western New York who embraced the light of the New Dispensation, and became a medium for its dissemination, and has done as much or more than any other one to keep up regular meetings at Johnson's Creek, and to advance the interest of Spiritualism in Niagara County.

The interest in favor of the meeting is becoming general, and a large attendance of mediums is expected. Two and seven o'clock P. M. are the hours of meeting, at Ellicott Hall.

The meetings of the Genesee Association of Spiritualists, Saturday afternoon and evening, and Sunday, April 27 and 28, are expected to be seasons of great interest. J. W. SEAVER. Byron, N. Y., April 7, 1867.

LETTER OF BRO. CHAPLIN. Your letter of the 29th March is this moment received, and I hasten to reply. My soul is filled with joy unspeakable in prospect that our glorious cause is to receive a new impulse; that it is to be aroused from its slumbering condition, and put on its new garments of inmortal life. I am happy to learn that there is to be a meeting of all the mediums in our Association. May they come, one and all, and the bright spirits from beyond the river will be with them, and fill their souls with angel music from the immortal sphere.

I have looked armiously for many years for something of this kind to be one. Thank leaven

something of this kind to happen. Thank heaven, it is at last proposed, and may it go forward and yield fruit an hundred fold—may it be the commencement of a new era in Spiritualism. There menement of a new era in Spirituanism. There are thousands of anxious, yearning souls ready to receive these glorious truths when they can be presented in a proper manner, which must be done principally through our mediums. The phenomena of Spiritualism should be kept constantly before the people. Then let us have a Pentecostal day, and not only one, but many. Let them be appointed from place to place, so that all may feel an interest in them, and great good will be the result.

I am determined to be with you, if possible, and enjoy the Heavenly Feast.
Yours in the knowledge of the truth,
J. M. CHAPLIN.

Hartland, N. Y., April 2, 1807.

Bunner of Light.

BOSTON, SATURDAY, APRIL 27, 1867.

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

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS

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LEWIS B. WILSON......Assistant Editor.

All letters and communications intended for the Editorial Departments of this paper should be addressed to Luther

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

Woman Suffrage.

This subject is being agitated in Kansas perhaps more effectively than in any other State. It has made visible headway in Maine and Massachusetts, in the Legislatures, but has so far failed to find expression on the Statute books. In Wisconsin, a joint resolution was introduced into the Assembly by Hon, J. T. Dow, on the 20th of March, for amending the Constitution so as to give the right of suffrage to women, and he sunported the resolution in a long and able speech covering the whole subject. We should be glad to publish it entire if our columns were longer and more numerous. Mr. Dow discussed the question from its practical as well as its theoretical side, and demonstrated to the Assembly that it was but common sense and common justice that women should exercise the elective franchise. Many of the illustrations with which he enforced his arguments were so apt as to be irresistible. After concluding his argument, the resolution passed the Assembly by a vote of sixty-three to twenty-two, nearly three to one, without another word. But on subsequent reconsideration of it while nineteen members were absent, the resolution was defeated by the very close vote of forty to forty-one. It was a victory in one branch of the Wiscousin Legislature, at any rate, which we trust will be followed up until it is completed and made a reality.

This subject is one which the female sex are themselves agitating in every way possible, and to decided advantage. As no power is strong enough to hold out always against reason, so the persistent presentation of the argument by woman herself is bound to win the cause for her at the last. Simply sneering at her claims won't do. There comes a time when people are impatient of sneers and jeers, and insist on seeing what is the reason of them. Instinct teaches us that where the weapon of ridicule is perseveringly employed, it is pretty plain that there is something about it that fears the application of reason; and hence reasonable people in time insist that the whole matter shall come out in its true proportions. It is so with the case of Weman Suffrage. This is a subject that will wear out ridicule by-and-by, and will have to be addressed in a more serious strain of thought and discussion.

As for woman's being intelligent enough to vote, we think the answer to that impertinent suggestion would be that if she is capable of accumulating and managing property so as to pay taxes on it, she is capable of casting the ballot. In judging of fitness for public office, she is any day the equal of man, if not his superior. Of the two sexes, the female is by far the first in point of perception. How many male voters are induced to give their votes for one party and another by the offer of liquor. Women would not be likely to be influenced in that way. As for bribing them in any way, the thing would not be at-*tempted. Instead of being themselves degraded by contact with the coarser part of creation who are permitted to throng to the polls, their presence would notably elevate the character of the whole proceedings. If our purest men could to-day control the managements of town and ward elections, what a marvelous change would come over the conduct of all who participate in the business. And if women may come up and freely give their ballots, the influence will be more elevating and

Since the above was in type, we observe that the Legislature of Wisconsin has taken up the subject anew, and reversed the vote by which it was reconsidered and killed. It has voted to amend the Constitution so as to give the franchise to women. Both Houses approved. Thus does Wisconsin put herself at the head of this great liberal movement to be followed, we trust by every other State in the Union. It is time the chains of custom were broken. The adoption of so broad a principle as this would at once elevate the character of our politics, and raise Woman to at least a level with the ruder sex who owe to her their civilization.

Tyrauny under the Law.

Personal liberty bills are needed for other classes than the Southern blacks. Our Northern white women are clamoring for them to protect themselves from the tyranny of unfeeling and selfish husbands. It has been the custom for a good many years, when a man wanted for some personal reason to put his wife away from him, to shut her up in a private insane retreat. This he could do with impunity, as the law stood, there being no safeguard thrown around her on which she could pretend to rely. A heartless domestic tyrant could, and in most of the States can now. clap his wife into one of these "retreats" without being troubled by anybody. It is only necesgary for him to make an arrangement with the keeper of the same, who advertises for all cases of insanity for private treatment, and the thing is done. Of course he would take care not to outrage the public sense of decency by openly doing what would not be generally tolerated, and the likelihood is, in such cases, that it never will be done.

Mrs. Packard of Illinois has been one of the unfortunate sufferers after this fashion. She has been subjected to wrongful imprisonment at the hands of another, on the cruel representation of being non compos mentis, when nobody who knew her ever suspected any trouble of the sort. No one can tell how acute must be the sufferings of a person thus restrained of her liberty. While enduring it, however, with such patience as she might, she formed a resolution to find a remedy for such a flagrant wrong as soon as she should gegain her liberty. And she has been as good as ther word; when a resolute woman sets out to do a thing, it is generally performed if it be within the limits of possibility. Mrs. Packard laid the story of her personal wrongs and a full account of her complaints before the Legislature of Illinois, and by dint of perseverance has succeeded in getting an act placed on the statute book which forever makes auch inhuman practices impossible. ing D. F. Groff, Wilkesbarre, Pa.

And product the first the

If she shall have saved but a single human being from similar suffering, she will not have worked in vain.

Under the provisions of the new act of Illinois, all the inmates of every insane asylum in the State, public or private, who have been incarcerated without the verdict of a jury that they are insane, are now entitled to a jury trial; and unless this trial is granted them within sixty days from the 5th of last March, they are discharged, and can never be incarcerated again without the verdict of a jury that they are insane. No one can be detained in such asylums after sixty days, who has not been declared insane by a jury. This law at once opens the doors of all who are at present languishing in these prisons-for such they are-and prohibits the use of them for any questionable purpose hereafter.

This is so plainly a step demanded by the very instincts of our common humanity, that it is remarkable that it has not been taken before. Now let the people of all the other States agitate the subject until these infamous practices are made impossible to our civilization. It is a relic of barbarism, this suffering certain interested parties to incarcerate others whom they desire to get out of their way, on a plea of insanity. It too often does lead to the insanity which is wickedly charged. All honor to the resolute and indefatigable woman who, single handed, has accomplished so much for the cause of humanity.

Spirit Communion.

When the mind has become tired and fretted by the surroundings of everyday life, and the associations of persons with whom we are more or less brought in daily contact, how refreshing and consoling is it to retire to some quiet place, and give ourselves up to thought and reflection. There, in the quietude and solitude of repose and freedom from the cares of busy life, we can listen to the angel voices as they come floating on the air, with their sweet and soothing melodies, giving us glimpses of spirit-life, and pouring into our heart the balm of consolation, and at the same time by their gentle influence urging us on in the faithful performance of all those life duties which tend to the elevation of humanity. At such times our hearts gather in new truths, and we receive, as it were, a new baptism. Our soul goes out from the material and takes hold on the spiritual and ethereal, and we can almost see the form, and feel the touch of those loved ones who have gone before and entered the gates of the New Jerusalem. Around us at such times are the flitting forms of our spirit friends, influencing and guiding for future good. The white robed ones are ever present, knocking at our hearts, asking for an admission, that they may come in and make manifest their presence.

No surpliced clergyman or mitred priest can ever bring that comfort and quiet to the harassed sons and daughters of earth that is brought by the unseen visitors from the spheres supernal, No form of religion has ever yet demonstrated to man the future state of human existence so plainly as has the return of disembodied spirits. While many are slow to believe, and will not investigate or give their attention to this phase of human experience, there is a power at work in many an unseen way, which, like the rippling mountain rivulet, is gaining strength at every point, and soon will cause the blind to see, the deaf to hear, and the dumb to speak, even of the goodness and beauty of spirit communion. To those who have tasted the fullness of this joy and belief, no words of encouragement are needed; but to those who are yet outside and beyond the confirmation of this truth, we would say, investigate, and open wide the doors of your hearts and let the angel of light come in. Let the voice of some sainted mother, or the pleadings of the partner of thy youthful days, or it may be the prattle of thy lisping infant child, come near and give thee that proof and assurance of a life beyond the grave that shall satisfy thy soul and make glad the future of life.-P.

Liberality at Harvard.

The subjoined correspondence will explain itlege, one would think that institution might offer medical education to avail themselves of the adsay cool manner in which the very proper applileast he could say on the subject would have been that he would gladly accommodate them if he sion would be made for such applicants by some day. Read the correspondence, and see what is standard of true liberality.

MARCH 11, 1867. Gentlemen—Finding it impossible to obtain elsewhere in New England a thorough competent medical education, we hereby request permission to enter the Harvard Medical School on the same terms and under the same conditions as other students, there being, as we understand, no uni-

versity statute to the contrary.

On applying for tickets for the course we were informed by the Dean of the Medical Faculty that he and his coadjutors were unable to grant them to us in consequence of some previous action taken by the Corporation, to whom now, therefore, we make request to remove any such existing dis ability. In full faith in the words recently spoken with reference to the University of Harvard-American colleges are not cloisters for the edu cation of a few persons, but seats of learning whose hospitable doors should be always open to every seeker after knowledge," we place our petition in your hands and subscribe ourselves,

Your obedient servants, SOPHIA JEX BLAKE,
BUSAN DIMOCK.
To the President and Fellows of the University of

HARVARD UNIVERSITY, April 8, 1867.

simply to state the fact that in our school no provision for that purpose has been made, or is at present contemplated.

Very respectfully yours,

Miss S. Jex Blake.

A New Medium.

Our readers will remember the account we published a few weeks ago, of some strange physical manifestations which took place in a respectable family in Williamsport, Pa., where an audible spirit voice was heard, &c. We are informed by F. H. Smith, of Mauch Chunk, Pa., that the young lady medium through whom the manifestations were given, has become more fully developed, and is now willing to sit for the public, provided a respectable and responsible person will engage her services. Her name is Rebecca Owens. Further information can be obtained by address-

Miss Lizzie Doten's Lectures.

On Sunday afternoon, April 14th, Mercantile Hall was crowded by an audience drawn together to listen to the discussion by two spirits, through Miss Doten, of the question, "Are the wicked punished after death for the evil deeds done in the body?" The debate was kept up with much earnestness for an hour, each spirit occupying fifteen minutes at a time.

Previous to the speaking the choir sang with fine effect Dr. Ordway's new spiritual song, entitled, "Come, darling, come to the spirit-land."

At the close of the discussion the speaker announced that a change of influence would take place, when a sweet and gentle spirit known by the pet name "Birdie," (Anna Cora, daughter of Mr. L. B. Wilson,) would give an original poem, dedicated to her father and mother. This same spirit, some time ago, through the same medium, gave a very pretty poetic gem entitled "Birdie's Spirit-Song," which many of our readers will remember.

This loving and dearly beloved child has been in the spirit-world eight and a half years, but there is no loosening of the strong tie of true affection existing between the parents and their loved one. It is a glorious consolation to know that they will be again reunited in the spiritworld. Anna Cora would now be twenty-one years of age had she remained in earth-life.

Having succeeded in obtaining control of the medium, "Birdie" delivered the following touchingly beautiful and exquisite poem:

"BIRDIE'S" RETURN.

The spring-time has come with its buds and its flowers.

And its warm sunny hours. And the birds in their gladness so merrily sing, For they never forget to return in the Spring.

The same blessed spirit who taught them to stay Through the winter away, And then seek their homes of the summer before.

Has aided your "Birdie" to greet you once more. 'T is the spring-time of Hope, and a summer is near

Which your spirits will cheer; And "Birdie," your "Birdie," has something to do

In teaching the children of earth to be true.

Oh the beautiful angels, with love in their eyes, Dwell not in the skies; For Heaven is not beauty, and music, and rest,

But 'tis loving our duty, and doing our best. So, your "Birdle" has flown from the beautiful band,

In the bright "Summer-Land," To warble her songs to the weary in heart, And to bear in love's burdens and duties her part.

will gather sweet roses and lilies so fair, From the fields of the air, And will lay them on pillows of sickness and

nain. That the weary may rest and find comfort again.

I will watch o'er the slumbers of children at night, And will strengthen their sight

To see the fair faces of cherubs above, Who learn of the angels sweet lessons of love.

Dear father! dear mother! my spirit is glad, ... Then cease to be sad, And rather rejoice, that your "Birdie" is true

To the work that the angels have called her to do I leave you sweet blossoms of beauty and light, Though hidden from sight,

Yet their fragrance shall teach you I do not forget; That "Birdie" still loves you and comes to you

yet.

The Little Wanderers' Home.

The Superintendent of the above named institution denies the correctness of the statements in regard to Mrs. Hoyt's children, which we copied from the Haverhill Publisher into our last week's paper. It is strange that the statement was not self. Considering the sums of money which have earlier contradicted. We waited two weeks bebeen donated by generous men to Harvard Col- fore calling attention to it, hoping that it might prove false. The matter did not engage the serisomething like a chance for females who desire a ous attention of the managers, it seems, until copied into our paper. Their silence led us to vantages of the one now in operation. The read- believe the accusations were true, thus making er will not fail to note the studiously calm, not to it our duty to help rectify a wrong. We feel a great interest in all such humanitary institutions cation of the two young ladies in question is re- as this "Little Wanderers' Home," and shall, as sponded to by the President of the College. The in the past, do all we can to aid them when properly conducted. We sincerely hope that the statements in regard to the mismanagement of the had authority, and that he hoped suitable provi- Home will prove to be entirely false. We shall take an early opportunity to visit the Home and generously inclined individual, at a not distant see for ourselves how matters stand, and report our observations. The public are very naturally still wanting to bring Harvard College up to the sensitive in regard to an institution having charge of so many little helpless children, and desire that they should be as well cared for as they are led to expect. This affair may prove a benefit to the Home, as we hope it will, for it is just the institution needed in our city, and is capable of doing an incalculable amount of good to the homeless little ones, as it already has done.

The Radical.

I noticed in the BANNER of April 20th, that the subject of one of Miss Doten's recent lectures, at Mercantile Hall, was "The Radical, a monthly magazine devoted to religion."

I did not have the pleasure of listening to that lecture, but it seems to me that the theme is worthy of the consideration of Spiritualists. For one, I am very much interested in this Radical Magazine, and propose to make a brief criticism. These radical brethren are somewhat of a puzzle to me. They appear to be splendid fellows, on stilts. So far as their adaptation to the common mind is concerned, they are among the clouds; on My Dear Madam—After consultation with the Faculty of the Medical College, the Corporation direct me to inform you and Miss Dimock that there is no provision for the education of women the mere phenomena. If the radical brethren would the other hand, the great mass of Spiritualists mere phenomena. If the radical brethren would mere phenomena. If the radical brethren would in any department of this university.

Neither the Corporation nor the Faculty wish to express any opinion as to the right or expediency of the medical education of women, but could be a most happy, practical union of their forces. The Radicals are like "revivalists," infatuated with the "spirit." How persons of their insight and spiritual attainments can be unconscious of the presence and aid of the angel world, is to me a complete puzzle.

If they acknowledged angel ministrations, but affirmed that any physical sign or manifestation was to them in their state of mind superfluous, I could readily understand and indorse their position. I close with the following query: Can spirits produce physical manifestations without transcending their normal condition, as denizens of the spirit-world?-F. T. L.

New Music.

Henry Tolman & Co., 291 Washington street have just issued George W. Birdseye's song of "Praise to God," set to the music of the celebrated American Hymn by M. Keller.

Dr. J. B. Newton in Boston.

We are glad to be able to announce to the afflicted that Dr. J. R. Newton, the celebrated healer, has taken rooms at No. 20 Boylston street near the new Masonic Temple, where he will treat the sick, every Monday, Tuesday, Wednesday and Thursday of each week, from 9 A. M. till 5 o'clock P. M. The poor are invited " without money and without price."

Dr. Newton has been practicing in Salem since the 23d of last month. He commenced his labors by giving a very interesting discourse on the philosophy of healing, which was listened to with close attention. He then began to put his theory into practice by asking all in the audience who were suffering from acute pain to stand up, assuring them that he would cure them without touch, and he kept his word to the general satis faction of all. During the doctor's stay in Salem, he was successful in curing a large number of cases Mr. A. C. Robinson, of Salem, a respectable gentleman of well-known integrity, vouches for the following cases, most of which were treated under his own observation. We mention these cases as encouragement to others similarly afflicted.

Mr. Isaac Pray, of Salem, was so afflicted with lameness in the hip joint and leg, as to disable him from walking up stairs the usual way for seven years, was cured in one treatment, before an audience of six hundred persons.

Mr. Nathaniel Ham, of North Beverly, had a very lame knee, badly swollen; walked with a crutch': was cured in two treatments.

Mr. Samuel Church, of Salem, troubled with nervousness and extreme difficulty in breathing; cured in two treatments.

Mrs. Nancy J. Fowler, Margin street, Salem came to Lyceum Hall, Sunday, March 24th, with lameness, and was cured immediately, before the audience, running back to her seat with the agility of a child, showering gratitude and blessings upon the doctor for his noble gift of healing.

Mrs. Judson Chace, Harbor street, Salem, for nine weeks had been suffering from hip complaint and an abscess, during which time she could not walk; was brought to the Essex House in a coach, March 31st, requiring two persons to carry her in their arms; in thirty minutes she walked back to the coach without assistance, perfectly cured. One of the most eminent physicians of the place had been treating her case, but could not effect a cure.

Mrs. David Porter, of South Danvers, had suffered from tumor of three years' standing. With two operations was entirely cured.

Mrs. James Estes, of South Danvers, had running scrofula sores upon one limb, and was entirely cured in forty-eight hours from the time of treatment.

Miss Matthews, 8 Ash street, Salem, had lost the use of her voice for six years; was perfectly restored with two treatments.

Ella Meader, daughter of Henry Meader, of South Danvers had lost her voice for thirteen months; was perfectly cured with one treatment. Mrs. Chinman, 424 Essex street, Salem, had also lost her voice for one year; was cured with

one treatment. Alice M. Ward, daughter of Mr. Nathaniel M. Ward, of Haverhill, Mass., had stiff fingers on one hand and could not use them for two years;

cured with one treatment. Elizabeth Graves, of Marblehead, was lame and walked with crutches; cured by a glove being presented to the doctor by her son. April 15th she appeared in Lyceum Hall and gave testimony to the above.

Willie Yeaw, of Northboro', had a white swelling on the knee; was cured with one treatment. Jesse L. Yeaw, of Lynn, was afflicted with humor in one eye, from the effects of which he had lost his sight. The sight was restored and he perfectly cured with two treatments.

As many people are always ready to cry out, Oh, the cures won't remain permanent!" Mr. Robinson cites the following case, to which he is many others could be given:

Mr John Brimblecomb of carried his daughter to Dr. Newton, who was then in Boston, to be treated for spinal curvature, with which she was afflicted and very much deformed. The doctor saw her twice, and said if his directions were followed implicitly she would be well again. She was restored to health, and remains cured to this day. She visited Lyceum Hall, April 8th, as a witness of the wonderful healing powers of Dr. Newton.

The above cited cases represent only a small portion of the cures effected by Dr. Newton while in Salem, but they are sufficient to illustrate the fact that theory and practice, or faith and works, can go hand in hand; thus making it possible to obey the injunction of Christ, to "go into the world and heal the sick," thereby demonstrating one of the beauties of the religion of Spiritualism.

Meeting of Spiritualists during Anniversary Week.

It has been suggested by several prominent influential, and what is better, disinterested parties, that the Spiritualists of Massachusetts hold an Independent Mass Meeting in Boston, during anniversary week. Why not? For many years the various religious and reform societies have regularly held yearly meetings during the last week in May; and this per consequence, brings an unusual addition of occasional visitors and strangers to the city, many of whom doubtless come only at that time. Why cannot Spiritualists, as a body, contribute toward and take advantage of such occasions, and convene together for their own good generally and the good of others particularly?

There are probably many throughout the State who have a pleasant word, a hopeful sign, a suggestive thought, or an encouraging message to those living in different localities; to clasp long separated yet friendly hands; to give and take of adapted personal atmospheres; to mingle with congenial magnetisms; to feel the fresh glow of social intercourse; to strengthen and get strengthened; to inspire and get inspired to the mutual benefit of all.

Numberless are the reasons, each of which meeting in May. Shall we have one? If so, let some public spirited man or woman-or bothtake the initiative, and make the proper arrangements,-G. A. B.

Dr. Willis in Providence.

Dr. F. L. H. Willis has been lecturing in Providence, R. I., during this month, with excellent success. The audiences were large, and fully appreclated the rich feast of spiritual food offered them. His discourse on "The Philosophy of Revivals" was most fitting and timely, as there is a great effort making among the breddists to get up revivals.

t broom bedeat sprijnemme * B. h. Warning de of the S. a.

The Boston Investigator can be had at retail at 544 Broadway, New York.

Personal.

Dean Clark is lecturing in Maine, 'His address is Camden.

Gen. Wm. L. Burt has been confirmed by the

U. S. Senate as postmaster of Boston. Rev. Dr. Huntington, of this city, favors the es-

tablishment of an order of deaconesses. Rev. Henry Ward Beecher has been chosen as one of the Republican candidates for election as delegate to the Constitutional Convention in the

Second Senatorial District, Brooklyn. Herbert Spenser has completed the second volume of his " Principles of Biology."

Rev. Dr. Thomas Worcester, who recently resigned the pastorate of the Swedenborgian Church in this city, has been its pastor since 1818. Count Guicciardini, an illustrious Florentine nobleman, has left the Roman Catholic church and joined the Plymouth brethren. He has

opened meetings in his palace, where he and the

countess hold forth every evening to crowded au-

A. T. Stewart's new house, corner of Fifth avenue and 34th streets, New York, will be the finest private dwelling in America. The cost is two million dollars. Marble and iron are the principal materials, and the architecture is rich in Corinthian decorations.

The Pope has written a letter to the municipality of Toledo, Ohio, thanking them for an offer of refuge, should a revolution compel him to leave

Henry Ward Beecher, it is said, will not go on the excursion to the Holy Land, the pew-holders in his church, it appears, having objected to his

contemplated long absence. Maj. George L. Stearns, a wealthy merchant of this city, died in New York recently. He was a well known public spirited philanthropist. He published The Right Way, which had a very large

gratuitous circulation during the war. The dramatic critic of Wilkes's Spirit of the Times says of Ira Aldridge, the celebrated colored actor: "His wife is a Swedish baroness, and his residence is a splendid mansion in the suburbs of London, near the Crystal Palace, and he owns not only the house he occupies, but five villas of equal proportions. There is not a more successful man alive than Chevalier Ira Aldridge, K. S.,

thirty years ago Wallack's body servant." A. A. Wheelock is engaged to speak for the society of Spiritualists at Sturgis, Mich., during

Captain Anderson, of the Great Eastern steamship, was at one time a type-setter on a Scotch newspaper.

Chas. A. Andrus is lecturing and healing this month in Grand Rapids, Mich. Dr. E. C. Dunn is to speak and heal in Gales-

burg, Ill., during May. N. Frank White is engaged to lecture in Battle

Creek, Mich., through the month of May. Major Z. K. Pangborn, of the Jersey City Times, formerly of the "Boston Bee," is to be associated with Charles A. Dana in his new paper to be

printed in New York. Miss Burdett Coutts is immensely wealthy, being the only surviving member of that name in the prosperous banking firm of Coutts & Co. Her antiquity (which makes the idea of marriage in her case ridiculous), may be inferred from the fact that she was an elderly woman when the Duke of Wellington courted her over thirty years ago, and her wealth may be guessed by her lavish charities, for in that respect she has been for many years the peer of George Peubody himself.

New Publications.

Sim Stetson's "Temperance Lecture, with Modern Improvements," is a thoughtful and stirring little pamphlet and the theme which, at one time and another, and in one way and another, engages the attention of every person. The author goes to knowing. It is sufficient for the present, though the root of the whole matter. He would employ the zeal in a good cause to the highest advantage, by making it ally itself with varied knowle And the kinds and extent of knowledge that are of primary service in this noble work, he outlines in a few graphic suggestions. "Sim Stetson" is a true temperance reformer. His ideas on the subject are eminently spiritual and practical. All who are interested in temperance reformation should read his little pamphlet, which has been published in neat form by J. E. Farwell & Co., and may be found for sale at the BANNER OF LIGHT Bookstore.

> FACTS ABOUT PEAT as an article of Fuel. By T. H. Leavitt. Boston: Lee & Shepard.

This is a timely publication on a subject which is exciting wide public attention, and will therefore command many readers. It tells us the whole story about peat, where it is to be found, how it is to be prepared, the uses to which it is put, and the utilization of coal dust with peat for producing excellent fuel at a low cost, and specially adapted for steam service. All the points of the subject, so far as developed and substantiated, will be found by the reader on these pages. The illustration is a picture of Leavitt's Peat Condensing and Molding Mill.

A. Williams & Co. have for sale "Nina Balatka; the story of a Maiden of Prague," republished from Littell's Living Age-a sprightly story, illustrating the differences that existed once on a time between the Jews and the Christians of the continental city of Prague. It will repay peru-

Miss Mary E. Currier's Seauces.

Our readers are too familiar with the phase of physical manifestations witnessed at the musical scances of Miss Currier, held at her father's house in Haverhill, to need a detailed account at this deliver, who would gladly avail themselves of time of what we recently witnessed. In company this golden opportunity to compare notes with with several others we visited one of her scances, and were highly gratified to fully realize the truth of all the statements we had heard of her wonderful powers as a medium. We can indorse entire the account Dr. F. L. H. Willis published in our paper in regard to these seances a short time ago. When the medium became entranced, the spirit spoke to us quite familiarly, calling us by name. On questioning her as to how she knew us, she seems sufficient to warrant our having a grand replied that she was the Mayflower who used to control Mrs. Annie Lord Chamberlain when holding circles. She then gave us many test facts going to prove she was the spirit she purported to be. No one can witness these manifestations without being fully impressed with their genuineness.--w. w.

> The Harris Brothers lottery swindle, located in this city, has come to grief. There were three counts against each of them. On the first they were each sentenced to pay a fine of \$2000, on the second \$4000, and on the third \$1000, making 87000 each, and a total of \$14,000, They were also ordered to pay all the costs. There is a similar institution "down east," which should be at-tended to by the authorities. It is high time this description of knavery was put an end to.

rese productive was a reserve to a sufficient regard

Much in a Few Sentences/

Hon. George Thompson, of England, while addressing the Peace Convention recently held in Providence, R. I., said:

"The friends of peace are not opposed to gov-ernment, but believe in the most thorough self-government. Men everywhere are struggling against governments, because they are unjust and against governments, because they are unjust and oppressive. He had no respect for any government, only as it is founded in justice. The late war grew out of foul injustice toward the African. The war power of the country has been pledged to put down any insurrection looking to the emancipation of the slave. You never will have in this country a government which will be beyond or above the morals of the people. A convict will be converted and become a fit candidate for heaven by the ministrations of the clergy. for heaven, by the ministrations of the clergy; then government chokes the plous man to death upon the gallows. If Satan himself could behold Baptists, Presbyterians and other Christians killing and torturing each other, he might say, 'Be-hold how Christians love each other!' Earl Rusand now difficults by Section 11 Earl Russel, in the British Parliament, a few years since, declared that the wars of England, which had cost her \$4,000,000,000, where wholly unnecessary. You cannot depend much upon the clergy; they cannot act independent. War is slavery's twin brother."

ALL SORTS OF PARAGRAPHS.

The report of the missionary agent sent out by the Massachusetts Association of Spiritualists, will be found in another column. It shows that in Manchuria. They began their work in the the efforts of the Association will not be lost; that | face of danger and of death, and are at the present the people are willing and anxious to have the time pressing forward with increased zeal and truths of Spiritualism presented to them. Now that Mrs. Horton is also engaged in the same field, in another direction, we doubt not great good will result from this associative effort to disseminate on from century to century. the truths of our soul-sustaining philosophy.

We acknowledge the receipt of three dollars from T. S., Philadelphia, for the suffering Carder family, in Waynesville, Ohio, and have forwarded the same.

The Louisville, Ky., Orthodox "Philebusters" are stark mad, because they couldn't find a mare's nest in Church's scances, and so they have ground out a pome on the subject. When men are ashamed of their acts, they defend themselves, if at all, over aliases. Go hide your diminished heads, ye bigoted ones! The truth will shine, in spite of your libels; and Spiritualism will live when you are "food for worms."

The Salem Gazette predicts that "the Spiritualists will soon become a distinct and recognized denomination of Christians."

Flour at twenty and twenty-two dollars per barrel causes poor people to open their eyes. These were once California quotations, but now that State actually sends flour to New York.

THE POPE A BANKRUPT.—The Catholic Bishop of Philadelphia has issued an address to his flock, recounting the urgent pecuniary embarrassments of the Pope, and says he has been "deprived of the nerves and sinews of government" by the Italian King, until he is now "hopelessly bankrupt." He therefore directs that on Sunday the priests shall appeal to their congregations and take up collections for the Pope, who is pressingly in need of cash.

Female teachers are in such demand in California that "none others need apply."

An-Irish gentleman thus accounts for the fact of his countrymen making so many bulls: "I cannot tell, if it is not the effect of climate. I fancy, if an Englishman was born in Ireland he would make just as many."

The Home Journal is responsible for the following: " People generally do not know that some ladies wear false lips, made of pink india-rubber, which are attached to thin lips in a manner which defies detection, and which give a pretty pouting appearance to the mouth. There is a way to test lips which may appear doubtful, but many ladies might object to the operation, unless it were performed by very near relatives."

and now to produce it, is in press. circular is ready, and may be had for ten cents and a stamp. Address, Boston, Mass.

The widow of a son of the late Rev. John Pierpont was recently burled at Newton Corner, after a funeral service conducted according to the peculiar doctrines of Spiritualism. Miss Cora Houghton, a trance medium, delivered an address of considerable length, in which she described the condition of immediate and eternal hampiness in which she saw the spirit of the departed, and transmitted to the audience her promise to remain with her friends for their guidance and assistance through life. The spirit of Rev. Mr. Pierpont also appeared and thanked all those who had performed offices of kindness and symmetric property of the state o pathy to his daughter in her last days.—The Universalist.

United Germany, as Bismarck proposes to have it, will contain forty millions of inhabitants.

A report on the Spring fashions says there is less change in gentleman's pants this year than there was last.

A young lady asked a gentleman the meaning of the word "surrogate," and he explained it to her as "a gate through which parties go to get married." "Then I imagine," said the lady, "that it is a corruption of the word sorrow gate." "You are right," said he, " as woman is an abbreviation of woe to man."

It was stated at the Rentpayers' Association meeting in New York on Friday evening, April 12th, that Mr. Astor owns real estate valued at \$65,000,000, and that he never sells property, but with the interest of his wealth continually buys more.

"Carleton," in one of his letters from Paris to the Journal, says: "There is no land in which women are so respected and honored as in America. A woman in high life on this side of the Atlanticis treated with marked courtesy, but women, as a class, are drudges and nothing else. * • • Gentleman puff away at their cigars in the cars, without deference to the presence of a lady, no matter how well dressed or well behaved. No Frenchman resigns his seat to a woman. He will bow very low and do everything for Lady So-and-So, but for a woman whom he may meet in public-never!"

The Watchman and Reflector (Baptist) suggests that "church members will do well occasionally to look at themselves with the eyes of men outside the church."

The evidence of a case now on trial at New York, showed that a coffee manufacturing firm in that city used black lead, sand and rockstone to give gloss and weight to their production.

SCULPTOR'S MARBLE AT HOME.—The Boston Journal says that the object which has induced our artists to go abroad, is the superiority of the foreign marble. In the western part of Massachusetts a quarry of marble has recently been opened, which for whiteness and quality is said to be unsurpassed. Workmen in Boston speak of it as quite equal to foreign marble for purposes of soulpture.

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Is HE A MEDIUM?-The Boston Daily Advertiser of Saturday says: "One of the best of our extempore preachers affirms that he sometimes in his best hours loses all conscious hold upon his mind and speech, and while perfectly sure that all is going on well in his brain, it seems to him that somebody is talking up there; and he catches himself wondering who under the sun that fellow is who is driving on at such a rate."

We notice mention made in our exchanges of great preparations being made for the observance of the forty-eighth anniversary of the introduction of Odd-Fellowship into this country. It is to be a day of thanksgiving, and occurs on Friday, 26th instant. In this city the festival will take place in Fancuil Hall in the evening.

The female sculptors of this country take the highest rank among artists in Rome.

A subscriber who has paid yearly postage on a newspaper, need not pay a second time at another office to which he has ordered the publisher to send the paper to him. He should, however, exhibit a receipt for the postage to the Postmaster.

The Roman Catholics are making strenuous efforts to gain China and the East. There are five hundred European priests scattered throughout the Chinese empire, nine in Corea and twenty prosperity. Generation after generation of these men live and die in China, that they may win the empire to the papal church, and their work goes

Thackeray says: "Only women thoroughly know the insolence of women toward one another."

In 1680 two Dutch travelers visited Harvard College, and calling at a house they wrote: "We found there eight or ten young fellows, sitting around, smoking tobacco, with the smoke of which the room was so full that you could hardly see; and the whole house smelt so strong of it that when I was going up stairs I said, this is certainly a tavern." There has been very little change since then.

A GOOD RECORD.—The Mutual Benefit Life Insurance Company, charging only the usual rates, has paid on deceased members exceeding five million dollars (\$5,125,425), and declared in dividends to the living over six million. With assets, well secured, of over twelve million dollars, and an annual income exceeding four millions, it has just declared its twentieth annual dividend, being fifty per cent. This Company allows no commission to officers; all its directors attend its meetings and serve on its committees. It takes no unusual hazards, and has never lost a dollar of its investments. It grants accommodation loans on its policies, and for twenty years has made annual dividends, and paid them when due. It has offices in our principal cities, and should have an agency in every town in New England.

The Oswego, N. Y., Times and the Commercial Advertiser speak in very candid and complimentary terms of the late exhibition there of the Children's Progressive Lyceum.

The Banner of Light is the able organ of the Spiritualists. We read it with much interest and gladly welcome it as an exchange. We do not approve of all the ideas of Spiritualists, but we believe them to be seekers after truth, and, as such, bid them God speed. No candid person can read the Banner of Light without finding much to encourage and elevate man; to lift him from the slough of materialism, to the highway of universal progress.—Household Messenger, Loudon Ridge, N. II. Ridge, N. II.

A middle-aged man, named Myron S. Sanford the son of a Massachusetts clergyman, committed suicide, April 5th, in Chicago, by taking lauda-

It is important that young people acquire in early life the habit of correct speaking and writ-What lady paints comic ones? Carrie K. Ture. | ing, and to abandon as early as possible any use Dr. P.B. Randolph's new work on Clairvoyance, of slang words and phrases. The longer they live, the more difficult the acquirement of correct landal the product of the more difficult the acquirement of correct landal the product of the product of the more difficult the acquirement of correct landal the product of the pr guage will be; and if the golden age of youth, the proper season for the acquisition of language, be passed in its abuse, the unfortunate victim, if neglected, is very properly doomed to talk slang for

> A young lady from Ohio, attending the college for young women at Pittsburg, has been unusually popular among her teachers and classmates on account of her marked proficiency and good conduct; but on lately coming back to school, after vacation, she was denied admission because of the microscopic discovery that " she is one thirtysecond part Ethiopian!"

A Generous Donation.

Dr. Calvin Hall, of Willimantic, Conn., has generously placed in our hands the sum of one thousand dollars to aid in circulating the BAN-NER OF LIGHT in families where it does not now go, by defraying half its yearly subscription price for persons who cannot pay the full price (\$3.00).

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

fruits of Spiritualism, and is desirous to help others to a like blessing. We have scarcely a subscriber who does not

know of some one or more who are deserving of the above generous offer, and we hope they will find pleasure in assisting such to avail themselves of this offer at once, as the amount is limited.

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

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 apportaining to our work will be collected and distributed. Do not forget the place, nearly opposite Barnum's Museum, up stairs.

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

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

New Books-Popular Medicines. New Hocks-Popular Medicines.

Reconstruction. By Hon. J. W. Edmonds. Everybody who reads, hears or discusses politics should have a copy of this book, unless the last fifty cents has gone for tobacco.

Correlation of Forces—by Bray-a work of deep thought and much merit, published in London, is on our counter, and can be had for \$1,75, and postage, 16 cents.

Howlit's Illistory of the Supernatural two volumes, \$2,00, postage 48 cents, is a work of great value to the student of spiritual literature.

We have found a few copies of Ellhu Palmer's Principles of Nature—a valuable work long out of print. Those who want a copy must send 50 cents soon.

We are collecting all the valuable works for those who read our philosophy, and trust we shall continue to have the patronage of the public, through the mail and express lines, and assure our friends they shall be promptly and faithfully served in the book trade.

source profiles through the mail and express lines, and assure our friends they shall be promptly and faithfully served in the book trade.

Mrs. Spenco's Positive and Negative Powders, Dr. H. B. Storer's preparation of Dodd's Nervine and the Neurapathic Balsam all continue to bring words of approbation to our office. There is certainly virtue in the Powders and Nervine, for we have tried them, the first by proxy and the second by person.

Religious Reconstruction.

While so many of the people of this country are engaged in reconstructing the union of the States into a United States national government, and while the European governments are reconstructing and rearranging their earthly forms of government, the spirit-world and some in this are busy preparing for a religious reconstruction, or we might more properly say, digging out the old rotten foundations, and removing the decayed and useless fragments of the creeds and sects of Christendom. There is a vast amount of old rubbish and debris washed by Christian currents from the broken fragments of the Jewish superstition. There are very few solid timbers or sound stones in the Christian creeds, that can go into the reconstruction of religion. The church, like the southern slavery and the laws that sustained it, has to be nearly all removed to make way for NATURE and REASON, which will hereafter be the chief corner stones of the new religion. Science with her facts, philosophy with its deductions, will supply the mind with the food on which it can grow and develop. Fables which have heretofore fed the marvelous ness and made up a large part of the religion of Christianity, will lose their sacredness. Christ will become human; God be found incarnate in the whole human race; creation without beginning or ending; salvation for all by their own efforts; devotion without ceremonies, or forms, or priests, to direct it, consisting in works, not words; harmony, fraternity and love, the three degrees of wisdom, in attaining which we attain to heaven within, and at death gain its society also.

Many of our Christian brethren are trying to reconstruct with their false doctrines in the new, as the rebels and slaveholders are trying to save their laws and social system, and incorporate them into the new Union. Both will be failures, for both are unfitted for the new and reconstructed unions. There is certainly as much need of religious as of political reconstruction in our country, and both are really going on. The careless, speculative, idle curiosity-hunter may not seethe blind guides walking into the ditch may not see it-but it is going on, nevertheless.

The Spread of Spiritualism.

From every direction comes cheering news of the progress of our cause. The anthorities at Washington order the prosecution of the Eddys to be dropped-sensible course. The Catholic clergy assembled at Baltimore admit the decline of Protestantism and the rapid growth of Spiritualism, and acknowledge that we already outnumber both Protestants and Catholics in this country. They are good authority-so let it be. Legislatures and courts are granting all we ask-of incorporations and grants of privilege to carry on our work, and are heeding our voices on reforms, for they know we are a power in this country-too strong, we trust, to let the enemy steal a march on us and put his belief in our National Constitution. Suppose we should ask to have a clause nserted declaring that me believe, as a nation, tha spirits communicate to mortals; would it not be ridiculous? Certainly it would: hut not more so than what the clergy ask to have inserted.

Weekly our paper goes from this office to Australia, South America, and the West Indies; to all parts of our globe where civilization goes, goes also Spiritualism. It is already world-wide, and our nation its centre. We are making its literature, its history, and certainly ought to be laying now its foundations in a system of education without having it filtered through the fingers of the clergy. As yet we have no schools except the heaven-born and heaven-blessed institution of the Children's Progressive Lyceums, for which the calls increase; and it is to be hoped that those who are able will not let the present opportunity slip of securing the services of Mr. and Mrs. Davis. Academies and colleges will arise out of them, if not started otherwise; but we think it is about time for the Spiritualists to have old Har-

Praying Machines.

A friend sends us a scrap cut from some paper, describing a praying machine that runs by a crank turned by a water-wheel. It is an Oriental contrivance, said to be still used in some parts of Asia. It would be a great saving of time for some of the living machines in this country, that run by wind and give out little else than sound without senso. It might not be a great loss to fix one up to run out the lessons in the Episcopal prayerbook. It would save reading them over so many times. Prohably God has heard them so often he knows them all; and a machine might be made to rap them out in telegraphic characters, and, if centrally located, could be so arranged as to run them out to every Episcopal Church in the city at the same time and very accurately. But there are some kinds of prayers that could not be said or sung by any kind of machinery, although they are always set to music—the music of the heart. Such are the prayers that feed the hungry, clothe the naked, minister to the sick, and relieve the sufferings of fellow beings. Such prayers are the only ones God answers, and they do not run by wind or waterwheels, are not in books or words, but in good deeds.

Aid the Suffering.

Beliel W. Stoddard, of Chardon, Ohio-of whom we have several times written brief notices for the BANNER in years past, and which notices have been the means of awakening a sympathy in the hearts of a few friends, whose generous contributions have relieved him and his aged mother several times, and brought thanks from the hearts that words could not express-writes us a pitiful letter, which we would gladly place before all who have or would send small sums to his relief. It will be remembered that he has been afflicted with opileptic fits since a child, and never could work or study or earn anything. His mother is an aged widow, and unable to support him. The spirits have educated him, and made quite a good medium of him, but he is so situated he cannot extra.

Hew Hork Department. get any pecuniary advantage from it, as he can not travel or leave home. It has never been or get any pecuniary advantage from it, as he can lot to see more heartfelt gratitude than these posufferers express to those who send small aums if their relief, and all who can spare even a din will find the sum returned with interest in ti next life. Will not those who are able send his a little scrip and charge it to the Lord, and bblessed?

Meetings in New York.

Hon. J. W. Edmonds lectured at Dodworth's Hall Sunday evening, April 14th. We were unfortunate, as usual, in having an engagement to speak in Jersey City, and lost the treat which a crowded audience enjoyed, as we learn, very much. Hope the Judge will speak and write often enough to kill the lies that are started occasionally of his recantation or abandonment of the cause. It is a terrible eyesore to our opponents to have men of such talents and influence in our ranks, while they feign to despise us.

Mrs. M. S. Townsend, we learn, is drawing crowded houses and winning laurels by her discourses at Ebbitt Hall this month. She is so well known and always so good, it seems superfluous to write words of commendation on her or her discourses.

Both halls and societies in this city have been successful this winter and spring in selecting good speakers and drawing good audiences. Certainly the cause is brightening up in New York and vicinity. The Brooklyn society is prospering, and in Jersey City we have had very fine audiences and a promise of more.

Movements of Mediums and Leaturers.

Charles H. Foster is in the city, and can be found for a short time by calling at our office, 544 Broadway, New York.

S. C. Hayford dropped into our office on his way to New England. We trust he has found a warm welcome and encouragement in the East. He has the elements, disposition and will to do a good work and be a very useful laborer among us. Hone the friends will see to it that he does not have to seek other employment to get a support for his family.

Our young friend, A. C. Woodruff, of Buffalo, is also on the course, and heading westward. Would be glad to say a good word for him to all who can hear us.

An Example to be Followed.

Sanford B. Swan, of Norwich, Conn., who is sometimes called crazy by those who are a little cracked themselves, recently called at our office and selected and purchased an excellent library from our shelves, which he has for use and to sell at his home in Norwich. Many of our friends who do not consider themselves mentally erratic, would do well to follow his example, and invest, as he has, over sixty dollars in the best works on our shelves. We have now a fine assortment to select from, and are thankful to the many friends who are patronizing us. Shall try to deserve the patronage, and keep a full assortment of all the best works on the glorious truths of spirit-life and in-

"A Peep into Sacred Tradition," by Rev. Orrin Abbott.

This little work contains the gist of a former work by the same author, entitled "Adam's Fall Refuted by Earth's Rocky Records," and also some of the sharpest and most pointed criticisms and comparisons of passages of Scripture. It is utterly unanswerable, except by the acknowledgment of the fallibility and self-contradictions of the Bible. Everybody who has a friend that believes the Bible to be the word of God, should get a copy of this book for that friend. Sold here. Price fifty cents.

Radical Peace.

The first Anniversary of the Universal Peace Society will be held in Masonic Hall, 13th street, between 3d and 4th Avenues, New York City, on Wednesday and Thursday, May 8th and 9th, at 10 A. M., and 21 and 71 P. M., of each day.

The experiment of six thousand years to estab-

lish peace by deadly force has failed, and the re-cord is written in blood. Millions of lives have been sacrificed and treasures beyond computa-tion have been wasted. Believing that legalized man-killing is inexpedient, inhuman, unchristian and barbarous, is it not time to try some better plan? And, convinced that the causes of war, as well as war itself, must surrender to justice, love and truth as the conditions of radical peace, we invite to these meetings all persons, irrespective of sex, color, race or faith; and from such as cannot attend we solicit any word, counsel or aid that interest or ability shall impose. Many prominent speakers will be present, and all interested in the reform may have a hearing.

On behalf of the Society,

ALFRED H. LOVE, Philadelphia, Pres. MISS LAURA BLIVEN, Providence, Rec. Sec.

MISS LAURA BLIVEN, Providence, Rec. Sec.
LYSANDER S. RICHARDS, Boston, Cor. Sec.
Indorsed by Lucretia Mott, Henry M. Lane,
Henry T. Child, M. D., George W. Taylor, Philadelphia; P. E. Farnsworth, Fred. L. H. Willis,
M. D., Hon. Vincent Kenyon, New York City;
Henry C. Wright, Mass.; Mrs. M. S. Townsend,
Vt.; James M. Peebles, Mich.; J. G. Fish, N. J.;
Elizabeth B. Chace, Levi K. Joslin, R. I.; Hon.
George Thompson, of England, and many others.

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 \$ 50

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 A. A. Hill, New Haven, Conn.
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 75

 38
 38

 Friend Joel Curtis, New Britain, Conn. Mrs. Crosby, East Brewster, Mass. Fanny Crosby, West Rexbury, Mass. Donations to Aid the Poor.

James J, Ward, Mexico, Ind...... 50

Donations to the Jackson Fund. To aid the poor and aged parents of the late Geo. M. Jackson.

Business Matters.

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

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

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed 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.

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

Some hundreds of Bacheller's Patent SKIRT SUPPORTER are now worn, and the inventor has yet to learn of a single instance of its not giving the utmost satisfaction. Dry and fancy goods store have it. Manufactory, 10 Arch street, Boston, Mass.

The reception which Dir. TURNER'S TIC-DOU-LOUREUX OR UNIVERSAL NEURALGIA PILL has met with is truly extraordinary. By its use hun-dreds who were incapacitated for business have heen entirely cured of Neuralgia, Nerve-Ache and Nervousness. Apothecaries have it. Principal depot, 120 TREMONT STREET, BOSTON, MASS. Price \$1 per package; by mail, two postage stamps

Special Notices.

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

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Bad Breath is often one of the attendants of a disorered stomach, and may be speedily obviated by the use of COR'S DYSPRESIA CURE. By removing the cause the effect is removed. Our drugglets all sell it.

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NEW MUSIC.

Come, Darling, come to the Spirit-Land. long and chorus. Poetry and music by John P. Ordway, M. D.

"I'm in the spirit-land, my child,
Itappy in thinking of you;
I'm with you now in spirit, darling,
Angels are with you too:
Angels watching, angels singing,
Come, darling, come to the spirit-land;
Flowers of gold we now are wreathing,
Come, darling, come to the spirit-land."

Price 35 cents; postage free. For sale at this office. Praise to God.

Written by George W. Birdseye, to the music of the cele-brated American Hymn by M. Keller. Price 35 cents; postage free. For sale at this office.

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April 27.—4w*

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PARTICULAR ATTENTION WILL BE PAID TO THE

particular afterning a may make manner and attending to her studies.

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Mrs. J. H. Connnt.

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.

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

Invocation.

Our Father, who art here and everywhere, we would hallow thee and all that thou hast made. looking upon all thy creations as perfect and very. good. We would rear our shrine of worship everywhere.

Oh our Father, thou Spirit of Everlasting Truth, we thank thee for the gift of life, and for all the manifestations of life. We thank thee for the sunshine; for showers; for day and for night; for the seasons; for flowers; for religion; for art; for science; for all that thou hast made, oh Father, we most fervently thank thee. Thy children have gathered here that they may understand somewhat of thy truths; that they may behold still clearer the mysteries of thy divine life; that they may rend perchance the veil that hides them from that land whither their loved ones have gone. Oh do thou answer their prayers. Do thou enter within their conscious lives. Do thou quicken their natures, so they may recognize thy presence in thy loving kindness.

Father, thou hast led us through many dark ways, yet we can trust thee, for thou art wise and good and altogether holy. Thou dost shed the sunshine of thy love everywhere; and thou dost enfold all thy children in thy loving arms. All thy children are safe in thee. There is no need that any should call upon thee to "save, Lord, or we perish," for thou wilt save. Every soul is a part of thy life; and as thou art eternal, all thy children are eternal.

Unto thee, oh Father and Mother of all life, we would ever return thanks; ever utter praises; ever sing songs of joy for all thou hast given us, all that we have, for all thou wilt bestow upon March 19. us. Amen.

Questions and Answers.

CONTROLLING SPIRIT. - We are ready, Mr. Chairman, to consider your queries.

QUES .- By Abner Brosius, of Elk View, Penn. Do spirits erect public buildings, as men do on the earth-sphere? and if so, do friends and relations, and those that have an attraction for each other, group together and live in these large edifices, or do they live in separate families, like those of earth?

ANS,-Whatever the soul needs in the spiritland, that it has. It is not bound by such barriers as exist in earth-life. There are no exorbitant landlords there, none who would extort more from you than you are able to give or ought to give, for each one recognizes not the law of might, but the law of right. And if they are not disposed to obey the law of right, they are forced to do so by the promptings of their own inner, better natures. Yes, souls do group together in the spirit-world, for life unfolds best by gregation. Man, either as a disembodied or embodied spirit, would be very poorly off alone. Societies, classes, castes of all kinds, are in existence in the spirit-world as here, but they are changed, spiritualized. Christianized and moralized there. Here you recognize the law of might, and pay most strict allegiance to it. You can do so by virtue of crude physical life here, but you cannot do it when you have done with that kind of life. And to some the change will be exceedingly severe, for they who have been accustomed to high positions here, not by right, but by virtue of might, of that almighty dollar that the people of earth all worship, they have reason to mourn, because their position will be taken away from them. But it will result in good to them. It will be like a fire that will burn up the chaff of their natures, and leave only the pure gold.

Q.-Can man sin while yielding obedience to

the claims of Nature? A .- There are as many ways of defining sin as there are different minds to define it. To the strict Presbyterian it would be a great sin to perform certain kinds of labor upon the Sabbath day: but to certain Spiritualists it would be no sin at all. It is always well to obey every known law of Nature. But it is better that you are always sure not to pervert Nature's laws, not to be misled by them, not to believe that a call of a perverted law is a call of a legitimate law. You are all living false lives here. In the internal you are not, but in the external you are paying allegiance to certain gods that will never bring you any blessings. The god of Gold and Silver cannot bless you. The god of Fashion can only carse you. These, with many others, are the false gods spoken of by ancient prophets. In order to know when you are sinning, know yourselves first; clearly understand the demands of your inner natures. Ever seek to answer those demands, using all attributes of life, but abusing

Q .- By D. Wood, of South Berwick, Me.: Will the spirit of John Pierpont, or some one else, inform us which is best adapted to progression in spirit-life, the minister and his followers, or the

rumseller and his followers? A .- In many respects they stand on the same plane, for they are both standing upon false platforms, that will sooner or later give way under their feet. In some respects the rumseller is in advance of the minister, and vice versa: Many rumsellers have very good internal natures, and when once you remove the circumstances, the scaffoldings of their outer life, they are ready to step out in a broad field of progress, and will progress rapidly. They have not bound them-

lves so rigidly with the chains of bigotry and se theology, that it will be hard for them to unblind themselves after they have entered the spirit-land. For as religion is supposed to be, and is indeed a part of man's inner nature, so everything that grows out of religion is very near to the spirit, and they are very apt to carry a

world—the fire of disappointment, of spiritual un- by to you. rest, which, when that has burned bright enough, has burned out, he is ready, like Peter, to step out of his bonds and walk the waves, even though he has little faith.

Q.-Will you give us a full explanation of the doctrine of re-incarnation, which you stated yes terday to be positively true?

A .- I am at present giving a practical illustration of it, which is better than all theory. March 19.

Catharine Crossgrove.

My name was Catharine Crossgrove, sir. I died sir. on a street called Stillman street, seventeen most eighteen years ago. [In Boston?] Yes. I left a little one I called Lucy-Lucy Ann. She was two and a half years old. The city, I believe, took charge of her after my death. She was adopted by two persons. The first person that adopted her was named Brown; and Mrs. Brown is with me. She died about a year after taking in the child, and as her husband could n't given to a person named Jones. I am very anxious to let her know who her mother is, and I've been kindly assisted here.

I was a seamstress here, did sewing to take care of my child and myself. [Do you know where this Jones family are living?] They are here somewhere in the city, but I can't see places distinctly. I am certain they are in this city, because they are not far-not a great distance from where I am; should say it was west from here.

I am anxious to teach my child, for she has attracted me to her, to know who her mother is, for she sometimes feels that her own mother lives; but Mrs. Jones and some of the family have told her no, that she never had any other mother than her present one. So I wish to go to her and tell her all about it, all about it.

Her father was drowned shortly after she was born. I want to tell her all about it. She has got relatives upon her father's side in England. I want to tell her, so she can write to them, for they are good people, and would be glad to know of her. The people called her Lucy Ann Jones. [Do you know Mr. Jones's given name?] I do n't.

I think my child has some idea of these things, for I find this in her mind: "If I've got a mother anywhere, if she is in the spirit-world, if others can come. I wish she would come." So I think she must know something about it, and I hope to get to her in that way.

She is troubled, greatly troubled about herself. She don't know where she has come from. I want to tell her all about her antecedents. She ought to know them. She has nothing to be ashamed of. I want her to know that I was very, very poor. I had nothing to leave her, nothing at all. March 19.

Jason Wilson.

You will be kind enough to say, through your paper, that Jason Wilson will communicate with his brother Hazen and family, if they will sit around a table for seven successive evenings, when they are easy and comfortable, not disturbed at all. Good-by. March 19.

David McCann.

Well, sir, I don't know as I could talk to my folks, sir, once in seven times seven nights, but I'd try it, anyhow.

I'm David McCann, sir, and I used to live here in Boston. The last place I lived in, sir, was in Broad street. And I went to the war, I supee how things are coming out. Oh they are makit done. And in my opinion the quarrel now between Ireland and the Crown would result very him to go, not until he sees how things are coming out. This fighting for nothing, and get payed by seeing our enemies kindly cared for, is poor business. There's Jeff Davis down there having s good time; and he's having it at the expense of the blood of millions. Ah yes, that's very good. I'm not feeling very good, just right in coming back here and seeing how well that man is being treated. I was thinking it all over, you know, as I was in the hospital. I was thinking if the North were victorious, what would be done with the big leaders of the rebellion; would you hang them, or feed them on plum pudding and turkey? Yes, sir, and it's the plum pudding and turkey they're getting now, instead of the hanging.

I don't want Jim to go to Ireland. That's what I'm here for to-day. [He'd better take your advice.] That's so. He'll be a fool to go after my telling him this, because I can see, because I know what 's going on better than he does. Will you tell him what I say? [Yes.] You publish all that comes? [Yes, sir.] It makes no difference who folks are, I suppose; you'd receive Jeff Davis were he to come here? [We should make him welcome.] I would n't if I had my say here; no, sir; if I hadn't a shillalah I'd have something else. I'd stand guard here for the next twenty years, before I'd let him speak here. He'll fare hard on the other side, and he won't have so much as a Court Martial there. Oh the boys, you see, are feeling rough toward him on that the man of God may be perfect." our side. [Why do you wish to have him with you in the spirit-world, when you dislike him?] To haze him like as he deserves! Yes, sir; and tell you there is.

Well, sir, if I don't d) what I hope to this time, I'll come again; how's that? [Come, if you

And if I've got a word to say about Andy Johnson, it's this: He's the biggest fool that ever sat in the Presidential chair. Oh that's so; it's no use to stand up for such a man as he is because the. President is your cousin. No, sir; he's a fool, a confounded fool. But there are more fools than himself. On they're a set of knaves, fools and blackguards in Washington. I wish I could temple. Faith, I would n't leave so much as a 'd sink the place. Faith, I would, for it ought to have been done long ago, in order to bring the seat of Government here where there's decent people. [Don't you feel rather hard against them?] I feel just right—as I ought to.

Jim not to go to Ireland.

large part of it to the spirit-land, sometimes all of | Company C. [We ask these facts in order that | when the spirit, the conscious part of the subject.

it. Therefore, you see, the bigot takes all his bonds your brother may identify you.] Oh yes, I with him, and does not get through with them did n't think about that. I was thinking of the until he has passed through fire in the spirit- big things I had in me head all the while, Good-March 19.

Lieut. Samuel Gilbreth.

How do you do, Mr. White? [You seem to have the advantage of me.] My name is Gilbreth, First Lieutenant of the First Company of Sharpshooters, attached to the 20th regiment. And I'm back here to see what I can do toward making acquaintance with my friends, through your paper. I was here once before, but was rather unsuccessful: and my comrade, Mr. Berry-William, you know him?-rather suggested the idea that I should come again. [You are better fitted to make a clear statement now.]

Well, I have n't much to say here, only that I'd like my friends to-some of my friends, or some one of them, to send a letter to Mr. Mansfield, or rather to me, that I may answer it by him. And if I'm not successful in giving them unmistakable evidence of my spiritual personality, I'll back down, that's all.

I was attracted pretty strongly back to earth to-day for this reason: I suppose that there's take care of Lucy after his wife's death, she was some slight disturbance-I'm not able to ascertain what it is-very near where they saw fit to deposit the body, house, I used to live in. I do n't understand the law, but it attracted me back so thoroughly that, finding myself in the atmosphere of earth, I thought I would take advantage of it by coming round. Mr. Berry has recommended me to see what I could do. I remember the place -Point of Rocks Cemetery. There's where I was deposited for safe keeping. Good afternoon. March 19.

Annie Doyle.

My throat feels bad. [It felt bad before you eft, did n't it?] Yes, sir, that's what I died for. My name was Annie Doyle, and I want to come to my mother; yes, and my father, too. He used to make melodeons, and I suspect he does now. And they don't know I can come back. I tried to come Christmas night, so they'd think I was Santa Claus, but I could n't.

I'm most nine years old now. I should be most nine years old if I was here. I was seven when I died-little over seven. I'm dead now. I died in Concord, I did. [Massachusetts?] No, sir, in New Hampshire. I did live there. I lived there when I died-I do n't live there now.

I want you to tell mother I live with Aunt Annie now; and I aint sick when I go away from here. But I feel bad here. Aunt Annie said I should. I had an awful sore throat. That's what I died with.

And won't you tell mother that Uncle Joe is here, too. He was killed at Bull Run, and he's here long side of me. But he don't like to-he don't like to be a woman to come, he says. So he do n't come. I guess he will sometime, though. [Tell him it's only a different kind of uniform.] He is always laughing at everything; he is. "He don't-he don't see it," he says. Mother's got his watch. I know she'd like to talk with him. But he'll come, you tell her, pretty soon.

I guess I'll go now. I don't like to stay. [Is Uncle Joe your mother's brother?] Yes, he's my mother's brother. His name is Carpenter-Joe Carpenter. Oh dear me, I don't like to be choking. I guess I'll go. You put my letter in the March 19. office, will you? Good-afternoon.

Invocation.

Our Father, thy holy presence beams in through the darkness of the world of Nature; and as these falling rain-drops are messengers to release the earth from the bondage of winter, so may these pose, like a fool, because I did go, and I got killed. spirits of the departed who have gathered here, And I want to say, sir, that all I come here to-day be also messengers to release these souls in morfor is to tell me brother not to go to Ireland. He's tal from the bondage of religious winter, causing got-well, he's got the freedom of Ireland in his the early spring flowers of a new faith to put head all the time, and he'd better stay here and forth their tender petals, rejoicing in a warmer sunching then can be found in churches or creeds ing such a furore! I'd like to know what good May every soul present realize its obligations to your war did? It freed the niggers, and that sall every other soul. And may the bonds of unity be no longer fetters, but chains of love, encircling the brotherhood of man, and realizing the fatherhood much the same way; for the rich of Ireland-ah, of God. May all sick and sorrowing souls be they baint got enough of freedom in their souls to remembered by the well and rejoicing. And may do anything. If they'd got freedom, they'd not thy kingdom come, and thy will be done on earth be doing the way they are now. I do n't want even as it is done in heaven. And may the golden rule, as taught by Confucius and practiced by our Jesus, be the holy law of every man's life, lifting him above all differences of religion, bearing him beyond the wild conflicts of Time, and giving him to realize the grandeur, vastness and perfectness of Eternity. For thine is all kingdoms, to thee belongeth all souls, and in thy loving embrace every soul finds perfect protection. Amen.

Questions and Answers.

QUES .- By J. F. Snipes, of Richmond, Va.: Please explain the passage of Scripture found in Colossians, 2d chapter, 18th verse: "Let no man beguile you of your reward * * in a worshiping of angels."

Ans.-It is hardly possible to determine precisely what our brother of other days did mean when he uttered these words, if indeed he did utter them. But they doubtless have a specific reference to things belonging to his time and the people to whom they were spoken. They can have no possible reference to you of this day, to any others than those who were his acquaintances

Q .- By the same: Please explain also the passage in II. Timothy, 3d chapter, 16th and 17th verses: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

A .- The passage explains itself. It is very true that all Scripture, as such, comes by direct inspiration, or in other words, comes through the there's a proper good chance for it there. Oh I soul-life of the individual, comes through the internal, not from the external. The Scripture of things to me is the soul of things, the inner life of things. And if we are to understand the language of the Scripture of Nature, of the soul, of heaven and hell, we are to become acquainted with its inner life.

Q.-By B. L. Fetherolf, of Tamaqua, Penn.: Is the control of a medium by a spirit identical with the mesmeric influence thrown upon one person by another in this world? !-

A .- I do not deem it to be identical, although it is in many respects similar to it. There are a go there. I'd be like Christ when he entered the great many different kinds of control. Sometimes the subject is simply psychologized; that is, made table standing. I'd burn the Luildings, I'd to speak or act according to the positive will of drive out the inhabitants, then if I had the power the spirit controlling, but at the same time possesses all its own senses clear. Sometimes the subjects are under positive obsession or possession -to me the terms are synonymous—and then the consciousness of the subject seems to retire into what we may call its inner sanctuary; and Well, sir, good by to you till I come round at other times it wanders away and takes, cogagain. Remember that all I come here for is for inizaucs of things transpiring in other places., At other times the subject is put into a deep trance-I was in my thirtieth year. [What company like condition; and then under such circumstances, were you in?] I was in the 19th Massachusetts, the foreign spirit has most perfect control. For

is away from the body, there is always more or less disturbance of the animal forces, because of is entranced and overcome by the controlling the money, spirit, and still remains part of the machine, then there is the most perfect harmony between the machine and the foreign spirit having control.

Q.-By J. Foster, of Lowell, Mass.: Will the spirits please answer the following question, asked by the ancient skeptic: "Pyrrho, the ancient skeptic, after having exhausted his brain in the night?" A .- All life I believe to be in the absolute real,

are some disembodied spirits, if I may judge from so. If you ask, Was it in the night time? was your body in repose? the answer is, No. I was about my regular business; but after all it was a dream. But you judge of all things by comparison; and in the spirit-world things appear so much more distinct, definite, so much more clearly positive, that, comparing what you have passed through by that, it is not strange that some should think it a dream.

Mr. Channing. Shall I read it?

A .- Well, perhaps my dear good brother Channing would rather answer it himself. In all probability, if it is directed to him, he would prefer to answer it. I presume he will be in control to-morrow, and no doubt would be very glad to consider it. Good-day. March 25.

Professor Edgar C. Dayton.

I have received, in my spirit-home, a query as coming from some good friend on earth, who seems to be in the dark concerning some things that I may have said and may not have said-I do not now remember. But at any rate he calls earnestly for me to come to this place, and clear up, if possible, certain things that I said when

He says, in the note which he penned to me, and placed in his pocket for me to peer into and answer, something like this: "I understand that Professor Dayton, who purports to be the presiding spirit of one Thomas Gales Forster, has very nositively defended, supported, in his way, the use of tobacco by spirits in the body. Now, if Professor Dayton does indeed stand on such a platform, will he inform us? and what are his reasons for standing where he does regarding that point? and what are his reasons for defending what seems to me a very bad battle-ground?"

I believe that is the exact language contained in my friend's note. Now for my answer,

Well, now, I am not sure that I am a defender of the use of tobacco. But I do say, and I have said - I cannot tell how many times, but I am inclined to think several times—that the judicious use of tobacco by some persons, and under some conditions, was not at all injurious. I say so now; but I also say, where there is one that is capable of judiciously using that weed, there are ten thousand who are largely capable of abusing it. Considering this want of knowledge upon the part of the majority, I certainly would be one to cast my vote against its use. All those stimulants that are used by you mortals, which have the effect to produce a pleasant sensation and for a time draw you away from your earthly trials, you are apt to make too large use of. Instead of allowing them to be your servants, you make them your masters. This is wrong. Therefore I would preach have said, what he has declared I have said quite a number of times, concerning the weed tobacco.

If I am able to judge of this good friend aright, he is inclined to take the extreme side of sir. Don't forget me company and regiment. everything. If there is any extreme side he is Good-day to you, sir. sure to be found there. It's either all tobacco, or none at all; all whiskey, or none at all; all love, or no love at all; all hate, or no hate. He is never found standing between the two.

that exists has an existence by virtue of divine will; therefore it is for good; and if you are wise you will learn its use. And when right to exist as man has? Surely no one: for the liams, called, God of Nature has determined according to the characteristics of their life. And if human intel- died in our Jackson Hospital in Louisiana. I ligence will only seek to analyze all the forms of was taken of the fever with which many of the life by which it finds itself surrounded, you will soldiers were down, and I died there. I had not very soon learn the use of all things on the earth, seen my mother for several years, but she is with

under the earth, in the water, and in the air. Because you are ignorant, you are sick, mentally, morally and physically. You die daily, him that I—yes, I am his daughter Blanche—and You live in living tombs, because of your ignor- my mother, Jeannette, both come, asking to talk ance. Instead of striving to give yourselves with him. They say he is of liberal thought. I spiritual knowledge, nine-tenths of you will edu- heard so when I was at school. I used to hear of cate yourselves to know how to buy and sell a him occasionally, but I could not live with him, I horse, or a cow. And so with regard to your rear- | could not see him, or speak with him. I knew his ing of your children. You take especial pains money paid for my tuition, but I would rather with all your domestic animals, but with that have had his love and his fatherly protection than which contains a living, thinking soul, you take his money. I come here to tell him so. no thought of it whatever, supposing that the God who takes care of the universe-who has placed

good in them, as well as all evil.

I'm done. Edgar C. Dayton. Good day to March 25.

Patrick Harnasey.

This is Boston, I take it? [Yes, sir.] Well, sir, I have an old mother here, a wife and child, and sisters. They are not knowing just how I died, and they're not knowing whether I was paid or no. When I was taken prisoner, I had the money on me.

I got the advice of a very good priest in the spirit-world, and he told me I'd better come and tell the folks about meself.

called any name since I went out-but here it was

And then, sir, I want in some way one of these bodies, so I can go back to them; want a medium, the absence of that conscious life. But when it so I can alk, and tell them how I died, and about

Father Riley is in the spirit-world, and he's not ever talked this way. And he knows a great deal about it; and he tells me that the Catholics that are on the other side have the chance to come back, of upsetting things entirely. You see, they know they can come back, and it's making a great stir there. I mean Father Riley. The folks know trying to understand it, at length declared he did him-Oliver Riley. Oh the folks know him yery not know which was the real human life-the well. He's been dead about sixteen years. And sleeping or the waking. 'Do we,' he asked, he has a great company about him all the time dream during the night what we have experi- asking him questions. He's very willing to anenced during the day? Or do we during the day swer them, because he knows he done wrong dream about what we have experienced during when he was here. He said he knew he did n't do right when here. He lelt it was not right to do just so - take money from the poor to build perfectly so, whether sleeping or waking. There | costly churches. He did n't like it at all, but because all the rest did it, he was obliged to, for if their conversation, who are disposed to look upon he did n't, they'd all be down on him, you see; their earth-life as their dream-life. They will and he said it was pretty hard to step out from tell you of dreams, that they dreamed thus-and- the clergy and take a different course from what they did.

But ah, he's suffering pretty bad for it now. He's suffering for all the mistakes he made in the body. Oh the Lord! I would n't be the Pone of Rome, if I was here, for all the wealth of the world, nor a Bishop, nor a Priest, either. No, I would n't be anything of the kind, because when you get to the spirit-world and find no Catholic religion, then where are you? If you haven't CHAIRMAN.—I have a question directed to Rev. done pretty night when here, where are you? Upset.

I was a Catholic here, and I didn't always do right meself. I tried to do just about right, but there were so many things to lead you astray! Oh, I'm not going to say I did just right meself here, for I didn't. But then it's all over now. I am going to do the best I can, anyway.

[Where did you leave your family?] I left them in South Boston, in what-I suppose you don't know what is called Dublin? [We've heard of

Father Riley says there aint a single one of us comes back what was in the Church, but what the priests get their message; and when their folks come to them and ask what it means, they say like this: "I have a revelation from God, and he says from my patron saint I received such a message," but he don't say at all that Pat Harnessey came to this place and sent a letter to his folks. Ah, that's very good. I don't care how it gets to them, how it goes, so long as it goes. But I like to have everybody do about right.

Oh the clergy know a great deal better than the people do. It's like this: because they are educated, while the people are ignorant. Now the clergy keep them in darkness, because the people are more than they, and if they were to educate the people, they would soon rise and put them down under their feet.

Oh, Father Riley says the Pope is going t stand on his head, [What does he mean by that?] Oh, I suppose get upset. Well, it's all right; I never could see the justice of having one man get all the good things of the world, and the rest none. If he's going to get upset, I hope he'll get all right again on our side. [We'd like to have him come here.] What! the Pope? You'd like to have him come here? [Yes.] Oh, well, I suppose he will when he gets to the spirit-world. Then he'll learn where heaven is: that it's to be found in something else besides the honors of this world. Oh. he'd sooner be Pat Harnessey; yes, I tell you I've heard 'em talk in the spirit-world, and they say the folks what gets the good things in this world gets the dish turned up on the other side. Yes, sir, it's not a lie I'm telling you at all. Every other Irishman that comes back here will tell you the same thing.

Well, sir, I suppose the old woman and all the against their use. But I do not retract what I rest will say I've turned Protestant. It's not so:

> (To the Chairman.) I'm much obliged to you, March 25.

Blanche Williams.

I am seeking for my father, sir; yes, sir. [Where did you leave him?] He left me, not I him. [How. I contend, as I always did, that everything long since?] I never saw him but twice in my life, and I was twenty-one years old when I died. My mother tells me he was a native of Massachusetts, and he resides part of the time in Massayou have found out, don't abuse it, but use it chusetts, and part of the time in New York, havright. There are poisons growing all over the ing business in the two States. His name, sir, land. Who shall declare they have not as good a was Thomas Edgerly Williams-Thomas E. Wil-

I have been in the spirit-world four years. I me in the spirit-world.

I come here to seek out my father, and to tell

Many of us were detailed to enter the hospital to take care of the sick. But I am here, and a God within your own soul—will take care of it. alive, and I want to find my father. I'm sure I Now then, I would recommend our good friend, can, because a great, good, just God, who looks who stands on the extreme side of things, to turn | with love alike upon all, has sent me here, and his attention to the investigation of all the natural I know I shall find him. [Where were you at sciences-all, I say-and see if he can't find some school?] I was at one time in Pittsburgh, Pennsylvania; then again I was in Baltimore. [Where were you when you died? Do you remember?] Yes, at the Jackson Hospital, in Louisians.

I do n't think he heard of me after the breaking out of the rebellion; I don't know. At all events I did not from him. All moneys were remitted to .: Mr. Thomas, a Mr. Thomas, of Montgomery, Alabama; and from him I suppose I received all I had during my school days. March 25.

Johnnie Joice.

an est

How do you do, mister? Thought I'd come to see if you'd heard or done anything about me. [L've, not been able to learn that the gentleman I am, sir, from the 59th Massachusetts, Company has yet returned from Europe. Do you know if B; that is as sure as you live; and the name of he has?] No, sir, I believe he has n't. [I've not me used to be-I not had any name, not been seen the other party to speak with him, either.] Well, I want to say here, sir-if you haven't Patrick Harnasey; and I died at Danville, Ali, any objection—that I really do hope that they the cussedest place in all the world. Yes, sir, I won't call me across the water to make a commuwas wounded. I'd not been taken there at all nication there in Europe, for I shan't go; and oh, sir, I would not have been taken prisoner, but Belle won't go. I have been directed to come I was wounded, and that made bad work for me. here and to stay here, and to give all my messages I got gobbled up first thing. Well, I want to let here that relate to that, and go nowhere else. the folks know: I had a pretty hard time of it. And it only disturbs me to have them call me to a there, and that we were paid off just two days be- any other place. I shan't compromise with any at fore I was taken prisoner. (And it's not a cent I body, because I don't believe in it. My teachers.) had in five minutes after I fell into the clutches of sand guides on the other side say, that I we got an the rebs, sir. So my folks will not expect it, you livery important part to play in this business; and :: know... They are trying to get it from Govern if I have, I think I shall try, to perform my part ment, you know, and at a not to be had, because I well. [Have you any particular communication] to make?] No, sir, only that just as soon as you

worse off than I am.

He says Belle and I haunt him. Well, we do, because he's all the time drawing us to him, thinking of us, and we have to go to him, and it aint very pleasant. I think it's a sort of a Catho-

that if he's half as anxious as I am to get this settled, he'il harry it up.

Much obliged to you, mister. Good-day.

Adolph Prager.

to be hung. I'm so glad.

Oh, poor fellow, I was as much to blame as he -I was. [Did you admit that before you passed on?] I'm sure I admitted I was to blame; I certainly did. [Did you irritate Rounds?] I suppose I did, but I did n't hardly intend to. I did not hardly know how to deal with him. I only know I was to blame. He says I threatened to kill him, and I did, but really I did n't mean it. But it was real to him, I suppose, else he would not have taken the course he did.

I was to blame. I should n't have kept him in my store at all. I'd no business to take him back into my store again after he left. There was a something between him and me that was playing the devil with us all the time. He used to say he got along well enough when I was out of the store. Well, it was the same with me. I was to blame for taking him back. It was a wrong move on my own part. [What kind of an influence made you so antagonistic toward each other?] I don't know, sir. I only know I was to blame for taking him back the second time into my store. I was to blame for threatening to kill him. I ought to have talked to him differently. I don't acquit myself. And I hope that the law will deal very kindly with him, take care of him, not kill him. That's not the way to do.

Oh, I am so relieved to know he's not going to be hung; hope he'll be pardoned out. It has made hell for me, I can tell you, sir. [Did n't you threaten to kill him after you took him back?] No -well, I threatened to, but you know it was only a threat.

I said to him like this: I told him, "Rounds, if you aggravate me much more, I believe I shall kill you; I shall certainly blow your brains out."

Well, he did n't mind, but kept on aggravating me. He says there was a something between us. I was to blame for taking him back. But I'm only glad he is not going to be hung; that's all. Well, I'll go, sir. I'm obliged to you for the privilege of coming. I'd be glad to talk to him if

I could, if it was right. March 25. Scance opened by John Pierpont; closed by

Dr. John Freeman Fisher.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED,

Thestay, March 26.—Invocation; Questions and Answers;
Mary E. Goodwin, to her sons, Joseph and Richard, Princeton,
Ill.; Lieut.col. William A. Hamilton, to his brother James
and hal-brother Aleck, in Norfolk, Va.; Mary Jane for Jennie) Holmes, of Lawrence, Mass, to her mother, in Bath, Me.,
and friends Mary Everetts and Frannel Jaryls, of Lawrence.
Thursday, Murch 29.—Invocation; Questions and Answers;
Bishop Fitzpatrick, of this city; Daniel McCook, of Ohio, to
his brother, Major Aleck McCook; James A. Peckham, of
Newport, R. I., to friends; Annie Prince, of East Boston, to
her parents and Aunt Elizz; Michael Sweeney, of the 59th
Mass., Co. I, to his wife; — Parker, to his friend Charlie
Hiscock; Mary Anderson, of New York, to her mother.

Monday, April 1.—Invocation; Questions and Answers;
Betacy Soule, of Sandwich, Mass., to her son Joseph; Willem
Commings, of Hatcher's Run, Va., to his mother; George
Perkins, of Carysville, Va., to his mother; George liam Commings, of Hatcher's Run, Ya., to his mother: George Perkins, of Carysville, Va., to his mother, sister and brothers; Lilian Barnes, of Cherry Valley, N. Y., to her father, in Ham-liton, C. W.

Lilian Barnes, of Cherry Valley, N. Y., to her father, in Hamilton, C. W.

Fuesdey, April 2.—Invocation; Questions and Answers;
N. P. Wills, of New York; Annie Mears, of Philadelphia,
Pa., to friends; Bamuel Davis, to his son Andrew Jackson
Davis, of Orange, N. J.: Margaret Agin, of Lowell, Mass., to
her sister Mary; Mary Suillivan, of Boston, to her mother.

Monday, April 8.—invocation; Questions and Answers;
Nod, a slave of Jefferson Davis, to his moster; Julia V. Graves,
an actress, to Lizzle Robinson and others; Charlie Sherburne,
to his Aunt Olive, and friends in Exeter, N. H.; Rufus G.
Brown, formerly of this city, to the Chairman.

Tuesday, April 8.—Invocation; Questions and Answers;
Lydia Stevens, to her daughter, Lydia Florence Stevens, in
New York City; John Burke, to his wife, formerly residing in
South Baston; Patrick Moriarty, to James and Charlie;
Blanche Freeman, to her father, in Charleston, S. C.

[Communicated.]

Henry Kain.

The following message was given through the mediumship of Ed. C. Burton, at the residence of Rufus Pearl, Pensacola, Fla., on the 26th of March, and sent to us for publication:

I desire to be known to my father. I want him to know that I am not dead, but am in the world to know that I am not dead, but am in the world above: If he will go and have a sitting with some medium, I can inform him of that great secret which he cannot solve. If the editor of the BANNER will be so kind as to publish this communication, he (my father) will see it when he calls on Mrs. Anthony in Philadelphia. My name is Henry Kain, late of the 5th Indiana. Departed earth-life at Point Lookout Hospital, Maryland.

Genesce Association of Spiritualists.

A Quarterly Meeting of the Board of Control of the Genesee Association of Spiritualists will be held at Ellicott Hall, Batavia, Saturday, April 27th, at 1 o'clock P. M., and the Picnic Committee of Arrangement chosen at the last year's Portage Bridge Picale, are requested to meet at the same time and place. As business of importance will require attention, it is desirable a full attendance chould be secured. The meeting will continue Saturday evening and Sunday, when an oppor-tunity will be offered to listen to addresses from some of our able lecturers, to which the public

one or our and recentries, to which are patrial are cordially invited.

On Friday, the 26th, at 2 o'clock P. M., a meeting exclusively of mediums is to be held, by the invitation of friends in the higher life, and a cordial invitation to partake of their hospitality is extended by our Batavia friends to all mediums in Western New York, who may meet with us on that Partaceital pagesian.

that Pentecostal occasion.

Friends, brothers and sisters of Western New York, let us "lay aside the weight that doth so easily beset us," and turn out on masse to these meetings, and commence this season's campaign with the zeal and energy its importance and heav-enly origin should command, and a rich blessing awaits to triumpliantly crown all our laudable endeavors. J. W. SEAVER,

President of the Association. Byron, N. Y., April 2d, 1867.

Married.

Dec. 12th, 1866, by the Rev. Mr. Waterman, Mr. Horace H. Johnsen to Mrs. Lucy A. Plumb, both of Middletown, Coun.

Oblinaries.

Not dead, but passed to higher life, from Sheffield, Mass., April 2d, Nelson Shepard, in the 65th year of his ages.

April 2d, Nelson Shepard, in the 65th year of his ages.

He was a man unostentations in his appearance, kind and obliging in his ways, and notwithstanding his exterior was his polished, his soil was full of the true "milk of human kind-ness,"

I write not to estogize him, but speak from the fullness of feeling. When the rich and illustrious pass away, there are many to herald their praises and lament their departure; but few will raise of the person whose trainil: I have mostly ages, and hot in the person whose the departure; but of one so unpretending as the person whose trainil: I have mostly ages, and hot is the person whose trainil: I have mostly ages, and not the company of angels, I felt that one the first had been a suppretending as the person whose trainil: I have mostly ages and books are given by the first had a suppretending as the person whose trainil: I have mostly ages and books are given by the first had been the fi

meet the gentleman referred to, you will say that I'm very anxious, not half so much on my own account as of the man that murdered us. He's server seems of the man that murdered us. He's that bright, beautiful beyond to which we are all inevitably tending.

L. J. Wince. tending. Sheffeld, Mass., April 19th, 1867.

Passed to her home with the angels, from Barre, Mass., March 26th, Jane S., wife of Henry M. Basett, and only daughter of Artemas Brigham, of Petersham, aged 31 years. aint very pleasant. I think it's a sort of a Catholic purgatory. I'm getting tired of it, and if it
was n't for what the folks in the spirit-world say,
I'd blow on him pretty quick; and if he got hung,
why I guess he'd get a different place to live in
from where we are, because we would n't want
him in the spirit-world with us.

I wish you'd tell Mr. Motley, when you see him,
that if he's half as anxious 33-I am to get this

I we have the spirit one who was endeared to us by the
strongest ties of kindred and affection. Even in her pour file one who was endeared to us by the
strongest ties of kindred and affection. Even in her pure presence, always affable in manners and smiable in
deportment, thus winning the love and esteem of all who
knew her. Through her long but painful litness no murmur
scaped her, but it was borne with that same split of meekness and paintence which characterized her whole being. We
resign them or it is mother earth, thus transplanting
her to the garden of Paradise, there to bloom in percential
beauty, and forever bask in the sunshine of God's eternal
smile.

Yes, my friend, on yes, we miss thee,

Yes, my friend, oh yes, we miss thee, Miss thee from our circle new; But ere long we hope to greet thee, Where no sorrow dims thy brow.

Passed on to her home in the spirit-land, very suddenly, Mrs. Charlotte Cunningham, wife of Isaac S. Cunningham, of

Saysville, Vt., in the 69th year of her age. Adolph Prager.

I come back, sir, to see what is to be done with Frank? [Who do you refer to?] Beg your pardon. I forgot you could not see me. My name is 'Prager. Is n't this Boston? Washington street? [Yes.] Rounds, I mean; what's to be done with him? [He has been sentenced to State Prison for life.] Oh, I'm glad—I'm glad they're not going to hang him. You're sure about it? They're not going to hang him? Oh, I'm so glad he's not the hums. I'm no before her, and in the stillness of the night sue comes to whisper comorting words to have a life in the spirit of our mother in its last resting place, yet we know she is not there, but in a fairer, better world than this; not dead, but gone to have your seed to have a life in the spirit of our mother in its last resting place, yet we know she is not there, but in a fairer, better world than this; not dead, but gone to have your seed and the spirit of our mother in its last resting place, yet we know she is not there, but in a fairer, better world than this; not dead, but gone to have your seed and in the stillness of the night sue comes to whisper comorting words to regard companion and remaining children. words to her aged companion and remaining children. E. L. Cunningham.

> Another rosebud has been plucked from the parent stock to bloom in spirit-life. From East Cambridge, Mass, April 6th, little Addle L. C. Richardson, aged 7 months and 2 weeks, passed to the spirit-land.

By this sudden stroke the fond parents feel that they have not lost their loved and only child, but that she has gone home to rest, free from the cares of earth-life, and they are to be

Little darling, how we loved thee,
Pride of both the parent's hearts;
Fondly hoped we should not lose thee,
Little thought we soon should part.

But in heaven we soon shall meet thee, Where no sickness ever comes; And we'll journey on together, Happy in our spirit home. Somerville, Mass. SANUEL GROVER

Passed on to the spirit home, April 3d, from Chelsea, Mass., Samuel Miles, infant son of Samuel B. and Jemima E. Logan, late of Halifax, N. S., aged 5 months and 8 days. Ere sin could blight the opening petals the Celestial Gardon-er transplanted it in the garden above, secure from all barm.

Miscellaneous.

IMPORTANT TO INVALIDS!

ALL SUFFERERS

From [Pulmonary Diseases, Nervous Doblity, Female Weaknesses, or Chronic Disorders of any nature, and all whose Vital Forces are depressed, rendering necessary a Norvous Tonic and Invigorator,

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THE SPECIFIC REMEDY FOR CONSUMPTION. NERVOUS DEBILITY,

Scrofula, Asthma, Bronchitis, Dyspopsia, Paralysis, Loss of Appetite, Chlorosis, Marasmus, Wasting, Liver and Kidney Complaints, Rickets, Debility of Nursing and Prognancy, and all

DISORDERS OF THE LUNGS. NERVOUS AND BLOOD SYSTEMS.

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HYPOPHOSPHITES ACT WITH PROMPTNESS AND CERTAINTY.

IN EVERY STAGE OF TUBERCULAR DISEASE, even of the acute kind called "GALLOPING CONSUMPTION"; and also with INVARIABLE EFFICACY in all derangements of the Nervous and Blood systems, and all morbid conditions dependent on deficiency of vital force.
Their action is two fold and specific: on the one hand, increasing the principle WHICH CONSTITUTES NERVOUS BLOOD GENERATING AGENTS KNOWN.

The effect of the Remedy upon the tubercular condition is immediate, all the general symptoms disappearing with a rapidity that is BEALLY MARVELOUS. The physiological effects of the Hypophosphites are shown by an increase of nervous power, sometimes even from the first day of their administration, together with an unusual feeling of comfort and strength. The nervous symptoms, if there have been any, disappear, as well as the functional derangements. The appetite increases, often in an extraordinary manner; the evacua tions become regular and more abundant; the perspirations if they have existed, cease; steep becomes cain and projound.

At the same time, the strength and appetite return; the pa-

tient gains flesh; the features, especially after the first fortnight or three weeks, presenting a striking improvement. The influence of this treatment upon the cough and expectoration has been equally rapid, and has often caused their disappearance or alleviation within a very short space of time, FREQUENTLY IN EVEN TWO OR THREE DAYS.

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LOWELL FELTING MILLS 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 the purpose.

It is entirely anti-insect, or animal, and will exterminate

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Miscellaneous.

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CHRONIC CATARRH

USUALLY affects the head, fauces and bronchial tubes. It is invariably caused by humoral or inflammatory blood, by which the mucus membrane is made sore or inflamed, producing 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 exceriating 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 catarrial 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 it is apt to lead to fatal Pulmona ry Complaints. It is easily cured with

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

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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, Rheumatism Neuralgia, Nervous Headache, Paralysis, St. Vitus Bance, Fits, Cramps, Weak Joints, Sprains, Contracted Sinews, Sciatica, Hip Complaints, Splund Affections,

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There is but one grand cause for all such diseases, viz., a loss of balanco of the two (positive and negative) forces of electricity in the part or parts diseased. "We are a machine made to live. Do not counteract the liv

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

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In ordering, state the size of the boot or shoe worn; also the width required; or if Bands, state the part of the body they are intended for. Sent to any address on receipt of price.

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DR. J. R. NEWTON

CURES IN MOST CASES INSTANTANEOUSLY 239 Thames street, Newport, R. I.

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Office Hours, 11 A. M. until & P. M. daily, Saturdays and Mondays always excepted.

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

TERMS FOR TREATMENT.

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

EFF Lett urdays and Mondays always excepted.

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

THE IMPENDING EPOCH. "To err, is human; to forgive, divine!" "The proper study of mankind is Man!"

A JOURNAL PUBLISHED IN AUGUSTA, GA, BY HENRY J. OSBORNE, AT 336 BROAD STREET. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE. HENRY J. OSBORNE, Editor; MISS LYDIA H. BAKER, Associate; assisted by Writers who love Truth for the sake of Heavanly Good. Devoted to

Liberal New-Church Views. Taiboral Now-Church Vlows.

Its efforts and energies will be expended zealously in preparing all minds for enlarged Charity and Liberal ideas, chief among which is that love to God can only be possible in love to man, in preparation for immortal existence hereafter; and the main effort first to be made by all who are able in mind and estate, is to quickly make or ereate those conditions and surroundings most favorable for this perfect development of true Christian character—the strong helping the weak with this God-like end. We carneally plead for the support of every lover of our race, and will try to merit confidence, whether we get it or not, being a man of our own intuitions, and belonging to no scotionalisms or prejudices, so destructive to investigation of Religious Truth.

Nothing impure must enter here—

yesugation of Religious Truth.

Nothing impure must enter here—
"Our Father's Love," to be our shield,
Embrace a world, dry every tear,
Then sorrows are, through angels, healed!
This is the ladder Jacob saw,
And Truth's governed by fixed Law!
Alast that crows cry, "Craw! | caw | cdw |"
April 21.—6w!

THE EAULY PHYSICAL DEGENERACE
OF THE AMERICAN PEOPLE.
A GREAT BOOK FOR YOUTH. Send two red stamps and
A obtain it, Address, DE ANDREW STONE, SE Pith street, Troy B. T.

A. B. CHELD, M. D., DENTIST. 50 School Street next door East of Parker House.

Miscellaneous.

THE GREAT SPIRITUAL REMEDY!

MRS. SPENCE'S **POSITIVE AND NEGATIVE**

POWDERS.

Washington City, D. C., October 19th, 1866. PROF. PAYTON SPENCE, M. D. : Sir-I received letter three weeks since from my mother who nesides in Plattshurgh, New York. She had the Dyspepsia very had, and has been cured by your Pouders, and has cured others. She wrote me about the good results. I have been a great sufferer from the Dyspepsia for three years. My ferer from the Dyspepsia for three years. My wife had sent for a box of your Positive Powders and received it three or four months ago. I would not take them until I received that letter from my mother. I was lying in hed most of the time. I began to take them at once. I took two powders, and felt so much better that I got up at midnight, and read the printed directions that came round the box. In three days I could work all day in my shop, turning marble balusters for the United States Capitol Extension. I am a contractor for the baluster work. I would further inform you that Six Powders cured a boy 14 years old, of the worst kind of Chills. He could not go to his work. He had the Chills every day. He has not had a chill since taking the first powder.

No. 3 East Capitol street. No. 3 East Capitol street.

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

"One Box of your Powders cured David Willington of a pain in his stomach of 8 years Mrs. E. F. Claffin was cured by the Powders of Numbress, or Palsy of 12 years' duration.

The Powders cured Mrs. H. Claffin of Neu-

raigia.

They also cured a lady of Painful Menstruntion, when given up as past cure; but I am not at liberty to give her name.
In cases of **Parturition** (Confinement) I consider them of great value."

Jamestown, Stuben Co., Ind., Sept. 24, 1866. DR. SPENCE: Sir-I have been so denf in one ear, for Mx years, that, when the other ear was ear, for six years, that, when the other ear was closed, I could not hear the loudest peal of thunder; and I had become so deaf in the other ear that I could not hear any common talk in the room, to distinguish one word from another. I had become alarmed about myself for fear that I should become dumb, too; and then life would be a burden. I am now almost 70 years of age. I saw, in the BANNER OF LIGHT, the reports of the wonderful cures effected by your Positive and Vegative Positive and your Positive and Negative Powders; and as in wife had taken one box for Numbmess and was helped by them, she persuaded
me to try them. So I sent last spring, for five
dollars' worth of the Negatives. I took and kept
taking them until now I can hear as well with both
cars as I ever could.

Very respectfully,
WARREN WHEATON.

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

Yours truly, DANIEL DUTTON. Yours truly,

New Orleans, Louisiana, July 4, 1866.
PROF. PAYTON SPENCE: Sir—The Positive Powders are the powders for Neuralgia; they are death on achies and pulses, and send them begging at short notice. I would almost as soon think of trying to live without breathing as being attheir ways Positive and Negative Powders. without your Positive and Negative Powders.

Truly yours, DAVID WA

DAVID WATERS. DR. JANE CRANE writes from Attica, Fountain Co., Ind., Aug. 27th, 1866:

"I cannot do without your Positive and

Negative Powders on any consideration for myself and for my practice, particularly for Accouchment (Confinement). I have had one very severe case of Threatened Abortion (Miscarriage), which three Positive Powders (Miscarriage), which three Positive Powders arrested. The woman had been fooding about ten hours, with severe pains like labor pains; but it was strange to see how quick they yielded to the magic influence of your valuable Powders.

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

generally used by Druggists and Doctors."

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

THE POSITIVE POWDERS OURE Neuralgin, Healache, Earache, Toothache, Rheumatism, Gout, Colle, Prins of all kinds; Cholern, Blarrica, Itow el Complaint, Dysentery, Nausea and Yomiting, Dysepsia, indigeston, Fatulence, Worms; suppressed Menstruation, Paintal Menstruation, Fatting of the Womb, all Femic Weaknesses and Beraugenent; Cranps Fits, livirophebia, Lockiaw, St. Vitus' Dance; Intermittent Fever, Billous Fever, Yellow Fever, the Fever of Small Pox, Measles, Scarlatina, Eryspleas, Premonta, Picurisy; all Inflammations, acute or chronic, such as Inflammation of the Lungs, Kidneys, Womb, Bladder, Stomach, Prostate Gland; Cataerch, Consumption, Bronchitts, Coughs, Colds; Scrofula, Nervousnes, Steeplessaness, Cataer Powwners.

tion, Bronchitis, Coughs, Coles; Serosuia, Nervousness, Steeplessness, &C. P. POWDERS CURE Paralysis, or Palsy; Amaurosis and Deafhess from paralysis of the nerves of the eye and of the ear, or of their nervous centres; Double Vision, Catalicasy; all Low Fevers, such as the Tryphold and the Typhus; extreme Nervous or Muscular Frostration or Relaxation.

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

and cure of Cholera, both the Positive and Negative Powders are needed.

The Positive and Negative Powders do no violence to the system; they cause no purging, no namean, no vomiting, no nareofting; yet, in the language of 8.

W. Richmond, of Chenoa, Ill., "They are a most wonder/al medicine, so silent sad yet so effectious."

As a Family Medicine, there is not now, and neer has been, anything equal to Mrs. Spence's Positive must be the sexes, and to every variety of sickness likely to occur in a family of adults and children. In most case, the Powders, if given in time, will cure all ordinary attacks of disease before a physician can reach the patient. In these respects, as well as in all others, the Positive and Negative Powders are

THE GREATEST FAMILY MEDI-CINE OF THE AGE! In the cure of Chills and Fever, and of all other kinds of Fever, the Positive and Negative Powders know no such thing as fall.

ing as fall. To AGENTS, male and temale, we give the Sole To AGENTS, may and large and liberal profits.

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

Printed terms to Agents, Physicians and Druggists, sent

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

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

Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the fetters should be registered. Money mailed to us is at our risk. OFFICE, 27 ST. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817,

NEW YORK CITY. Por sale also at the Banner of Light Office, No. 158 Washington St., Hoston, Mass., and by Bruggists generally. April 20.

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THE Spirit-World has looked in mercy on scenes of suffer ing from the use of strong drink, and given A REMEDY that takes away all desire fort. More than three shound have been redeemed by its use within the last three years. Send for a Cigoulas: If you cannot, call and read what it has done for thousands of others. Enclose stamp.

The N.B.—It can be given without the knowledge of the patient. Address, O. CLINTON BEERS, M. D., No. 670 Washington street, Boston.

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PSYCHOMETRIC AND MAGNETIC PHYSICIAN,
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The disease upon himself, at any distance; can examina persons tell how they feet, where and what their disease is, at the same time. One examination 81. Thirty exercises to draw diseases at a distance, 810. Manipulations, 82 each.
Treats patients at a distance, 810. Manipulations, 82 each.
Treats patients at a distance by letter, by inclusing the sum, giving your name and address. Address Post-office box 1639, 160ton, Mass. Office No. 48 Bedford street. Hours from 8 a. M. to 8 P. M.

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DR. MAIN'S HEALTH INSTITUTE, AT NO. 230 HARRISON AVENUE, BOSTON.

THOSE requesting examinations by letter will please en-close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age. 13w—April 6.

MRS. A. C. LATHAM,
MEDICAL CLAIRVOYANT AND HEALING MEDIUM
293 Washington street, Boston. Mrs. Latham is eminentby successful in treating thumors, Wheumatham, diseases of the
Lungs, Ridneys, and all Billious Complaints. L'arties at a distance examined by a lock of halr. Price \$1,00. April 13.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Pine street Boston, Mass. MR. and MRS. KIMBALL, Magnetic and Electric Physicians. Personal examinations and prescriptions given; also examinations from Block of bair. Private sittings for development. Hours from 9.4. N. 10 12 M., from 2 till 5 P. M. No. 4 Pine street, Boston. Will go out to give examinations in town or vicinity.

H. CURRIER, Medical Clairvoyant and lealing 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.

PR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Pisce, leading from South Bennet St., Boston. 8me—Dec. 8.

MISS F. A. JONES, (totally blind,) Clairveyant Mellum, treats all diseases, at her Rooms, 83 Carver street, Boston. Bours from 8 a. M. to 3 P. M. April 27. MRS. C. A. KIRKHAM, Clairvoyant, has re-

MRS. FRANCES, Physician and Business Clairyoyant, No. 1 Winter place. 1/1 voyant, No. 1 Winter place. Hours from 9 a. m. to 9 r. m. April 6.-4w*

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Hoston. 13w - Mh 2. MRS. EWELL, Spirit Medium, 11 Dix place. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) April 6.

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SOUL READING,

Or Psychometrical Delineation of Character.

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

Address, MR. AND MRS. A. B. SEVERANCE,
April 6.

MINAMER A. C. H. ELECTER.

DRS. GREER & BLACKMON, SPIRITUAL PHYSICIANS,

POSSESSING REMARKABLE HEALING POWERS, of for their services to THE SICK AND AFFLICTED,

THE SICK AND AFFLICTED,

Inviting the very worst cases, especially those considered incurable by other physicians.

Terms reasonable, and accommodated to circumstances.
The poor invited "witnout money and without price."

Drs. G. & B. will be in DECATUR, ILL, ten days from April
26th; SPHINGPIELD, ILL, fourteen days from May Bit; JACKSONVILLE, ILL, three days from May 27th; QUICC, ILL,
fourteen days from June 3d; ALIOS, ILL, ten days from June
18th; St. Lovis, Mo., one month from July lat; always stoppling at the principal hotes.

April 27.

ping at the principal hoters.

April 27.

1. F. GARVIN, M. D.,

HAS opend rooms at 89 W. 1987 steet, corner 6th Avenue,

New York, for Clairvoyant Examinations and treatment
of all forms of disease every day in the week except Mondays. Dr. G. from his chemical examinations has discovered
the first and only process for dissolving tar, by which means he
now makes the most successful treatment known for Colls,

Lung, Throat, Stomach and Heart Disease, which is a specific. cine. Send for circulars. Physicians instructed in the use of this new mode of treatment, and harmshed the means to practice in this speciality in their own locality. Address as above till May lst; then at 462 Sixth Avenue, New York. 8w—Mar. 16.

DR. OLAM AVENUE, New YOR. 8w-Mar. 16.

DR. OLAM, MAGNETIC 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 MRS. L. F. HYDE, formerly of Boston, Medium, 69 West 19th street, New York. 8w*-Mar. 16.

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NATURE'S GREAT HARMONIZER. (Discovered and put up by direction of spirit-physicians,) AN INPALLIBLE REMEDY FOR ALL HUMORS AND SKIN DISEASES;

Bores, and all Diseases of the Throat and Bronchini Tubes. TP Price, 50 cents and \$1,00 per Bottle. For sale by all Druggists, and at the Offices of the BANKER OF LIGHT in New York and Boston; also, A JAMES, No. 53 Reynolds Block, Chicago; T. D. Miller, No. 4 Kennett Bullding, St. Louis, Mo.

E. HAYNES & CO., Productors, April 6.

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Piles. Catarrh. Rheumatism. Worms. Burns.

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June 24.

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PIANO FORTES, ORGAN HARMONIONS, AND MIDLODEONS

OF THE BEST QUALITY, and WARRANTED in every particular to be the best made instruments in the country. They are fully endorsed by the Musical Profession. Our Plano vary in price from \$250 to \$800, according to style of finish. All its 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 deons for their meetings, are respectfully invited to call and examine before purchasing.

RING'S VEGETABLE AMBROSIA,

RESTORING GREY HAIR. E. M. TUBBS & OO., Peterborough, N. H., Proprietors. THIS popular article, so well known to many of our read ors, 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 cruptions. It is the best artified in use for these purposes. Try it, before you injure the scalp with pulsonous preparations.

For sale at our office in New York, 544 Broudway. Price \$1 p-r bottle.

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ROOTS, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Pure Wines and Liquors, Proprietory and Popular Medicines, earranted pure and genuine. The Anti-Scrot La Panacea, Mother's Cordial, Itealing Extract, Cherry Tonic, &c., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.—Particular attention paid to putting up Bristtual and other Prescriptions. April 6.

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DR. J. T. GILMAN PIKE,

Hancock House, - - Court Square, BOSTON.

WESTERN DEPARTMENT:

J. M. PEEBLES.....EDITOR.

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

Bright Foregleams of Immortality.

"Coming events cast their shadows before," is a line of poetry, and also a principle of philosophy. Margaret Howitt, in describing the last hours of Miss Bremer, says:

"That (Christmas) night she dreamed, as she told us the next morning, of hearing the most glorious music, such as she never heard in reality; now of a certainty, this music had been realized to her. Soon afterward she began to speak of death, and said that 'she would like to re-main a little longer to finish the work she had begun.' Later on, said she, 'Now I am so tired that if God were to call me, I am content.' Afterward she said, as if speaking portions of inner thought, 'God's light in nature! There is something great in the voice of nature. I have a sense of the Divine Perfection—it is good—it is beau-

The music she heard was such as charmed the sainted John when "in spirit on the Lord's day" he heard music in heaven. It was the welcome of angels-prelude to the undying harmonies of the heavens.

Bishop Simpson, in his address at Springfield over the body of the lamented Lincoln, when referring to the peculiarities of his life, and the loss of his son Willie during the Presidential term, remarked that Lincoln said interrogatively to an officer of the army: "Do you ever find yourself talking with the dead? I do; and particularly since Willie's death, I catch myself every day involuntarily talking with him as though he were with me"! How natural, perfectly natural, for a tender-hearted father to "catch himself talking" with his ascended son. Ay, Willie was not dead, but living and hovering, a bright, loving angel, around the father he so affectionately loved and reverenced. Their shining hands are now linked in the upper kingdoms of immortality,

" There is no death: an angel form Walks o'er the earth with silent tread. He bears our dear loved ones away, And then we call them dead."

No doubt the late President impressionally and inspirationally talked with his cherished child, The here and there—the two worlds interblend like rainbow hues. And Miss Bremer's dream on Christmas night was no dream, but a vision-a beautiful vision of the blest with their enchanting strains of music. Concerning the burial of the mortal remains, Miss Howitt says:

"No snow had yet fallen, and we wove innumerable wreaths of green leaves and white ever-lastings, which we laid on the coffin. It was black, and on the plate, which was placed at the foot, were engraved the words: 'Blessed are the pure in heart, for they shall see God!"

George D. Prentice, senior editor of the Louisville Journal, when recovering from a severe fit of sickness, thanked a sympathizing public press in the following felicitous manner:

"Your sympathy soothed, and cheered, and strengthened us. It seemed to throw a calm and lovely light upon the world, and make us wish to linger still among our fellow-men. There is much that is beautiful, and holy, and hallowing, in sickness. Its influences are purer and better than those of health. Indeed, the feebleness of the body is often the health of the soul. We see and hear what we may not in the season of our plays. hear what we may not in the season of our physical strength. Myriad spirits of the air flutter over the dividing line between two worlds, uttering to mortal beings the tones they have learned

The best literature of this and all countries. abounds in admissions and testimonies in proof of Spiritualism.

If there are arrested developments, postponed po a bilities of what will eventually ultimate in harmonial men and women, the envious, suspicious, jealous are such. Poor objects of pity, forging the chains that bind, creating the canker that gnaws at their very vitals. Whenever jealousy fastens its fangs, love, confidence, everything noble departs, as doves hie away at the approach of the hawk.

"Beware of jealousy!

It is the green eyed monster which doth make The mest it feeds on."—Shakspeare.

" Slandered in vain, enjoy the spleen of foes ! Guilt like the first your gratitude requires, Since none can envy till he first admires."—Hill.

" Base eary withers at another's joy, And hates the excellence it cannot reach."

Sometimes in our pilgrimage we see this most hateful of all perversions cropping out from those engaged in this great spiritual movement-the crowning glory of the nineteenth century. Media that do not prosper are often jealous of those that do. Speakers that are not called, yea, pressed into the finest pasture-fields-great, huge men that can neither interest nor electrify audiences as can Hardinge, Davis, Townsend, Doten, Brown, Willielm and other sister-teachers; public exponents, devoid the talent to create an intellectual or spiritual sensation and the wit to continue it when put in motion by some humbler instrument under the inspiration of heavenly messengers; periodicals that do not speedily bloom into complete thrift; liberal sects existing in juxtaposition with organizations more broad and progressivejealous, all jealous and envious of those whose efforts, because orderly and prompted by pure,

high-toned motives, meet with eminent success. As worlds, in their earlier formations, are tremulous, shaken by earthquakes, and occasionally jostled from their orbits, so are souls in their childhood years, by caprices and pitiable jealousies, ay, and petty ambitions, too, that, when laid upon the anvil, when passed through diverse experiences, mellow into calm aspirations, prompting to broad, exalted lives. Love holds the rod, wisdom directs the blow, and angels hold the balm to heal the wound. Let us have charity.

Are we notall co-workers in the erection of this spiritual temple? Craftsmen are as necessary as master-builders. All positions are equally honor-'able. The "penny" awaits the faithful. The mother of James and John never asked the Nazarene but once that her two sons might sit the one on his right, the other on his left hand, when he came in his kingdom. The scorn falls ere it sprouts the oak. The humble only have the promise of exaltation.

S. P. Leland in Iowa.

Tidings frequently reach us of this frail brother, He is still "exposing Spiritualism." G. W. Webster writes from Bradford, Chickasaw county, Iowa, that in that " vicinity he has exposed Spiritualism to the entire satisfaction of the Orthodox." He and his friends stoutly deny his ever signing a " libel." We simply say, Samuel Phelps

sells them at fifty cents each. Spiritualists of armies. Iowa and other extreme Western States, write to Brother Winslow, and procure them, thus circulating the antidote as extensively as the poison.

Letter from Rev. Herman Snow.

DEAR BRO. PEEBLES—It has been a long time since we have exchanged a word, either oral or written. But I trust that we have not wholly forgotten each other; certainly I have not you, but I watch your movements as indicated in the "BAN-NER," from time to time, with no small degree of interest and sympathy. interest and sympathy. • • • You know me better than to infer that I have gone back into the old rut of conservative theology. You will remember, I think, that the position I occupy is that a truly liberal and rational Christianity and a true Spiritualhence it is comparatively unimportant, to my mind, whether I labor in close connection with the Spiritualist or the liberal phase of the Unitarian movement, only in this respect that I am probably by education and habit better fitted for regular pulpit effort, than the ready off-hand method of spiritual lecturers. However this may be, I am sorry to confess that I find myself once more in such a state of health as to unfit me for either position at present. I can get along with the speaking, better than with the study and writing necessary to edify the listeners from a New England pulpit. • • I believe that is about all for the present. I have quite a number of Spiritualists in my congregation; am well known to be such myself, as are also my two nearest ministe-rial brothers. There are indeed four of us of this stamp in the Association to which I now belong. So you see that the world continues to move. Respectfully and most truly yours,

HERMAN SNOW. East Marshfield, Mass, 1867.

We have known this clergyman, Bro. Snow, long and well-known him as a man true to the highest convictions of his soul, and the best interests of the race. When through the clearest evidences he was converted to Spiritualism, he endeavored, in accordance with the apostolic command, to "strengthen the brethren." Some he induced to investigate; others he doubtless confirmed; and others still, he strengthened. Of the latter we were one. Kind were his words to us in that transition state. Such never perish on the air. Some ear will catch them; some soul take courage from them.

Do you remember, brother, the passage you quoted, "they that go forth weeping, bearing precious seed," &c.? We now see the ingathering of spiritual sheaves. Only nineteen years have passed since those first "Rochester rappings"-in and of themselves to a thoughtless worldling, "silly"; to a bigoted sectarist, "ridiculous"; to a philosopher, minute, yet mighty - minute like Franklin's string and kite—minute like Newton's falling apple-minute like the birth of the Nazarene in a lowly manger among the poor, and yet there lay concealed causes destined to usher in a grander dispensation-an era that should shake nations, and tone to higher life a civilized world. The Christ-principle, or genuine Christianity, as a spiritual force, is, as you suggest, perfectly synonymous with true Spiritualism. How wonderful the changes in its favor during the past twelve years. How full of hope. How cheering to weary watchers on their towers. Surely the morning dawns.

Unitary Movements, and the "Blue Anchor Tract."

It is astonishing how those supposed desert lands of New Jersey are, by industry and cultivation, made to blossom as the rose and bear fruit abundantly. Vineland is already quite a city. It has a Spiritualist organization, and a flourishing Progressive Lyceum.

Hammonton has proved a grand success. Its peach-orchards, vineyards, neat cottages, fine residences, bespeak at once a present prosperity, and a prophecy of a still brighter future.

This "Blue Anchor Tract" is vet in the flush of infancy. It has some four thousand acres; the

purpose of Messrs. Milo A. Townsend, Dr. Geo. Haskell, W. A. Baldwin and others connected therewith, to bring into operation soon as possible an Industrial College, a Unitary Home, Health Institute and a Lecturers' Retreat. The college is designed to educate the young in harmony with natural law, making them true men and women. The unitary home will show the economy and labor-saving advantages of group-families, without infringing in any way upon the purity and sacredness of the marriage relation. The lecturers' retreat will say to the worn and weary; come, all ye that labor and are heavy laden, come and rest; this is our home; your home; the home of all sore-footed pilgrims; come and renew your strength for fresh efforts and the attainment of still higher altitudes in the vast fields of reform. The purpose is broad, we think the plan feasible. It is work that will benefit humanity now. We have had quite enough dreams, sublime sentimentalism and imaginative rhapsodies about a future heaven. Let us have it to-day, and every day. Work in the right direction will bring it. Spiritualism has a practical as well as a philosophical and poetical side, and blessed are those that make it practical to the moral and spiritual redemption of themselves, and far as possible a world-wide humanity.

The Genesee Association of Spiritualists.

This body meets on Saturday and Sunday, the 27th and 28th of April, in Batavia, Western New York. Saturday will be devoted principally to business; Saturday night and Sunday to addresses from some of our ablest speakers. Deeply do we regret (because of prior engagements,) our inability to be with these brothers and sisters, and partake of the Pentecostal feast. By the suggestion of angel friends, Friday afternoon and evening will be set apart exclusively to mediums. Let the spirits be heard, is our motto.

Exterminating the Indians.

Gen. W. T. Sherman, in a military telegram sent to the War Department from St. Louis, Dec 28th, 1866, said:

"We must act with vindictive earnestness against the Sloux, even to their extermination— men, women and children. Nothing less will reach the root of the case."

This is a Christian General's telegram—this a Christian nation, with its hymn books, prayer books, Bibles, and forty thousand clergymen professedly following the "Prince of Peacel" Take this telegram to those so-called heathen countries. this telegram to those so-called heathen countries. Read its expressed purpose to not only engage in war, not only to exterminate men, but to exterminate helpess women and children, and that, too, with a "vindictive carnestness"!! What would those heathens say? This: "Go back, back, oh murderous Christians, and learn the very first principles of a high civilization, before you even principles of a high civilization, before you even pronounce the name of Christ—Christ the anointed of peace and love from heaven!"

In our soul's depths we loathe all the tendencies

ther notice. Beats free.

Sprincyistly, LLL—Regular Spiritualisis' meetings every Sunday in the hell. Children's Progressive Lyceum every Sunday morning in Henry Hall, at 104 A. M. The Children's Progressive Lyceum meets in the same hall at 2 o'clock r. M.

Lousville, Kr.—The Spiritualisis' meetings every Sunday in the hell. Children's Progressive Lyceum every Sunday morning in Henry Hall, at 104 A. M. The Children's Progressive Lyceum every Sunday morning in Henry Hall, at 104 A. M. The Children's Progressive Lyceum every Sunday morning in Henry Hall, at 104 A. M. The Spiritualist of Lonisville commence their meetings the first. Sunday in November, at 11 A. M. and 16 F. R. M. in Temperance Hall, Market street, between 4th and 16 F. R. M. In Temperance Hall, Market street, between 4th and 16 F. R. M. Willie L. Wiltsie during May.

Sam Francisco, Cat.—Mes. Laura Cuppy Jectures for the Wriends of Progress in their hall, corner of 4th and Jessie nate helpless women and children, and that, too, principles of a high civilization, before you even

Leland signed a libel in Battle Creek, Mich. We of war, the athelem of war, the costliness of war, have seen the original document. It is now in the butchery of war, the cowardice of war, the the hands of George W. Winslow, Esq., Kalama- immorality of war, and the terrible crimes of dezoo, Mich. He has photographed the original; vastation and murder that attend the march of

> Life is inviolate. It is the sacred gift of God. We would take it for no cause, under no circumstance. We will not go into the spirit-world with blood upon our hands, a murderer! Be it ours to save lives, to build up humanity, bless our enemies, and like the gentle Nazarene "go about doing good,"

SPIRITUALIST MEETINGS.

Boston.—Miss Lizzle Daten will lecture each Sunday after-noon in April in Mercanile Hall. Is Summer street, com-mencing at 2M o'clock. Admittance 15 cents.

The Progressive Bible Society hold meetings every Sunday in No. 3 Tremont Row, Hall 55. Free discussion on the Chris-tian Atonement at 10 M.A. M. Lecture followed by conference at 5 and 7 r. M. Miss Phelps, regular lecturer. The public invited.

invited.

Spiritual meetings are held every Sunday at 544 Washington street. Children's Lyceum at 10 Å. M. Conference at 23 P. M. Circle at 73 P. M. C. H. Rines.

Circle at 13 P. M. C. H. Rines.

EAST BOSTON.—Meetings are held in Temperance Hall, No. IS Maverick square. Speaker engaged:—C. B. Lynn, April 28.

CHARLESTOWN.—The Children's Lyceum connected with the First Spiritual Society of Charlestown hold regular sessions, at Washington Hall, every Sunday forencom. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian. Speaker engaged:—Mrs. M. M. Wood, April 21 and 28.

THE INDEPENDENT SOCIETY OF SPIRITUALISTS, Charlestown, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free. Speaker engaged:—Mrs. C. Fannie Allyn during April.

Seats free. Speaker engaged:—Mrs. C. Fannie Allyn during April.

City Hall.—Meetings every Sunday afternoon and evening. Speakers engaged:—Cephas B. Lynn, April 21; Miss Lovina Ripley, April 28. The Children's Lyceum meets at 10% A. K. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

CHELSKA.—The Associated Spiritualists of Chelsea hold regular meetings at Library Hall every Sunday afternoon and evening, commencing at Jand 78 F. K. The Children's Progressive Lyceum assembles at 10% A. M. J. S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian. All letters addressed to J. H. Crandon, Cor. Sec. Speakers engaged:—Mrs. Fannie Davis Smith. April 20 and 27; I. P. Greenleaf during May; Mrs. C. Fannie Allyn, June 23 and 30.

The Bible Christian Spiritualists hold meetings every Sunday in Winnishmet Division Hall, Chelsea, at 3 and 7 M. Mrs. St. A. Ricker, regular speaker. The public are

Sunday in Whulelminet Division Hall, Chelsea, at 3 and 7 r. n. Mrs. M. A. Ricker, regular speaker. The public are invited. Seatsfree. D. J. Ricker, Sup't. Lowell.—Spiritualists hold meetings in Leastreet 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 Inc.

NEWTON 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. HAYERHILL, MASS.—The Spiritualists of Hayerhill hold meetings at Music Hall every Sunday, at 24 and 7 r. m. Children's Progressive Lycoum meets at 10 A. m. C. C. Richardson, Conductor; Mrs. E. L. Currier, Guardian. Speaker engaged:—Mrs. M. F. Cross, April 28.

PLYMOUTH, Mass.—The "Plymouth Spiritualists' Frater-nity" hold meatings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday fore-neon at 11 o'clock.

noon at 11 o'clock.

Worgester, Mass.—Meetings are held in Horticultural Hall
every Sunday afternoon and evening. Children's Progressive
Lyceum meets at 11 M.A.B. every Sunday. Mr. E. R. Fuller,
Conductor; Mrs. M. A. Stearns, Guardian. Speakersengaged:
Mrs. Susse A. Hutchinson during April: J. M. Peebles, Nay
5 and 12; Mrs. Anna M. Middlebrook, May 19 and 26; Mrs.
Emma Hardinge during June. Mrs. Martha P. Jacobs, Cor.
Sec.

Sec.

Springfield, Mass.—The Fraternal Society of Spiritualists hold meetings every Sunday at Fallon's Hall. Progressive Lyceum meets at [0] A. M.; Conductor, H. S. Williams;
Guardian, Mrs. Mary A. Lyman. Lectures at 2 and 7 p. M.
Speakers engaged: —J. H. W. Toohey during April; W. A. D.
Hume, May 19 and 26; A. T. Foss during June.

WOBURN CENTRE, MASS.—Dr. J. H. Currier will speak to the Bible Spiritualists in Central House Hall in Woburn Cen-tre, Mass., April 21 and 28, at 21/4 and 7 P. M. FOXBORO'. MASS.—Meetings in Town Hall. Progressive Lyccum meets every Sunday at 11 a. M. Quincy, Mass.—Meetings at 2% and 7 o'clock r. M. Pro-gressive Lyccum meets at 1% r. M. ROUTH DANYERS, Mass.—Meetings in Town Hall every Sunday, at 2 and 70 clock P. M.

TAUNTON, MASS.—Meetings are hold regularly every Sunday in Concert Hall. LYNN, MASS.—The Spiritualists of Lynn hold meetings every Sunday, afternoon and evening, at Essex Hall.

err Sunday, alternoon and evening, at Essex Hall.

Salem, Mass.—Meetings are held in Lyceum Hall regularly every Sunday afternoon and evening, free to all.

Provipence, R. I.—Meetingsare held in Pratt's Hall, Weyboset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyceum meetsat 12% o'clock. Lyceum Conductor, L. K. Joslyn; Guardian, Mirs. Abble H. Potter. Speaker engaged:—Fred. L. H. Willis, M. D., during April; Adlin Ballou, stay 5; Henry C. Wright, May 12; J. M. Peebles, May 19 and 26; Miss Nettle Colburn during June. PUTNAM, COMM.—Meetings are held at Central Hall every Sunday afternoon at 1% o'clock. Progressive Lyceum at 10% in the forenoon.

BANGOR, MR.—Meetings are held in Pioneor Chapel every Sunday, Speakers engaged:—Mrs. E. A. Bilss during April: Ilonry C. Wright, May 19 and 25; Rev. S. C. Hayford, June 2 and 9; Miss Lizzie Doten during July.

and 9; Miss Lizzie Doten during July.

DOVER AND FOXOROFT, ME.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Universalist church. A successful Sabbath School is in operation.

NEW YORK CITT.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway. Saats free.

Meetings are held at Ebbitt Hall, 33d street, near Broadway, on Sundays, at 104 A. M. and 73 P. M. Lecturers should address H. B. Storer, Secretary, Speakers engaged:—Mrs. M. S. Townsend during April; Mrs. E. A. Bibs during May; Dr. George Dutton during Jung. Children's Lyceum meets at 23 P. M. every Sunday P. E. Farnsworth, Conductor.

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

soil is excellent, water pure, and the climate mild, at the same time healthy and exhilarating, owing to the ocean-breezes.

What particularly interests us, is the expressed

Zgr. M. every sunauy P. E. Farnsworth, Conductor.

BROOKLYN, L. I.—The Spiritualists and Friends of Progress hold meetings in the Cumberland-street Lecture Room, between Lafayette and DeKalb avenues, every Sunday, at 3 and the ocean-breezes.

What particularly interests us, is the expressed

TROY. N. Y.—Progressive Spiritualists hold meetings in Harmony Hall, corner of Third and River streets, at 10 Å. M. and 13 P.M. Children's Lyceum at 2 Å P. M. Monroe J. Keith, Conductor; Mrs. Louisa Keith, Guardian.

ductor; Mrs. Louisa Kettin, Guardian.

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

Watson, Conductor; Mrs. Amy Post, Guardian. C. W. Hobard, Pres. Board of Trustees and Sec. of Lyccum.

Morrisania, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 34 p. m.

Oswroo, N. Y.—The Spiritualists hold meetings every Sunday at 24 and 74 p. m. in Lyccum Hall, West Second, near Bridge street. The Children's Progressive Lyccum meets at 124 p. m. J. L. Pool, Conductor; Mrs. S. Doollitie, Guardian.

JERSEY CITY, N. J.—Spiritualist meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10 pt. M., upon Natural Selence and Philosophy as basic to a genuine Theology, with scientific experiments and illustrations with philosophical apparatus. Lyccum in the afternoon. Lecture in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy.

Kewara, N. J.—Spiritualists and Frends of Progress hold meetings in Music Hall, No. 4 Bank street, at 22 and 72 p. m.

The afternoon is devoted wholly to the Children's Progressive Lyccum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups.

VINELAND, N. J.—Friends of Progress meetings are held in the new hall every Sunday at 10 pt. M. M. Children's Progressive Lyccum holds Sunday session at 1 o'clock p. m. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10 pt. M. m. and 7 p. M. at Ellis Hall. Hellevlew Ayenue.

HAMMONTON, N. J.—Meetings held every Sunday at 10] A. M. and 7 P. M., at Ellis IIali, Belleview Avenue.

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

Philadelphia, PA.—Meetings are held in the new hall in Phomix street every Sunday afternoon at 3 o'clock. Children's Progressive Lyccum every Sunday forence at 10 o'clock. Prof. I. Rehn, Conductor.

The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 8th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyccum meeting, which is held at 10 o'clock, the lecture commencing at 11 A. M. Evening lecture at 72.

The Spiritualisis in the southern part of Philadelphis hold regular meetings at No. 337 South Second street, at 10 A. M. and 73 P. M., and on Wednesday evening at 8 o'clock.

BALTIMORS, MD.—The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Saratogs Hall, southeast corner of Caivert and Saratogs streets, at the neuthour sof worship. Mrs. F. O. Hyzor will speak till further notice.

Washington, D. C.-Meelings are held and addresses deverdin Union League Hall, every Sunday, at 11 A. M. and M. P. M. CINCINNATI, O .- The Spiritualists of Cincinnati have organ

CINCINNATI, O.—The Spiritualists of Cincinnati have organised themselves under the laws of Ohlo as a "Religious Society of Progressive Bpiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings on Sunday mernings and evenings, at 15% and 7% o'clock. The Progressive Lyceum meets immediately before the morning lecture. A. W. Pugh, Conductor.

CLEVELAND, O.—Spiritualists meet in Temperance Hall every Sunday, at 10% A. M. and 7% P. M. Children's Progressive Lyceum regular Bunday session at 10% clock P. M. Mr. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

TOENDO, O.—Meetings are held every Sunday, at 10% A. M. and 7% P. M. All are invited free—no admission fee. The BANNER OF LIGHT and SPIRITUAL REPUBLIC are for sale at the close of cach lecture.

St. Louis, Mo.—The First Society of Spiritualists of St. Louis hold their meetings in the (new) Polytechnic Institute, corner of Sevenih and Chestnut streets. Lectures at 10% A.M. and 7% P. M. Children's Progressive Lyceum at 2 P. M. Myron Coloney, Conductor; Henry Stage, Cor. Sec.

Children's Progressive Lyceum at 2 P. M. Myron Coloney, Conductor; Henry Stage, Cor. Sec.

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

Chicago, Ill.—Begular morning and evenling meetings are held by the First Society of Spiritnalists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10% a. M. and 7½ P. M.

SPIRITUAL MERTINGS, for intellectual, solebithe and spiritual improvement, are held every Sunday at 10% A. M., and Tuesday at 7½ P. M., at the hall of the Mechanics' Institute, 155 South Clark street, (Boom 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. Beausgrield, Ill.—Begular Spiritualisis' westings and

streets, San Francisco, every Sunday, at 11 A. M. and 7% T. M. Admission free. Children's Progressive Lyceum meets in the Admission free. Ch same ball at 2 r. n.

SADBAMENTO, OAL.—The Spiritualists hold regular Sunday meesings in Turn Verein Hall, at 11 o'clock A. M., and a lec-ture at 74 P. M. Children's Lycoum moets at 2 P. M. H. Bow-man, Conductor; Miss G. A. Brewster, Lesder of Groups.

LECTUREES' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATHITOUSLY BYERY WEEK.

Arranged Alphabetically.

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

J. MADISON ALLYN, trance and inspirational speaker, author of the l'anophonic System of l'rinting and Writing, will lecture Sundays on Spirtualism, and where desired give week-evening instruction in the new Shorthand. Address, care Isanner of Light, Boston. Speaks in Stoneham, Mass., April 28; in l'orthand, Me., May 5 and 12, and during June; in Lowell, Mass., May 19 and 28.

mass., May 19 and 26.

C. FANNIE ALLYN will speak in Mechanics' Hall, Charles town, during April; in Hanson, May 5 and 12, and June 2 and 9; in Stoneham, May 19 and 28; in Chelsea, June 23 and 30; in Londonderry, Vt., during July. Parties in Vermont desiring her services during the summer season, address as per appointments.

Mgs. N. W. Apparent

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

CHARLES A. ANDRUS, Flushing, Mich., will attend funeral and lecture upon reforms. MRS. SARAH A. BYENES 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.

Mas. A. P. Brown will lecture in Lowell. Yt., May 5; in Eden Mills, May 12, June 30 and July 7: in Woodstock, May 19 and 26, and June 16 and 23; in Bridgewater, June 2: in Bouth Reading, June 9. Address, St. Johnsbury Centre, Yt. MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, Ill., care of Spiritual Republic.

MRS. EMMA F. JAY BULLENE, 151 West 12th st., New York. MES. E. A. BLISS will speak in Bangor, Me., during April; in New York City during May. Address, 250 North Second street. Troy, N. Y.

MRS. ABBY N. BURNHAM, inspirational speaker, will answer calls to lecture. Address, Auburndale, Mass.
MRS. M. A. C. BROWN, Ware, Mass.

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

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

DE. J. K. BAILET, Quincy, Ill., will answer calls to lecture
Apple L. BALLOU, inspirational speaker, Lansing, Mich.

WARREN CHASE, 544 Broadway, New York.

DEAN CLARE, Inspirational speaker. Address, Camden
Me., till further notice. MBS. LAURA CUPPY is lecturing in San Francisco, Cal.

mis. Laura curri is iccuring in San Francisco, Cal.

Dr. L. K. Coonley will be in Vineland, 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 Spiritual and Reform Books.

Mrs. Marierra F. Choss, trancospeaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross.

Mrs. Herrie Claure transc anadrer Feat Hawwich Mass.

MRS. HETTIE CLARK, trance speaker, East Harwich, Mass. will answer calls to lecture or attend funerals.

MRS. SOPHIA L. CHAPPELL will receive calls to lecture in New England until further notice. Address, 11 South street, Boston. MES. AUGUSTA A. CURRIER will answercalls 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.

199 Cambridge street, Boston, Mass.

ALBERT E. CARPENTER will speak in Foxcroft, Me., during May. Would like to make engagements for the tall and winter in the West. Address, Putnam, Conn.

Mrs. Jennett J. Clark, trance speaker, will answercalls to lecture on Sundays in any of the towns in Connecticut. Will also attend toucrals. Address, Fair Haven, Conn.

P. Clark, M. D., will answercalls to lecture. Address, 15

Marshall street, Boston.

MES. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the sick. Address, box 272, Vineland, N. J. MRS. AMELIA H. COLBY, trance speaker, Milford, Til.

Miss NETTIE COLBULK can be addressed at 129 Alexander street, 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 Co., N. Y.

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

THOS. COOK, Berlin Heights, O., lecturer on organization. DR. JAMES COOPER, Bellefontaine, O., will take subscriptions for the Banner of Light.

tions for the Banner of Light.

MISS LIZZIE DOTEN WIll lecture in Mercantile Hall, Boston, during April (Sunday aftermoons). Will make no further engagements. Address, Pavillon, 57 Tremont street, Boston.

GEORGE DUTTON, M. D., is prepared to lecture on Physiology. Hygiene and Temperance. Address, Room 25, Post-office building, Newburgh, N. Y. Andrew Jackson Davis can be addressed at Orange, N.J

MRS. E. DELAMAR, trance speaker, Quincy, Mass. DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

DR. H. E. EMERY will receive calls to lecture. Address, South Coventry, Conn. MRS. CLARA R. DEEVERE, trance speaker, Newport, Mc.

A. T. Foss will speak in Lowell, Mass., May 5 and 12; in Portsmouth, N. H., May 19 and 26. Will answer calls to lecture week-day evenings in the vicinity. Permanent address, Manchester, N. H. MRS. MARY L. FRENCH, inspirational and trance medium, will answer calls to lecture, attend circles or funerals. Frecircles Sunday evenings. Address, Ellery street, Washingto Village, South Boston.
Dr. H. P. FAIRPIELD, Greenwich Village, Mass.

S. J. FINNEY, Ann Arbor, Mich. J. G. Fish, Red Bank, Monmouth Co., N. J.

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

C. AUGUSTA FITCH, trancespeaker, box 1835, Chicago, Ill. MISS ELIZA HOWE FULLER will answer calls to lectur shorever the friends may desire. Address, LaGrange, Me. DR. WM. Firzgibbon will answer calls to lecture on the science of Human Electricity, as connected with the Physical Manifestations of the Spiritual Philosophy. Address, Philadelphy. B.

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

ISAAO P. GREENLEAP will lecture in Newton Corner during April; in Chelsea during May. Address as above, or Kenduskeag, Me.

Kenduskeng, Me.

MES. LAURA DE FORCE CORDON Will receive calls to lecture in Colorado Territory until spring, when she designs visiting California. Friends on the Pacific coast who desire her services as a lecturer, will please write at their earliest convenience. Permanent address, Denver City, Col. Ter. MRS. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 77 Ccdar street, Room 8, New York.

N. S. GREENLEAF, Lowell, Mass. Dr. L. P. Griggs, Evansville, Wis.

MRS. EMMA HARDINGE lectures in St. Louis, Mo., during April-address care of A. Milenberger; in Cincinnati, O., during May-address care of A. W. Pugh, P. O. box 2185; in Worcestef, Mass., during June-address care of Mrs. Martia Jacobs, Worcester, or care of Thomas Ranney, 50 Federal street, Boston, Mass.

BITCH, BOSTON, MASS.

DR. M. HENEY HOUGHTON Will remain in West Paris, Me., until further notice. Address as above.

W. A. D. Hume will lecture in Lowell, Mass., April 21 and 28; in Putnam, Conn., May 5 and 12; in Springfield, Mass., May 19 and 28. Address as above.

LYMAN C. Howe, inspirational speaker, New Albion, N. Y. MRS. SUSIE A. HUTCHINSON will speak in Worcester, Ms., during April; in Willimantie, Conn., during May: in Somers, during August; in Cleveland, O., during September, October and November. Will receive proposals for June and July, S. C. HATFORD will answer calls to lecture, and organize Children's Lyceums, if desired. Address, Coopersville, N. Y

CHARLES A. HAYDER, 82 Monroe street, Chicago, Ill., will receive calls to lecture in the West. Sundays engaged for the present. J. D. HASOALL, M. D., will answerealls to lecture in Wis-consin. Address, Waterloo, Wis. D. H. HAMILTON lectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

J. HACKER, Portland, Me. Mrs. Anna E. Hill, inspirational medium and psychometri-cal reader, Whitesboro', Oncida Co., N. Y. JOS. J. HATLINGER, M. D., inspirational speaker, will answer calls to lecture in the West, Sundays and week evenings.
Address, 25 Court street, New Haven, Conn.

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

Miss Julia J. Hubbard, box 2, Greenwood, Mass.
Miss. F. O. Hyzer, 60 Bouth Green street, Baltimore, Md. Dr. E. B. Holder, No. Clarendon, Yt.

Mosks Hull, Milwaukee, Wis.

Miss Susis M. Johnson will lecture in Sturgis, Mich.,
during April. Fernanent address, Milord, Mass.

Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.

W. F. Jaminson, inspirational speaker, care of the Spir itual Republic, P. O. drawer 6325, Chicago, Ili. itual Republic, P. O. drawer 5325, Unicago, 111.
S. S. Jones, Esq., s address is 12 Methodist Church Block, South Clark street, Chicago, Ill.
HARVER 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, COTTY, Pa.

WM. H. JOHNSTON, COITY, Pa.

O. P. KELLOGO, locturer, East Trumbull, Ashtabula Co., O. will speak in Monros Centre the first Sunday of every month. GEORGE F. KITTEIDGE, Buffalo, N. Y.

OBPHAS B. LTEN, Inspirational and semi-conscious trance speaker. Address, 687 Main street, Charlestown, Mass.

J. S. LOVELAND WIll speak in Sturgs, Mich., during March. MRS. E. K. LADD, trance lecturer, 179 Court etreet, Bosto Mrs. F. A. LOOM will answer calls to awaken he interest n, and to aid in establishing Children's Progressive Lycoums. Address, Station D. New York, care of Walter Hyde.

drese, & Hudson street, Boston, Mass.

Mant E. Longdon; inspirational speaker, will receive calls to lecture in the Eastern States until May let. Address, 60 Montgomery attest, Jersey City, N. J.

Mn. H. T. Luonand, transe speaker, New Ipswich, N. H.

Miss Mary M. Lyons, inspirational speaker-present address, 88 East Jefferson street, Syracuse, N. Y.—will answer calls to lecture.

JOHN A. Lows will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass. DR. G. W. MORRILL, JR., trance and inspirational speaker, will locture and attend funerals. Address, Boston, Mass. LORING MOODY, Malden, Mass.

B. T. Muns will lecture on Spiritualism within a reasonable distance. Address, Skancateles, 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 2226, Chicago, Ill.

MES. ANNA M. MIDDLEBBOOK, box 778, Bridgeport, Conn. MRS. SABAH HELEN MATTHEWS. Address, East Westmore-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.

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

EMMA St. MARSH, semi-trance speaker, Birmingham, Mich CHARLES S MARSH, semi-trance speaker. Address, Wone woe, Juneau Co., Wis.

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

Miss Sarah A. Nurr will speak in Lawrence, Kansas, one-third, Topeka one-third, and Wyandotte one-third of the time for the present. Address as above.

C. NORWOOD, Ottawa, 111., impressional and inspirational speaker

A. L. E. NASH, lecturer, Rechester, N. Y. J. WM. VAN NAMER, Monroe, Mich. A. A. Pond, inspirational speaker, North West, Ohio.

J. L. Porten, trance speaker, West Salem, Wis. Dr. D. A. Prace, Jr., Detroit, Mich. Mrs. Arna M. L. Potta, M. D., lecturer, Adrian, Mich.

GEORGE A. PEIRCE, Auburn, Mc. Mrs. J. Puffee, trance speaker, South Hanover, Mass. L. JUDD PARDER, Philedelphia, Pa.
LYDIA ANN PEARSALL, inspirational speaker, Disco, Mich.

MRS. NETTIE M. PEASE, tranco speaker and test medium, Detroit, Mich.

Detroit, Mich.
A. C. Robinson, 15 Hathorne street, Salem, Mass., will answercalls to lecture.
DR. W. K. RIPLEX will speak in Moodus, Conn., April 21 and 28. Address, box 95, Foxboro', Mass.
DR. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass. G. W. Rioz, trance speaking medium, Brodhead, Wis.

J. H. RANDALL, inspirational speaker, Upper Lisie, N. Y., will lecture on Spiritualism and Physical Manifestations.

Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich. AUSTEM E. SIMMONS Will speak in Woodstock, Vt., on the first, second and fifth Sundays of every month during the coming year. Address, Woodstock, Vt.

MRS. FANNIE DAVIS SMITH Will speak in Chelsea, Mass., April 28. Address, Milford, Mass. ABRAM SMITH, Esq., inspirational speaker and musical medium, Sturgis, Mich.

H. B. STORER, inspirational lecturer, 75 Fulton street, New York. MRS. H. T. STEARNS may be addressed at Detroit, Mich., care of H. N. F. Lewis. Will make engagements to lecture for the winter in Ohlo and Michigan. MBS. M. S. TOWNSEND will lecture in Ebbitt Hall, Now York, during April. Address as above, or Bridgewater, Vt.

MRS. CHARLOTTE F. TABER, trance speaker, Now Bedford, Mass., P. O. box 394. J. H. W. Tooher will speak in Springfield, Mass., during April. Address, 42 Cambridge street, Boston.

BENJAMIN TODD, Ban Francisco, Cal. MRS. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland, O. HUDSON TUTTLE, Berlin Heights, O.

N. Frank White will speak in Cincinnati, O., during april; in Battle Creek, Mich., during May; in Oswego, N. Y., during June. Calls for week evenings will be attended to. Address in advance as above; during July, Seymour, Conn. MRS M. MACOMBER WOOD will speak in Oswego, N. Y., during April. Address, 11 Dewey street, Worcester, Mass. F. L. H. WILLIS, M. D., P. O. box 39, 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. E. V. Wilson will speak in New Boston, Ill., during April and May; in Rock lained during June; in Galesburg during July; Iremanent address, Babcock's Grove, Du Page Co., Ill. ALGINDA 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. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich. ELIJAH WOODWORTH, Inspirational speaker, Leslie, Mich. MRS. E. M. WOLCOTT is engaged to speak every Sabbath in Danby, Vt. Will take no engagements from a distance till after May 5th. Address, Danby, Vt.

B. H. Wonthan, 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. E. S. WHERLER, inspirational speaker. Address, care this office, or 5 Columbia street, Boston. Mrs. S. A. Willis, Lawrence, Mass., P. O. box 473.

Lois WAISBROOKER can be addressed till further notice at Mankato, Blue Earth Co., Minn., care of the Clifton House. Mrs.N.J. Willis, trance speaker, Boston, Mass. F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Chicago, Ill. A. A. WHEELOCK will speak in Sturgis, Mich., during May. Address, St. Johns, Mich.

MISS ELVIRA WHEELOCK, normal speaker, Janesville, Wis. WARREN WOOLSON, trance speaker, Hastings, N. Y. HENET C. WRIGHT will auswer calls to lecture. Address care of Bela Marsh. Boston. MRS. MARY J. WILGONSON is engaged in Brooklyn, N. Y. for the present. Address, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y., till April 20.

A. C. WOODRUFF, Buffalo, N. Y. Mrs. Juliette Yeaw will speak in Lynn, Mass., during April: in North Uxbridge, May 5; in Salem, May 12, 19 and 26;

April; in North Oxotage, Siny 5; in Salem, Siny 12, 19 and 25; in Higham, June 2; in Lynn, June 9, 16 and 25. Address, Northboro', Mass. MR. & MRS. WM. J. Young will answer calls to lecture in the vicinity of their home, Bolse City, Idaho Territory. Mrs. S. J. Young, trance lecturer, 208 Tremont street, cor-ner LaGrange, Boston.

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

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