

VOL. XXI. {\$3,00 PER YEAR,} BOSTON, SATURDAY, MAY 4, 1867.

{SINGLE COPIES, } Eight Cents.

NO. 7.

Written for the Banner of Light. MUTATIONS.

BY LITA BARNEY SAYLES.

This world's a world of tears, a world of sighing, Of doubts, and hopes, and fears, and sad complying;

Who thinks he's climbed the spot above all sorrów

Will find its bitterness before the morrow.

This world 's a world of smiles, and smiles replying,

Some bona fide ones, and others-lying. Who thinks he's found a heart true beating ever, May find too soon, alas! it loved him never!

When passed " beyond the vail " the spirit goeth Shall we there find no soul that sorrow knoweth? Who thinks that Heaven is gained 'mid sunshine, flowers

Must find that clouds take part, and anguished hours.

Teach me, ye heavenly ones, beyond the portal, To gather strength from this, for Life Immortal; To know that trial comes as Purifier, And all our sufferings here should lead us higher Dayville, Ct.

Original Essays. WHAT IS THOUGHT? PART TWO. BY LEON HYNEMAN.

To understand clearly what thought is, we must go back of the unfoldment of phenomenal nature, and endeavor to ascertain the primal movement of its originator, because, as we perceive there is order and progression and evidently a design and uses to attain a certain end, that end must be the aim of the thought of the Creative Mind.

The Divine Being and Nature are distinct. Universal Nature is the expression of the divine thought, and was unfolded through divine laws and agencies, the difference being the same as the thought of man, and the machine or other production the expression of a thought. The thought is in the thing expressed, and without thought | ited to self-preserving instincts. Man's thoughts nothing could be made, because the origin of the thing was in the thought, and by no agency or law can that expression become extinct and be reagived back again juto the thought. Therefore neither can Universal Nature nor the spirit or soul of man be resolved or absorbed into the form of the Divine Creator.

There is no such thing as the soul or spirit being a shark or a part of the Divine Being. The idea of something existing in man, of or proceeding | tended as its inner perceptions are unfolded and from the Divine Being independent of Nature, is an old theologic dogma, and has puzzled and according to the degree of its perceptive and remystified the brains of the soundest thinkers all past time, as well as of the present. Man is the ultimate of all Nature. For him the universe understood as meaning the mental actica educed was created, and Nature has unfolded from the from exterior observation or associations resultprimary elements in one continued effort for the | ing therefrom, but thought existing in the interior, development of the human being-the production which, as unfolded, contains the germs of princiof a form capable of expressing intelligence and | ples which, when expressed, live forever for huprogressing ad infinitum, in wisdom; in fact, a manity's uses. Exterior thoughts are evanescent. being with powers to express thought in the | They fade from the consciousness, like the dense similitude of the Divine Being for the uses and improvement of the race in all after ages. Man lives not for himself alone; his thoughts live after him for humanity's uses through perpetual time. Thought alone is immortal. It is the only memento impressed upon the records of time of man's existence which is cognized by after generations. Man's soul-nature, as his physical form, is gradually unfolded from the primal principle elicited by the action educed from the creative thought through all of Nature up to him, man. Universal Nature is a unit, a thought of the Creative Mind: man the end, the thought; all else correlated and necessary. The thought of man is not the thought of God. May's thoughts are imperfect, because unfolded in him in an imperfect form to express them. The perfect thought exists, and as man is unfolded his capacity to express it more, perfectly is increased. Throughout the limitless expanse there is a sphere of thought, the infinite expansion of the thought of the Divine Mind. As man unfolds, his thoughts expand, and will continue to expand throughout the eternal ages. As man is a thought of the Divine Mind, the aggregated thought of Universal Nature, so as he unfolds he aggregates thought, and is perfect and harmonious in the degree he extends his range of thought. The end of his being is the acquirement of wisdom, and he acquires wisdom as he åggregates, concentrates and unitizes his thought. Thought is an organized entity, with perceptive and receptive attributes. Its perceptive and receptive powers are infinite, and only limited by the capacity of the form in which they are enshrined. Its capacity increases as its perceptive powers range in the boundless expanse of universal thought. The thought of the Divine is expressed in all of the lower forms, hence the thought is a unit throughout Universal Nature, ultimating in man in the degree in , which he is The forms then which we see are not the real, but unfolded. As the form of man is developed from the real are the invisible elements of which the birth, thought is unfolded in him according to his forms are composed. Our senses are very imperreceptive capacity to appropriate and express thought. In a general sense all thoughts are correlated, An idea is a concert of thoughts correlated for a thoughts expressed. Each thought, however, has a thought, to denote passing time; in its combination of parts, it is an idea, an aggregation of

synonymous. Mind is the structure in which the intellectual faculties reside. Spirit is the ethereal substance which envelopes or constitutes the interior form, in which the divinity, the soul, resides, which we term thought. What is the soul? It is a something capable of expressing intelligence. If it has not this capacity, what is its use? The capacity to express thought accords with the unfoldment of the form. Neither the expression nor the capacity to express it, is thought. Thought, therefore, is a thing, per se, the soul, or whatever term may be applied to that which is the source of intelligence, the vital principle coëxisting with life, and the cause of all man's activities. There is nothing in the constitution of man which can call out the activities of his being except thought. There is no principle in his nature which can unfold intelligence except thought. All human intelligence, as thought is expanded, tends to the concentration of knowledge and points to the conclusion of the unity of thought.

What constitutes a thinking being? A form with organs and functions to express thought, applicable to the Divine Being and to man. The physical form is not the man; it cannot express intelligence, cannot express thought to improve its condition; the inmost principle, thought, is the real man.

It is not the embryonic form that is the future man and woman, it is the divine principle which is born of the union that is the real man and woman. The entire future man and woman, with all their future powers and possibilities of extending their range of thought throughout the endless expanse, and all the activities of their future being in the earth-life and on through their endless spirit-life, exist in the united cell undeveloped. The soul, thought, per se, and the exterior form in embryo, are the product of the union.

As all things created by God and man had their origin in the thought of the thing or things created, the thought must be the inmost principle in all created things. The thing created is the expression of the thought; it is the use of the thought. Thought is expressed in all forms. Man, as the representative of the Divine Being, possesses in a finite degree the attributes of the Divine, the highest of which is the capacity to express thought indefinitely, which in the lower creations is limrange throughout the boundless universe, and compass the uses of all humanity through the endless ages. The thought of man alone lives. It is the soul of his individuality. the inmost prin-ciple, per sc, of the living spirit. Thought is not born of time. If had its birth in the infinite wisdom of the eternal mind. The unit thought is in

the embryonic birth with its progressive possibilitles. Its range within the mental sphere is exbecome receptive of the thoughts therein existing, eptive capacities In our view of what thought is, we must not be vapors which ascend and are lost to view, dispersed in the atmosphere above. Thinking is induced from interior and exterior thought. It needs but little attention to the mind's activities to distinguish the difference between exterior and interior thought. In the many human beings who pass through the earth-life, there are but few in whom interior thought is unfolded. The reason is because the masses never rise above the sensuous condition; their earth-life is passed on the animal plane. All, however, possess the germ of possibility, of progress, and sooner or later interior thought must be unfolded in them. As no particle of matter can be annihilated, so it cannot be in the possibilities of events for thoughts not to unfold in every human being, even if the cell-life was changed to the spirit-life. The spirit form exists in embryonic life. In that spirit form is thought enshrined, and to unfold, to enlarge its perceptive powers, to extend its sphere of thought indefinitely, is its inevitable destiny. It may be arrested by unfavorable circumstances and conditions, but a time must come when the light of a better and a higher life will dissipate those conditions and circumstances, and the onward march of unfoldment commence. Thought expressed is the only evidence we have or will ever have of man's endless existence. It is the only thing above man's animal nature, which, with the capacity to express thought, distinguishes him from the animal. Matter is substance, and is manifested in a variety of forms. These forms are the production of invisible elements combining according to affinity and concreting into substantial materiality. These substantial material forms are, by the activities of Nature, and also by human agency, resolvable into invisible elements again. Therefore that which is objective in concrete materiality, is in reality objective only by the aggregation of invisible elements. Then the concrete forms in Nature are really composed of invisible elements. fect and deceptive. We see the tree, its majestic form and wide-spreading branches reaching high in the air, seemingly indestructible and destined having their origin in one grand universal thought. | to outlive the ages. We see the rock deeply imbedded in the earth, and outcropping high above particular use. The use is in the combination of the surface, seemingly destined to exist as long as the earth revolves on its axis. Thus are we its particular use according to its expression, as a deceived by our sensuous vision. It is the invisimachine-a clock, the wheels, pendulum, hands, ble elements of which the tree and rock and all dial, &c. As a whole, the clock is, in its original, other forms in Nature are composed, which are alone indestructible.

Mind, spirit and soul are generally used as | ment of material phenomena. What is it? It is of sleeplike death. And as human thought is the telligence, because it elects in its process of aggregation those principles which are alone adapted The thought of man is imperishable. In the deep to it. Therefore not alone in the union of the cell is the soul existing with its possibilities of unfoldment, but we find the principle universal throughout Nature, in which, in even the lowest form, the principle of intelligence which is unfolded of thought exists. As the primal elements of which all external Nature is unfolded, are, as we have seen, indestructible, not subject to change and decay, is it not logical and conclusive that the interior principle of intelligence in man, for whom the primal elements and universal nature was evolved. is neither subject to change nor decay, but that it will ever continue to unfold, to extend its fange of thought, and ever increase in wisdom.

We have said that the Divine Being and Na ture are distinct. Nature is ever moving, ever changing. Formation, deformation and reformation in one continuous cycle, is the order of Nature, ever has been from the birth of the primal elements, and will ever be through the eternal sion. ages. The divine thought embraced an endless eternily for the perfect unfoldment of Nature, and the thought is one continued expression of the evolu- | tain a passive and harmonious condition, that as it will necessarily be throughout the endless future-one grand unit thought embracing all eternity.

Forms mature and decay, but the primal elements into which they are resolved neither change nor decay. They may combine and recombine, but their individuality remains, and in their ultimate, the soul, that is not subject to conditions or circumstances, only depending upon the unfoldment of the form through which it expresses itself.

The purpose of Nature is to unfold forms in obedience to divine laws. It cannot transcend that last moment, ere the separation of the soul those laws, nor depart from them; they govern and direct all of its manifestations in all conditions. These laws are comprehended in the divine Wisdom. They are of the divine Nature, are | centrated in one grand life-thought. Such is the unchangeable, and the omniscience and omnipresence of the Divine Being are manifested in them. They are operative in all conditions, pulsation of the earthly form was about to beat. everywhere, in the material, moral, intellectual and spiritual worlds, and there is no possibility of changing their direction and results in any event, either by divine or human agency.

In no other way is the Divina Baino and the state of the ing; the divine laws are unchangeable. The ef- in which the life of years is lived over again in fort of Nature through the divine laws is constant- one concentrated thought. In that single moly directed to unfold forms through which thought ment years are compressed with minute exactcan be expressed. All Nature has its uses for ness, and our whole life reviewed, with all the man, and these uses are for the unfoldment of pains and sufferings we have endured, all the thought. Intelligence is ever unfolding, as every loves and pleasures we have enjoyed, all our generation is wiser than the preceeding, because | wrong doings and all our good deeds. the range of thought is extended in man's prove advanc ment

something which in its lowest form expresses in- highest manifestation of the Divine Being, it is analagous in the excitation of man's activities. quietude of its own existence, when the mind and senses are not disturbed by exterior excitation, thought is unfolded which is expressed in the activities of man in all after ages.

Thought is wisdom's expression. In the divine infoldment it is the cause of the activities of universal Nature, as thought is the cause of all man's activities. All of the activities of man's physical and spiritual nature are excited by exterior and interior thought. The activities of desire, the appetite, of habit, and all the modes in which man's activities are expressed, have their origin in thought. The election of the choice of food, likes and dislikes, association, peculiarity of dress, choice of reading, style of language, &c., &c., all are the result of thought. The mental faculties are employed in directing all of our activities. These faculties reside in the mind, and the mind is stimulated by thought to give others expres-

It is only when we retire within ourselves, close the avenues of the external senses and attion of material phenomena through all the past, interior thought can be unfolded. Whilst engaged in the busy strife of life, in the pursuit of Mammon, the ruling God of the world, of fame, of position, and the ephemeral gratification of the senses, it is impossible for interior thought to unfold.

> That thought exists not in space nor time is evident from the following. If we think seriously of that event which closes our earth-life, and concentrate our minds upon the circumstances of that event, however distant it may seem, it will appear as though the shadows are encircling us and darkness deep and strong enshronds us, at and body, before the gates of light are opened from the spirit-world; in that last moment our whole life, from infancy to its close, will be conexperience of those who have been at death's portals, and seemed to be conscious that the last Their statements accord with the voice of intuition-that in that single moment a whole life-time is compressed, that thought ranges with a swifter flight than the imagination can conceive, and

And how very long does that brief moment We have an dientio ems

the powers and possibilities of man's nature would be of no value, because it unfolds them, and is the active principle of progress and improvement. Without thought the life of man would be devoid of aspiration, devoid of hope, and existence would be a dreary blank. It is thought which inspires man to act, to have confidence in his own powers, and the cognition that above those powers and possibilities which exist and are unfolded in him there is an intelligent nower, the perfection of wisdom, the originator of Nature and the activities of its phenomena, which have for their use, design and end the production of a form with capabilities of expanding thought through all the eternal ages.

THE MIRACLE OF SUCCESS. BY GEORGE H. LANE.

Modern advocates of doginatic Christianity in their arguments for its divinity cling with great tenacity to the fact of the humble origin of Jesus and the lowliness of his disciples, claiming as the greatest miracle of all the success of the faith, founded and propagated as it was by a few poor peasants and fishermen of Galilee. In this primordial fact they profess to find unimpeachable evidence, not only of the divinity of Jesus, but of the supernatural interposition and assistance of Deity in the propagation of the religion. But let us see whether this fact clearly warrants such a conclusion. There is another class of so-called evidence which we will examine in the same connection, viz: the fulfillment of the ancient prophecles concerning the advent of a Christ and the success of his kingdom.

The Jews relied implicitly on the utterances of their prophets, believing them to have been men of superior piety and inspired by God. Their sacred books, which had been handed down to them from time immemorial, contained numerous prophecies that a great leader would spring up among them, who would be their "Messiah," "one chosen by God" to deliver them from the thralldom of their oppressors. He was to be, according to the prophecies, a "Mighty Governor," a "Ruler in Israel," a "King," who should reign and prosper, and execute judgment and justice in the earth. Hence, through their long and tedious periods of captivity to the Assyrians, the Persians and the power of Rome, the Jews were expecting a great deliverer to wrest them from the grasp of their oppressors and make them a powerful and mighty nation. It was not to be expected that in the person of Jesus, the poor carpenter's son, who came among them without power or place, surrounded by his brothers and sisters, and companions of his domestic hearthstone, they could secognize their promised Messiah. And is it to be inferred that the Jews were obstinately unwilling to accept a Messiah? Certainly not. The idea of a "Saviour" was in perfect keeping with their habits and inclinations of thought. It was the subject of their daily wishes and their, nightly dreams. On the fulfillment of these prophecies rested and still rests the authority of their Scriptures. Why, then, did they not believe? Simply because they did not behold in the advent and career of Jesus a fulfillment of the ancient prophecies. Even though, then, we had no other evidence, we might safely assume from this fact that the prophecies were not fulfilled in Jesus; for it is unreasonable to suppose that ignorant peasants should recognize what had escaped the wise men who were versed in the religious lore of the nation. But the fulfillment of the prophecies, so far as they are claimed to have been fulfilled, was not spontaneous and natural; as, for instance, Joseph and his friends were well satisfied in regard to the mysterious conception of Mary, and they called the name of the child, Jesus, in order "that it might, be fulfilled which was spoken of the Lord by the prophet, saying," &c. Again, it is said that " he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets. "He shall be called a Nazarene." Again. Joseph took the young child and his mother hy night, and departed into Egypt, that it might be fulfilled which was spoken of the Lord by the prophet, saying, " Out of Egypt have I called my son." And, still again, Matthew informs us that Jesus sent for an ass on which to ride into Jerusalem, " that it might be fulfilled which was spoken by the prophet," &c. Here it is distinctly and unequivocally stated by the Evangelist that certain things were done for the express purpose of fulfilling the prophecies concerning the promised Christ; and even Dr. Adam Clarke, in his commentary of the Gospel of Matthew, offerr no objection to this reading of the text. Other and similar instances might be cited, but the foregoing are sufficient to show that these prophecies were not fulfilled spontaneously and divinely, but designedly and by human energy. If such be a just and fair fulfillment, why may not any man be a prophet, if he but have believers. sufficiently credulous and enthusiastic to perform. what he promises? Having thus seen how the prophecies as to the manner of the coming of Christ were fulfilled, let us return to the question of success. We will not attempt to deny but that Christianity has been successful, yot its success has not greatly surpassed that of some other forms of worship. The aggregate number of Ohristians in the world; embracing those who profess the Roman Catholic. Greek and Protestant creeds, is but 335,000,000, and of this number only 80,000,000 are Protestants. 600,000,000, or one-half of the entire population of the earth's surface, profess the various Asiatic religions, of which Buddhism alone has over 400,000,-000 believers. Nor does the rise of Buddhism date much anterior to that of the Ohristian religion; while Mahometanism, founded six hundred years after the thne of Ohrist, now numbers nearly 200,000,000 believers. Not only has there been nothing supernatural or remarkable manifested

وموجد بالالمور ما المربو المرابع المراجر بالمراجر ما مراجر المراجر وها production of constrained or on a plot of mixin

2

These invisible elements are controlled and directed by some power above law, in the unfold-

the structure of the set of the large the large dis-" charely iff, well, all organ wells you with herebury blace h bars gar manufact with branch. An end of protect

Thought exists not in time nor space. Its perceptive range is beyond worlds, planets and suns, and these may be resolved into their original elements, yet thought will still exist and unfold forever in increasing wisdom. As in all Nature, the exterior form is unfolded from the interior; and whilst the exterior is subject to change and de- stated "the divine thought embraced an endless cay, the interior, which is the vital principle, survives the wreck of all time. Thus is it with man, His exterior form is born of time, and in time Nature, its phenomena only have relation to changes, as all other elements in Nature; but the time and space, and not the cause of the phenominterior. which is thought, is a divine essence | ena, nor thought, which has its birth in the divine eliminated from the divine wisdom, and is immortal, as God is immortal.

In the accumulation of the intelligence of the past ages, the most important of all studies, the activities of man's nature and the cause of his actions, have been entirely overlooked. It is true that works have been written treating upon physiognomy and the principles of the mind; but these, like the anatomist who has dissected the to our thoughts; hence we may logically deduce human body and acquired a knowledge of its en- none to the omniscient vision. tire structure, have only studied man from a material standpoint. A science will yet be constructed to which all other sciences will be subor- vision is only unfolded in a few, but the principle dinate, because it will transcend them all in its has its correspondence in all men. The normal uses and its momentous importance. The science vision is variously developed-in all imperfect, in will be the study of the interior activities of man, embracing the whole of the physical structure, to a great distance, and they can recognize forms, and each and all of its several parts, as an ex- | whilst others, whose organs appear to be equally pression of the divinity within, considering the perfect, can only recognize forms when close at peculiar form of the head and face, their distin- hand. Reasoning then from the possibilities in guishing features, as well as their expression, man, it will appear that clairvoyance is nothing also the changeable nature of the expression of more than a clearer or more perfect vision, for it the eyes, the lips, and the tissues of the cheeks; must be remembered that it is not the external all of which are indicative of thoughts and the eye which sees. Therefore clairvoyance is not an controlling influence of their activities.

knowledge of the unfoldment of Nature from its | natural laws. primal elements all through its varied phenomena up to the human, because all Nature is em- terious powers which are manifested occasionally ployed in unfolding man. In him we find the in a few persons, have their correspondence in mineral, vegetable and animal, and these are ex- the natural powers of all mankind, in all of which pressed in him according to the individuality of there is nothing mysterious, only as prejudice, his soul nature. The exterior form is an expres- the indisposition to investigate, or ignorance, blas. sion of the individuality of the soul thought. The For instance, the power of healing by laying on changeable expressions of the features are ex- of hands is only a greater manifestation of the pressions of both interior and exterior thoughts, same power which is exercised by the sympawhich for the time stimulated the activities. In thetic at the bedside of the invalid. Some have the normal, placid condition, the student who has greater power to soothe and cheer, and thus aid made the study a speciality can see all the varie- in restoration to health after all modical science ties of expression in different persons, from the has failed; or, some persons are sensitive of the angelic to some particular animal, vegetable or approach of friends before they are seen, whilst mineral, all of which are expressive of the indi- others greatly more sensitive see and feel the vidual thought entity.

Thinking is not thought, nor the cause of thought. spirit-land. Thinking is the excitation of the activities of the mental faculties, caused by interior thought or human nature, not the gross materials of which exterior observation. Thought, per se, is unfold- the form consists, but the principle of intellied whilst the mind is in a state of passivity. It gence which is eliminated in all forms, and in the cannot unfold in any other condition. There is a human is ultimated in thought. All created correspondence in the thought of the Divine Be- things represent a thought, and in man the coging and man's thought. All of the manifestations nition of existence. Man cognizes that he exists, of the Divine Being in the evolvement of Nature and that is the perceptive unfoldment of the diand the activities of its phenomena are out- vine intelligence. The cognition of existence is wrought in harmonious silence and the guietude | the perception of thought. Without thought all | in the size of the Obristian religion, nothing to a

19.19.14 1.12.2 lettes sittar di Prove 1 *

space are compressed in our dreams, and how rapidly time passes when in a pleasant mood, and how very slow when unhappy or in pain. We may in the extension of the above thought have a partial comprehension of how God exists, and yet not in time and space; and as we have eternity for the unfoldment of Nature," we may conceive that as change and decay is the order of wisdom.

To the clairvoyant vision, space and time do not exist. Our thoughts are not limited to space or time. Is there not a corresponding relation between our thoughts, our dreams, the clairvoyant vision, and the divine attribute of omniscience? Concrete materiality offers no obstacle to the clairvoyant eye, none to our dreams, none

The possibilities in man are faintly manifested through the human organism. The clairvoyant some more or less so. The sight in some ranges abnormal condition, but a greater degree of un-In the study of man it is requisite to have a foldment of the interior perceptions according to

> Thus all those conditions and apparently myspresence of departed friends or loved ones in the

> These possibilities and powers belong to the

OF LIGHT. BANNER

dicate that it was the work of God striving to establish the fact of his own incarnation, but, on the other hand, its progress has been slow, gradual and beset with formidable difficulties, marked at various periods by internecine was and dissensions, and sustained throughout at the very acme of degmatic bigotry.

The history of the progress of Christianity partakes of such qualities only as characterize the history of any great radical reform. Whately offers as a strong internal evidence of the divine origin of the religion that, " if Jesus and his apostles had been mere uninspired men, they would not have failed-brought up as they had been under the Jewish system-to lay down such precise precepts as the people of that age and country were the most willing to receive, and the most prepared to expect." But certainly, there is nothing more apparent than the weakness of this argument. For, in the world's history, no true reformer has sought to rest his cause on the establishment of principles which would not conflict with the desires and expectations of the masses. It is contrary to the very idea of reform to conceive of it in harmony with public sentiment. No reform was ever popular in its incipiency. If it were so, it would scarcely seem to have a beginning, so sudden would be its growth and culmination. Had the reformation of the Christian Church been a popular movement, John Huss would never have been burned'at the stake. Had anti-slavery principles been predominant from the first, slavery would have long since perished, and without bloodshed. Make the temperance reform universally popular, and temperance lecturers will soon starve. Where right rules, reform is impossible.

We have seen, then, that if anything miraculous in success can be claimed for Christianity, miracles at least equally as great must also be recognized in the success of several other forms of religion. But, compared with the progress of scientific reform, that of the Christian religion has been slow, indeed. Science marches at a pace that can never be equaled by any religious system which relies only on authority. Believers in the theories of the sphericity and the diurnal rotation of the earth will ever outnumber the assenters to religious creeds. The merits of scientific facts rest on reason and experiment; those of creeds on ancient authority. And as it is with science, so is it with a pure and true religion Why should men continually quarrel about creeds founded upon vague translations of fossil dialects? The same Great Cause which has given pure and prophetic thoughts to other men, stands ever ready to scatter his choicest gifts. This constant church-wrangling about truth and error is sheer nonsense. Nature's great reservoir of truth is always full. There can be no justifiable excuse for drinking stale and impure water from the hands of another, when by a little exertion, we may go to the fountain ourselves. But the pure current will never flow to unworthy lips. The indolent and the indifferent can never taste the cool and invigorating draught. It must be sought for with more than ordinary zeal, with purity of motive and with a prayerful heart.

Let us draw unceasingly and unsparingly on the treasures of our common heritage, and in so far as we do this, we shall receive our just meed of contentment and happiness, and shall liken this life more and more to the beautiful future, when, having cast off the bonds of mortal servitude, we shall revel in the melodious harmony of the spheres forevermore.

SPIRITUALISM.

BY DAVID H. SHAFFER.

What is Spiritualism? What good is it calculated to bring to the world of mankind? What benefit will earth-born mortals derive from a clear understanding of its truth? And what advantage will a knowledge and practice of its philosophy and teachings be to humanity in the present and the future? These are queries constantly revolving in the minds of doubters, bigots and skeptics,

lusts, which are selfishness in its greatest degree It taught me, before I 'censured and condemned others, to look within, and ask, Is there anything in me censurable or inconsistent with goodness, purity and truth? Spiritualism has taught me first to take the beam from my own eye, before I attempt to take the mole from my brother's eye. It has taught me the glorious lesson of charity to all men and women. It has brought me temperance in all things, purity in life and character, cheerfulness, patience, kindness. It has taught me how to cultivate love, peace and good will to all.

牌 建富二

When I was a sectarian, a Methodist, I was a willing bondman, and one of the bitter kind. When I became a Spiritualist, as its revelations and the light of its truth forced themselves upon my skentical mind, I resolved to make the knowledge thus obtained practical in myself, and now I stand and live and move in perfect freedom, a free, individualized, liberated being. I have broken the chains that for many years enslaved me to creeds, beliefs and opinions. I am happy, too, in the clear consciousness of that freedom.

I live on this earthly plane as a part of the spirit-world to me, for everything is beautiful; corroding, cankering care is banished from my mind. I love mankind with that charity which was a part of St. Paul's Spiritualism. There may be evil in the world, but I see it not, while my spirit goes out to bless the aged and the young in kindness, in charity, and in love.

> This is the gospel of Harmony; This is the law of Progress.

"WHAT IS THOUGHT?"

BY L. M. ROSE.

I quote from an article in the BANNER of March 30th, by D. M. Lapham, headed, "God and Progression." "Whatever Is, is from God." 'Thought is a grand power of the Almighty. It is not a substance, any more than the picture on the retina of the eye. It is to the mind what the picture or shadow is to the object."

Is a shadow and a picture upon the retina the same? I think not. The first is not a substance the latter is. Remove the object and the shadow is gone, while the picture remains upon the retina: which has been demonstrated by experiments on the eyes of persons and animals that have died suddenly, or been killed.

Again, the photographic picture is not a shadow, but is taken upon the picture principle of the eye, and is a substance extremely delicate and easily destroyed. Bubstance and form are necessary to cast a shadow. If " thought is to the mind what the shadow is to the object," then the mind must take a certain form to express a certain thought or shadow-upon what? I suppose the brain, as that would be the same as the retina to the mind. The mind grows, as evidenced from infancy to maturity. If thought is the shadow of the mind, where does the mind get the progressive substances from, to cast the progressive thoughts or shadows? I think the brain receives the thought matter before the mind has any cognizance of it. A piccure is formed upon the retina of the eye, that impressis carried to the brain, and then the mind takes cognizance of it. The mind of those that have always been blind, have no idea of color, the deaf no idea of sound.

I therefore conclude that it is not the mind that casts the shadow, thought. But, when the picture, thought, has been impressed upon the retina, brain, then the mind receives the result, which is a substance.

Again, if "thought is a grand power Aimignty," and not a substance, it must be a nothing. If any one power of God is not a substance, then all are not, and the power of magnetism, electricity or life, is not a substance, and if nothing, then God is nothing, His creations nothing. Returning to the question, What Is Thought? Thought is a substance surrounding us spiritually, as the air surrounds us physically; and as we absorb from the air, through the lungs, such matter as the physical necessity demands and the condition and capacity permits, so the mind ab-

Children's Department.

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

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

[Original.] BOUQUETS OF FLOWERS.

Epigea Repent.

Of all the sweet prophets of the summer-time this is the sweetest-the dear May Flower of the woods. It comes while the Crocuses are blooming in the gardens, and while the robins are. yet undecided where to build their nests, and it holds a whole summer's sweetness in its little cups.

There is hardly a child in New England that does not know where to hunt for these little messengers of summer. Far up in the country it is the great pleasure of the spring to tramp through the fields not yet green, and into woods that show only their opening buds, for these pale pink flowers, the perfume of which is like a delicate blending of many sweets, with a fragrance of the soil added.

The leaves of this creeping plant are so rough and homely, that one who had never seen it would hardly think to look for so delicate a blossom underneath them. If one seeks a bouquet of them he must be willing to stoop; yes, even kneel on the ground and search carefully and well. It loves sheltered places, but not deep woods, and often grows on banks and wooded hills. It does not throw its blossoms up, but keeps them sheltered, and the sweetest grow close to the earth.

This little plant makes me think of some people I know. Outside you would call them very common people. They have not beautiful faces or fashionable clothes, but if you will look carefully at their lives, you will find them full of sweet blossoms of goodness, fragrant buds of kindness. Like this little creeper they walk in humble places, and no one ever calls them great; but if the world had to do without them, it would be a much more cheerless world to live in.

The little buds of the May Flower were formed the summer before. All winter long they have been kept for the beautiful time that was coming. And just so these noble people, that send out their loving deeds, have kept the love a long time in their hearts, knowing that the blossoming time would come, and that they should yet forget all the storms and chill of life in the great joy of doing a pure, unselfish act.

There lived quite away from the village, and with only a few neighbors near, a family of four. The mother was a woman who had seen sorrow enough to chasten and beautify her spirit. She had laid her little children in the grave, and knew what a sad world it seemed when the little voices were hushed, and the little hands no more outstretched to hers. She had seen her husband wrap the drapery of his couch about him, and lie down to pleasant dreams," and awaken in the spirit-world. She had been poor and friendless. but she had never lost her trust in a loving Father who kept her, nor had she grown sad or desponding.

At this time she had one child of her.own, and ad married a husband with a coarse, cruel nature, who thought sue was just fitted to work for him and to take care of his rough uumanagaahla boy. In her young days she had been the pet of a pleasant home, and had thrown out little tendrils of love in all directions. She had learned all the accomplishments that a loving father could give her. She could play the piano and sing with much sweetness, and had learned to embroider, She seemed just fitted for a life where she could lové and be loved.

In this summer of her youth she prepared the

was ascending. Half hesitating whether to risk another rebuff, the man stopped, looked ahead with a far searching look, felt another shiver run through his frame, and stepped on to the door, step.

"We do n't want to buy anything, ma says, but she wants you to come in from the storm,"

Now when really invited to enter he hesitated. He looked at his wet, dripping clothes, and a feel ing as if he was entering the presence of some one who, was his superior, came over him.

"Yes, yes, come in. We have just built a fire for some one; no doubt it was for you," said the pleasant voice of our friend.

He entered, and threw down his pack, and held his hands to the fire, while still standing.

"Sit down, I entreat you. You look tired. It is the worst storm of the winter. I was just wondering if any one could be so unfortunate as to be abroad."

The man spoke not a word. His face was yet unchanged, and a very rough face it was. Weatherbrowned, with the long, tangled hair dripping about it, it seemed fitted to encase a hard, unfeeling soul. After a time the traveler rose, as if preparing to go on his dreary journey.

"Sit down, sit down; no one must go from my home in face of such a storm as this. Night is just here; before you could reach a public house it would overtake you, and the nearest is three miles away."

"But I am only a poor traveler, and not an acquaintance."

"I have a comfortable bed over the shed there, and if you will occupy it you are welcome. I can make myself secure in here if I feared you would wish to harm us; but I do not. I should think myself far from a Christian if I sent a dog out such a night, much more a fellow man."

There was no answer. The man sat down in silence, as if he would stay, and the women went about her supper. But she noticed that there were drops falling from the hard, stern face, besides those that the rain had formed; tears were flowing from the half-shut eyes, and there was a | It hears the impress of the status of the people dreamy look in them, as if his mind was far away. At last he said:

"My home is not in this country, but I have been here a long time, and I must say that these are the ture at this time. very first words of real home kindness that have been spoken to me; yes, the first in all the ways I have traveled. I'm a hard man, but I feel, I know when a voice comes straight from the heart. I shall never forget this day."

In the morning the storm had spent its strength. and, after a warm breakfast, the peddler prepared to depart. But before he left he opened his pack and selected from his choicest articles a gold pencil case and two fine pocket-knives. These he gave without any parade to his new found friends. "It is too much," said the woman; "I can't take from your store so valuable an offering."

"You'll not refuse me the greatest pleasure I have had for many a day. There are some that I love over the sea, and that love me, and I can't do for them. Let me think there is some one that will take a little love gift from me."

. And so he left the gifts and went on his way. When the boys went to school the next day and exhibited their knives and told of their mother's handsome gift, their neighbors who had refused the forlorn traveler admittance, hung their heads in chagrin. Every year after this the peddler found his way to the cottage, and seemed to be as glad as if he had got home.

But before many years had gone, there was more trouble for this kind woman. Her husband was away, and her much loved brother lay sick miles away. She longed to go to him, but she was so poor that she could not find the means. She thought almost bitterly of the little sum that would allow her to see once more the face of one peddler was heard upon the door, and the sad face anxiety. She told of her brother's sickness, but ly and read the history of her wishes in her face. He took from his pocket a roll of bills and said: now. You'll do me a real favor if you'll take it. You can give it back when you choose.'

stand all about the little baby with " dark blue eyes and golden-brown hair," and the kittens "Billy and Lily." I often wonder if I shall over really know all the children that read my thoughts. I am afraid not, and so I must beg them to keep as much of me as they can in their me mories, and then we will not be strangers.

IAY 4, 1867.

Your true friend, LOVE M. WILLIS.

HOW I BECAME A SPIRITUALIST. NUMBER FIVE BY H. SCOTT.

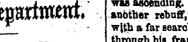
It is proper that I should say that I know myself to have been one of the most incredulous persons living; and I know that the theological conflicts I have witnessed, all drawing their authority from the same Bible, and the church relations through which I have passed, have impelled me to just where every mind will arrive that allows itself to think without a master.

I have long since learned that the only way to maintain one's religious status, as a member of any "Orthodox" branch of the "church," is to receive all that is taught him unquestioned, and utterly to ignore his own reason. And I know quite as well that the continuance of sectarian organizations and the perquisites and livings belonging to them, depend upon obstructing free thought and liberal sentiments. It is a living marvel to me, this day, that men will grasp and hold on to the uncertain testimony of the past ages, and persist in holding as infallible that book, with all its evidences of human origin, and abounding as it does with follies, absurdities, contradictions, crimes and ignorance. "The word of God!" forsooth! Can a rational mind conceive that an infinite God could indite such a book? From the pages of the Bible, surely, we glean much that is good. It cannot be otherwise, when a nation or a people write their record; the good and the bad are intermingled. "The sacred volume," as it is called, is such a book-nothing more, nothing less. who made it, during the epochs it laps over. But it is not my purpose to enter upon a critical examination of this strange old collection of litera-

The dawn of "modern Spiritualism" found me utterly infidel to all pretended communications between earth and heaven. I could take hold of nothing that satisfied me of the reality of a future for man. I regarded the rapping and table-turning, as well as pretended spirit writing and entrancement, as playful tricks, or as something less excusable; perhaps mere burlesques of what were usually held to be sacred things, and perpe-

trated by unbelievers, or scoffers. It seemed irrational and absurd to imagine that celestial beings should neglect to open up a communication with mertals through the long ages that were past, when all the conditions for doing so were present, as now, and only in the nineteenth century come down to tell embodied souls that there was a future immortal state, and that heaven and earth were near together. I treated the whole matter as I had been in the habit of treating ghost and witch stories, haunted houses, &c., and felt sure that a brief season would drift it out of notice. I proposed, if my expenses were paid, to visit one of the mediums, who was then in Athens county, in this State, and find out and explode the whole affair. Time, however, sped, and I found the subject engaging the attention of a large number of

the first minds of the age. Books were written and periodicals were established in defence of the supramundane source of the phenomena. I commenced from that time to give the matter my careful and earnest attention, determining that its claims should be settled in my mind by its evidences. To facilitate my she loved so dearly. She prayed most earnestly inquiries I went to the city of New York, some that some way might be opened for her, but she ten years since, because there I knew that the could not see how it was possible for her prayer best opportunities existed for a thorough investito be answered. But the familiar rap of the gation. No mortal at home or in the city knew of my intentions. My name was not known in of the woman told of some fresh trouble and New York when I left, so careful was I to pursue nothing more. The peddler looked at her earnest- tions and with great caution I received written the investigations secretly. Under these condicommunications from a departed wife and daughter and many other friends, all addressing me in "Here's a little money that I can't use just the proper relation, and nearly all signing their full names. I saw many other wonderful things, such as tables moving over the floor without human contact, and went home believing that I never should doubt again. I have followed this subject for twelve years, cautiously and exhaustively, but with earnestness and sincere honesty, always doubting and trembling at every step, lest I might, after all, be deceived, but my doubts at length all departed. I know that the phenomena are from a higher sphere than my own. I know that spirit-communion is a reality. For ten months I have entertained mediums under my own roof. Our séances have been conducted by my own direction, under circumstances where collusion, or even attempts at deception could not, by any human interference, have been attempted. Night after night, with many of my neighbors, I applied carefully devised methods of investigation, and I know that skeptics are mistaken in their apprehensions of imposition. I know that I have had better opportunities for forming opinions than those who have enjoyed but occasional sittings, and then imagined deception, S If I don't know Spiritualism to be true, I know nothing. I could not say that I exist, or that anything tangible exists around me. If I' could doubt now, I could never again believe the evidence of my senses. Yes; Spiritualism is true, is of celestial origin, and it will sooner or later be the religion of our world. No amount of trickery, even practiced under my own observation, could ever raise a doubt in my mind, because I have seen many of the phenomena in the light. I am a Spiritualist, but am at present surrounded with mental darkness. If I discuss Spiritualism with my neighbors at all, it is like talking to infant minds in adult bodies. With less than half a dozen souls to confer with here, I am hoping for better days. ""What good is to come out of Spiritualism ?" I will answer this question briefly in a subsequent paper, which will close what I have felt impressed to say; and if I could feel assured of having helped a doubter, I should feel extremely happy. Lancaster, 0.



and which are as constantly asked of those who have accepted its truths and teachings in pure and honest hearts.

There are, however, a large number of those calling themselves Spiritualists, who do not fully comprehend its teachings, (and I am sorry to say that much the larger portion of believers are circled in this category,) and if comprehending, do not carry out in practice what they profess in theory.

Now to the first question: What is Spiritualism? It is an inspiration, ever flowing from the inexhaustible fountains of eternal truth. It is the doctrine of the angel-world: the teachings of the inner life. It is communion and correspondence with those who have left the earthly, and who dwell in the heavenly. It is a knowledge of the existence of those we knew and loved on earth, who, having passed the change of death. return and tell us of their condition in the spheres beyond. It is the voice of Nature, calling upon all her children to learn, to understand, and carefully obey her laws and counsels. Spiritualism is liberty and freedom from everything that inharmonizes, afflicts and dwarfs the human spirit. Spiritualism, when clearly and rightly understood, is happiness supreme, and man's divinest good. What advantage, then, will the teachings and practice to humanity, in the present and the future, be? I can answer cheerfully from my personal observation and experience. It teaches us to look within our own individual being, to examine ourselves critically, and define the cause of everything that darkens the mind, obscures the understanding, oppresses the spirit, afflicts the body with pain and distress, warps and chills the affections, disturbs social harmony, creates selfishness, inharmony and discord, excites the passions, mars the beautiful in the natural world, generates disease, and produces misery, pain and tears.

One of olden time says, "Experience bringeth knowledge, and knowledge, wisdom." One traveling a new road or in a strange country, would naturally seek for a guide-board, or some one to direct him, lest he go astray, or wander in the wrong direction. The human family are all travelers. A large portion know not whither they are tending, and very many have been most egregiously led astray. Now my dear brother and sister reader, whether you are a Spiritualist, a sectarian, a church member, an honest inquirer, an unbeliever in future existence, I am prompted to tell you that by patient and careful investigation I have discovered that the CAUSE of all inharmony, all afflictions of body and mind, all prejudices, wars, strifes and inhumanities, is ignorance-ignorance of self, and those laws that pertain to the material and spiritual being. From this willful condition of ignorance, comes selfishnews, and all other kindred evils in their train. Spiritualism comes, an angel of light, with its broad, bright, beautiful BANNER OF LIGHT, to dispel the darkness and grossnes3 of ignorance, and teach us that sin is excess of any and every kind; that sin consists, in the violation of any known physical, hatural and moral law. It teaches us to cast off from ns all unrighteousness and worldly

sorbs from the thought-atmosphere such matter as is adapted to the wants of the mind, and the condition and capacity of the brain permits, arranging it into ideas, which become a part of the mind, which is substance; not gross, that can be measured by the bushel or yard, but nevertheless substance.

Written for the Banner of Light. THE BOBIN SINGS. TO HABBIET.

BY S. B. KEACH.

The robin sings. Spring wakes again In forest, meadow, field and plain The bluebird through the orchard flits; On withered trees the pigeon sits; The swallows cleave the air, or sink Upon the still pond's muddy brink, While o'er its hazy surface floats The air's thick populace of motes.

All through the sultry afternoon The trees, with bursting buds and leaves,

Give promise of a wealthy June, And further on, of autumn eves, The racy apple, luscious pear,

The peach, of rarest bloom possessed, And you and I, at sunset there, To watch the kindling West.

Now April-(while my dreamy gaze To Fancy pictures future days, When fruit, and flower, and bird, and bee, And every wind from land or sea, And all that's happiness to me, Shall bring new health and hope to thee)-April, in fickle mood hath drawn A cloudy curtain o'er the sun, And quick descends the gentle rain;

The frogs, upon the distant marsh, Pipe forth a shrill, discordant strain; A screaming hawk, with note as harsh,

Flies low, at angles, o'er the plain, While some marauding crows assail,

With clamorous cries, the hated bird; Down from the elm the kingbird frail, By odds against him undeterred, Drops flercely on the sable brood,

And drives them to the distant wood.

Now through the rifting clouds again The sun breaks forth; a rainbow plain, Spanning the eastern sky with gold, Fades as the sunset's pomps unfold-A promise and an emblem given Of the bright earth, a brighter heaven.

The sunset's radiant arrows fall Bright on the lilacs by the wall. The arbutus, choice and peerless flower, Gives all its beauty to the hour, And every green and living thing Rejoiceth in the joy of Spring. The robin sings a cheerful song, Hope tells me it will not be long Ere the new life and harmony That Nature feels, shall give to thes! New strength and life. Come hear with me The robin in the orchard tree.

buds of the coming time. The storms came, sure enough. It was a dreary winter of trouble to her, but her little buds were all safe.

Well, here she sat in that home, comfortable enough now, but desolate in its loneliness, on a by-road, and in a place where it seemed as if all she had loved best to do was now not needed to be done, but only hard drudgery.' A bitter cold storm was raging without. How dreary it looked abroad. The sleet and rain came down in sheets. The wind whistled in the chimney, and moaned in the pine tree, just back of the house.

"John, will you put on another stick of wood? Let us have a good fire, and forget how cold it is." "Why don't you ask your own boy? I'm busy."

"Because your arms are the strongest, and we want a good large log."

?," Father ain't comin' home to-night; what's the use?" said John.

The patient woman went herself for the wood and the fire sent a glow of gladness even into John's morose face.

"I feel as if I was making the fire for some one that is coming; who knows? Jimmie, set back the chairs and make the room look tidy. It is a homely place, but see how much better it looks wheniin order;" and she began to sing a favorite hymn!

"Thus far the Lord hath led me on, Thus far His power prolongs my days, And every evening shall make known Some fresh memorial of his grace."

A mile away through the dreary storm a peddler was trudging. A rough, hard looking man he was. Bent under his great pack he looked as if deformed, and his face was drawn into wrinkles, sterner than those of old age. It was a dreadful time to be out. Little by little the man's hands had become benumbed, and his feet almost refused to move. It was with a half smile of pleasure that he saw at last a farm house. It was a fine house not far from the road. Large barns showed that it was a home of prosperity. The heavy smoke curled from the chimney, and the odor of food made the place seem like a paradise to the tired traveler, who stood knocking at the side door. At last he should be able to warm his feet and hands, and get a little strength to go on to a resting place.

"We want none of your wares," said a hard voice in reply to his knock.

"But let me in for a minute, won't you? I'm half perished with the cold."

"Ma'am says no. She don't want none like you round, no how,'

"But oh, so cold," said the man with a shiver. "There's a tavern two miles ahead. Start on lively and you'll soon get there; we do n't keep a tavern here," and the door shut in the man's face, and over it came a sterner look than before. The teeth set themselves together, the eyes half shut, and the breath came quick and short.

But sure enough he must step on lively or perish, and he gave his pack a little hitch to ease the tired shoulders, and went on in face of the starm. It was only a little ways to another house that he had not noticed; an unpretending, [small house, but from whose chimney a grateful warmth

The journey was taken, and the last words of earth spoken to the loved brother, and in time the money was all returned to the lender.

Years have passed away, and great changes have come to that woman's life. She lives now in elegance, and those trials seem like some long passed dream; but the gold pencil case remains safely kept as a beautiful memento of the past. This is no imaginary tale, but a real history. Is

there not something in the common, humble life of those people like the plant we were talking about? "How sweetly came out the blossoms of love and goodness. All the cold, hard winter had not killed them. Unkindness, disappointment, misunderstanding had not checked the warm, fresh life that flowed in their hearts. It came out in the beauty of a perpetual spring that ever dawns over the earth, the spring-time of love, whose sun is God's smile and whose dew is the blessings of the angels.

Dear little blossoms, that lavish such sweetness upon these first days of warmth-may there come into our hearts enough of the sunshine and dew to bring forth from the humblest of our lives as much beauty to bless the world.

A CHILD'S QUESTION.

Under the starlight, Baby Grace, Lifting her eyes to the summer sky, Domed with its jewels above her face, Wondered for what it was hung so high.

Darling, you watched but a month ago The daily growth of yon lily stalk, Slowly upraising its cup of snow Over the narrow and dusty walk.

The folded bud of your life will bloom In dainty beauty, some day, my sweet! But earth for her blossoms hath scanty room; The sun may wither, the storm may beat.

But, nourished alike by shower and shine, The flower of the soul grows upward still. Our mortal wisdom can never divine What heights the spirit may reach at will.

The root that lies in lowly ground May blossom and breathe in lofty skies, Growing away from its narrow bound, To find in the heavens what earth denies. -[Our Young Folks.

> Enigma. Calab. M.

I am composed of 23 letters, all the state My 1, 5, 7, 18, 21, 22, 13, 8, 10, 7 is a county in Vermont. My 4, 11, 2, 20, 3 is high in market. My 15, 12, 19, 6 is an insect. My 23, 14, 16, 9 is to exhibit to view.

My 17 is the twenty-first letter in the alphabet. My whole is where I reside. N. F. W.

To Correspondents. MARY, SPRINGFIELD, OHIO,-Your letter gave me much pleasure. It took me over the long distance that lies between us, and I could under- | than any other State in New England.

Written for the Banner of Light. FEAR IS DYING.

BY C. H. BRADLEY.

Fear is dying, dying surely, From among the hearts of men; Light is coming, coming grandly, Out of Nature, now and then.

Ahl 'tis glorious this releasement From the errors of the past; And we stand up in our manhoed, For the truth while life shall last.

Maine is doing more to increase its manufacture

广东市地区的

MAY 4, 1867.

BANNER OF LIGHT.

Written for the Banner of Light. HUMAN EXPEBIENCE BY MISS HATE LOVETTE.

In sadness and tears I am dreaming to-night Of the joys which once I knew, When spirituality, tender plant, In my soul's lone garden grew. I remember well how the seeds were sown, How they germinated there, While the pitiless storms of adversity raged In the night-time of dark despair.

How they sprung to life 'neath the sunless sky Of poverty, want and woe; .

A treasure more precious by far than gold, In those days of long ago.

I watched its unfoldment with many a prayer, In its tiny garden-bed; 'T was watered and cultured by many a tear

In lonely silence shed.

And I hoped as I gazed on the world around And witnessed humanity's need. It would bear fruit abundant in years that should come,

And the hungering multitude feed. But, alas that earth's mortals should ever prove weak.

Their strength insufficient when tried! Beneath the first rays of prosperity's sun, It, drooping and withering, died,

And to-night I am thinking how many a seed Of worldliness since has been sown; How brambles of selfishness, briars of pride, That same garden-bed have o'ergrown: And I cannot but wonder if God in his love Will not send an angel of light To help me upreot them and tear them away, The thorns are so piercing to-night!

Letter from L. Judd Pardee.

It is now nearly nine months since I last ap peared in your columns as a contributor. But once more I knock gently at the door of your Editorium, asking entrance. Shall I come in? The spirits of thought and inspiration move me to speak to the members of the Spiritualistic Church militant-some day not very far distant to be, I trust, the Church triumphant. Like every great Movement, this one of the New Spiritual Age is progressively proceeding through the three stages of announcement, exposition and triumphant organization, and asks the aid of all her children.

What experiences, national and individual, have filled the life of these past nine months. It is because the atmosphere of Spirit that surrounds and penetrates us, is intensely astir. Events like products, as they are, are pushed out with tropical vigor. For myself, I wonder somewhat that I still exist in the form of flesh. Nor would I have remained but for special spiritual forces dispensed me, counteracting the workings of an apparently desperate disease. When I left Chicago last September, I carried with me a deep feeling that I was rapidly nearing the end of being in the body. Nevertheless, though I am greatly reduced, have lost my public voice, and am broken and harassed by an exasperating cough, I still remain one of that band, still increasing, whose mission it is to call the attention of the world of men to the Facts, the Philosophy, the Religion and the Power of the triple Dispensation of Love, of Wisdom and of all Truth.

Let me here attest to the beneficent guidance of that providenc of God, proceeding direct from his Intelligences in the Spirit, special because adaptive, that has kept me up in many a bitter hour and has brought me safely thus far.. That providence is shaping not only the course of all the Nations, by its psychologic impregnation of the minds and lives of public men, good and bad, but, in a special sense, of the band of commissioned ones - the Writers, the Speakers, the practical Workers, whether in the ranks of Spiritualism, acknowledged as such, or outside of them, who love absolute Justice and do the deeds of the tial truth of Force; and while Truth cannot force righteous. We who know of this providence, appercept and apprehend its methods, and realize its ce must ever relige as upward into the eyes of God, for light and spiritual life. I can but wish its baptism and its presence, more and more, for those dear friends who have helped me along the line, lengthening out now to a period of more than thirteen years, of a trying missionary life; and for my foes-simply for them, more light and a searching introspection of themselves. A few more years will tell whether these last were true in their estimate of me, or myself right in the general enunciations Spirits of the ancient past put upon me to make. For the culmination of the New Dispensation is not very far forward in the future. A new orisis! and we shall behold, as out of lowering cloud. and storm of fire, and bloody struggle, the institution of the Third Era. Then Government, the New Church in embryo, all the serious and comprehensive formula of social life, shall know the new birth. I affirm once more, it will require revolutionary fire to crack the shell of indurated political, religious and social custom. About this sort of thing friends have written me of late-and I have been interrogated in respect of several other points. Well, dear friends, I still stick. I have not gone back upon any general utterance, prophetic or philosophic. True, I feel that I may have erred and still do err, mayhapignorant of the exaciness of things-in respect of the particulars of what is to be, or what is precisely, philosophically true. I suspect the depth of honesty of the teacher or prophet not humble enough to make such sort of wise admission. Be cause we here are pervious to various influences and the inspired man that is a thinker, inevitably mixes up his thinks with what he interiorly receives. Behold, how even the pure, natural or ganic turn and tone of a teacher's mind give a bias to his seership, or a peculiar kink to his conclusion. What is to be done then? Make a large and generous estimate, get at the analogies and correlations of a teaching, see how it is in tune or out of order with the universal run of things, Natural and Providential. But it will surely result, that he who cannot take this large outlook. or make this subtle survey, whether prejudice blinds him, or narrowness confines him, is incompetent to give a just judgment. Hence you find that some of the grandest interior realities and profoundest truths of the Third Era are either unperceived at all, or mis-estimated by a vast mass of so-called Spiritualistic mind. They do as well as they can. But it is a question with me:which meets with the most obloquy? the ordinary facts and truths of current Spiritualism from the superstitious masses, or the deeper and profounder, the finer and higher thought of the New Age from incompetents in the very midst of us.

gious war. What will directly open the door to it, I cannot tell. It may be an adverse decision of the Supreme Court; or the accession to power of all the Conservative forces, and a succeeding effort to go back upon the past; or it may be, a financial crisis, wide spread and terrible; or, a war with some foreign power. But that contest will, in the End, disrupt the Government and the States. Then the South, living now, in real mental state, for the most part in the sixteenth or seventeeth century, will assert and secure its separateness, and come under an autocracy-while the North and Northwest will unite, with Canada, in a spiritual-political unity, and give birth to the Theocratic-Democratic State. But provisional Governments will first intervene. Then, at last, woman clothed upon with grace and power. comes in. Catholicism will intrigue for and attempt to grasp the present form of Government. A terrible and wide-spread struggle will ensue. Prominent men and women in the Spiritual Cause some of them not now known as Spiritualists, and others not yet publicly known at all-will gravitate and be divinely led to positions of influence and power whereby they can mold the New State. Commerce, Education, all practical life, at last, will be touched and manipulated by the transforming and transfiguring Spirit of all Truth, seeking to institute itself. In the midst of all shall glow and shine the new and true Catholic Church of the Spiritual Age, descending into the hearts and molding the methods of life of men from God out of Heaven. And what now seems a monstrosity of Papacy-the Union of Church and State, as heart and head-shall then be a healthful, rational-spiritual reality. Nor shall this Spirit of Change deal with us alone. Mexico will join herself either to the present Government or to the separate Southern one. Finally, the blacks will become constituted into a distinct Nationality. We shall see the beginnings of these things in from three to five years.

Second. There is to be, in a beautiful rationalspiritual sense, a veritable Second Advent - not simply will it be in that general sense interpreted by Rev. O. B. Frothingham and all that class of liberal and rationalized Religionists, whereby the spirit of Jesus in the truths of his Christianity is revived and returns again in power, just as Platonism and Swedenborgianism may get a fresh acceptance, but in a very special sense, whereby the Nazarene as he now is, after eighteen centuries of unfoldment, may find special, individual mediumistic representation. The Social Christ will appear-to reveal and demonstrate the New Social Organon. And it shall be the special mission of his special medium-since he is casting his influence upon so many-to bring in the fullness and unity of the Third Era. Then shall the Religious, the Philosophic and the Practical phases of this triune Movement unite, and a marriage be effected between man's outer, inner and innermost life. This type, once appearing, shall prognosticate the future of the race. Nor shall the divine leader stand alone thus significant: the chosen band of Twelve shall follow him, Teachers and Apostles of God's Natural, Spiritual and Celestial Word.

Third. A new Revelation impends-a religiosocial one-new yet in part now with us; new, because while eliminating and accepting the Harmonial Truths now carrent, it shall add higher, broader, subtler, deeper and diviner ones, making one grand Unity. Its fullness will be the Dispensation of all Truth. By Moses came Force-to institute raw justice; by Jesus Love to exhibit the unbounded goodness of God; by the third Grand Master shall be exhibited the Universality and unity of Truth. But the higher takes up the goods of the lower; so shall the present Epoch the spirit of the other two. Therefore, I affirm, once more our working factors are, Truth, Love, Force.

But I am asked, how can you reconcile those three? Has Jesus, the Christ of Love, gone over to Moses? Will Truth force itself upon men with arms of bloody war? Can it do so? To which 1 reply, those three factors are already co-workers, in unison in Nature; Jesus accepts all the essenherself into the hearts and heads of men, she can and will by that means open the obstructal pathway to them. Is not the Divine three-fold—Love Wisdom, Will? These correspond to Love, Truth and Force. Whatever is wise, is right. And though it be hard to tell what wisdom is. I see no hazard in declaring that what is divinely wise must be carried out. Then, Force, sanctified by Justice and justified by Wisdom, shall help consummate what could not be compassed save in the slow lapse of peaceful ages of progress-if then evenwithout it. As I see it, the very methods of Divine Government preach this Gospel. Look at them as exhibited in History; in the Organic workings of either the physical or moral in Man; in Nature, a wide spreading and living map; yea, in the Spirit, also. They are two-fold-as all things are. And Sussion (in Love) and Force (in Wisdom and Justice) are the two arms of God's governing power. Attraction is true, but Compulsion is, also, true. Does not war often open the way for the best thing to flow no hollow peace will bring? And oft Justice must cut the way for Love to come in after it. Indeed, due credit must be given to Opposites in every sphere of thought; for truth is sexed, opposite, polar. Now it has come to pass—I make bold to declare it-that, in the Divine Providences over this planet, by the decrees of not simply Spiritual but Celestial Wisdom, every thing must give way to the reign of Truth. If it be necessary, towns and cities must fall, plains be desolated, and men be decimated. Peace-Societies may organize and go on-doing nothing-in the practical sense, the grandest humbugs, born from the hearts of loving men, of this Age; Jesus the Christ of Love may be appealed to or represented as the absolute standard-the Jesus of the past-but while Peace-Societies deliberate, and resolve, and do nothing else, because they cannot, and Jesus, the Christ of Love is explicated to us subtly and as never before in depth and breadth of meaning, the self same spirit herole which fired the Revolutionary Sires, and in five years swept from us the hell of Slavery and Rebellion, the Spirit of resistance to wrong, shall once more, on a broader battlefield than ever, be triumphant by arms of war. Yes; let us overcome evil with good-that is, use the sword, if Wisdom presents it, to destroy what is not so good as it is. Liberty, Justice and Truth have great price always-and Wisdom offers the carnal weapon in her behalf as indispensable aid, in this undeveloped age, to secure the triumph of them. I appeal from Jesus of the past to Jesus of the present-from Jesus the special representative of one element (Love) of the Celestial Divine to Jesus the present embodiment of the twain, Love and Wisdom. Even he, the full Ohrist of heart Now I will re-affirm, in response to those friends | and head, and Lord of the Ascendant, on whose who have lately interrogated me, what I have so word and act shall pivot, at last, the New Dispensation, shall call to arms, to arms of war, when once again Truth rings out her awful battle ory. If this be treason against Spirituality. vey would question even that a new that looms against Love, against God or Man, let him who up on the horizon of the Nation's destiny. Nation make the most of it. In the midst of labors ural causes and Spiritual designs units to induce | from the platform and by the pen, whether of a

a base a statut a princ

cial cast, prophetic thoughts of this sort have shot or burned into me. They have become a part of my being and understanding-and I have always felt, woe be unto me if I did not again and again declare them.

Once more, Mr. Editor, and I have done for the present. I have been questioned concerning a given trinity-the outer, inner and inmost of man. This specific division often made, long since by the Seer of the Great Harmonia, and by wise and exalted beings in the Spirit, seems not yet accepted by even able teachers amongst us. Why not, when so much of the metaphysical-practical in truth and use hangs upon it, and it appears so very clear, has somewhat puzzled me. Is generalism so very absorptive, and a fee to analysis? The two must go together toward any great labor, just as in poised and harmonial minds Intuition and Intellect are married in activities. The argument, as to this division, is, that man is a compound of (1) Body, (2) Mind (or Spirit) and (3) Soul-or some have it (1) Body; (2) Soul, (3) Spirit. All Souls, as monads and principled substance, are equal in quantity if not quality. At these deeps exists an unbroken fraternity. But Minds differ-Organization, education and general life cause them to do so. And it is the mind of a man that makes him a distinct individual. On that is writ or stamped every thought and act of life. But no matter what state this mind exhibits, the inmost Soul remains the same-like God as it is, pure and intact, and with boundless possibilities of Love and Wisdom. When the body is dropped, that Mind, or man, remains relatively the same. Some difference is wrought, it is true, by the chemistry of Death-but the difference while it is for the most part for the better, is often for the apparently worse. But the man is the man "for a' that." Then comes a deepening in of being toward the Soul, or a coming out from it; for the sphere of Spirit is very subtle, penetrative, and receptive of forces not so much experienced through the impedimenta of body, appetite and sense. Now it is a question, then to be determined by a man's own organized, consolidated, in some cases indurated, state of mind, which shall become positive-the mind, or the Soul? So it comes to pass, since some relation of positive or negative as between the two, must be established, that with many, their name is legion, through all the ages on the increase as well as decrease, the mind, molded in the body and carried into Spirit, remains positive to the Soul. Years, Centu-ries, Ages, may elapse without any break of the relative tie. Then, again, as with the major numrelative tie. Then, again, as with the major number of the countless throng that tend to Spirit and become resident there, the divine equilibrium is soon established, and Soul becomes King. But it must be apparent that the powers of that Soul can only manifest themselves precisely as the mind permits it. Individuality still remains that was why I thought the sleeve was empty, for when I saw him next, ho put out his left hand to midst all the sense of Soul, and of social unions it prompts. Though the Soul prompts, the individuality of mind defines and decides.

In this dual relation, behold not only the doctrine of relatively "evil spirits," but the rationale of individual moral accountability. Now in respect of the first—the doctrine of Evil Spirits—you will find the question, like all great ones, dividing itself into three aspects—the opposites and the S. Secret Scouting Service—had had his left arm reconciliation. So we have

1-The Ecclesiastic view. It is monstrous. By it some spirits are judged to be not only evil but absolutely and eternally so. Of course, we all reject that notion.

2-The Harmonial view-so called because first advanced by Mr. Davis. This is just the opposite of the other. It maintains that while there are ignorant spirits, undeveloped in the goods and uses of Love and Wisdom, there are none with a malicious intent to harm man. Many of us reject that idea. The force of accumulated evidence in the History of all Religions and in present mediumistic experience, and the inductions of Analogy compel us to do so. We are neither afraid of the unfounded charge of becoming captives of a Church monstrosity, on the one hand, or of misinterpreting the method and order of Progress, through Death, on the other.

3-The Spiritual view-held by the majority of mediums and accepted by the major portion of distinctive Spiritualists. It is the reconciliative one. By it Spirits are seen to be, after death, for the most part what they were before it, but with a latent capacity to progress beyond. If organized and consolidated in Selfishness, deceit or vice, while here, they may remain so for an indefinite period there. But why say there, when many of them do not because they cannot quit the sphere of Earth? Here they are, bound by magnetic ties, and borne down by a weight of earthly magnetism. Such spirits do have malicious intent, many of them: they swarm everywhere, where man is to be tempted, vice propagated or sin committed. It is their Heaven in their Hell. Why, it has often seemed to me that we even who accept this theory, which to us is a fact, do not give sufficient accredit to its tremendous import. I believe the hells have a mission to intensify man. Look at Evil: it is a part of the Divine Economy; the left hand of God; in its sphere, (which is Spiritual as well as natural) a positive and eternal power. Though negative to the Absolute Good, it is part means to development. By the incessant conflict that goes on, intense motion of mind is induced. And at last, we all work up, or are borne up, out of that sphere of relative Evil, whether in the form or in the Spirit, into the realm of Absolute Good. So taking this view of Evil. we see the uses of the direct malign influence and malicious act of relatively "evil Spirits." This day the Hells are aiding, though they seem to be hindering the Heavens. One Spirit battles against another Spirit, and against man-and where is the intensely sensitive medium that has not felt it ?-- But enough on this head. I see I must draw to a close. Now as to the question of moral accountability to God-I mean not at all social accountability of man to man or to Society-this tri-fold division of (1) Body, (2) Mind (and Spirit) and (3) Soul, yields a most happy rationalé. Because when these three become by death but two, as Spirit and Soul, the relation between them suggests, at once, wherein man is accountable. The Soul, pure, divine and the judge within, sits in judgment, at last. when it is aroused and regnant, over the state of the Mind. (Spirit) or individual man. No outside tribunal. but the God within condemns or approves. It is when the conflict comes between the Soul seeking to be positive over the Mind that has been so, when the pure and divine in man seeks to purge and rectify itself from the rule of what is gross of low in the mind, that we behold a condition well to be indicated as the Sphere of Remorse, and which is pictured as Purgatory in the crude conception of the Catholic Church. But it is here, in this form of flesh, that Souls but it is acre, in this form of nesh, that Souls which are inmosts may be divinely touched. That Soul may become by a *Celestial* baptism the fountain-source, flowing through the Mind purify-ing and shaping it, of a new character and a new ing and snaping it, of a new onstates and a new life-yea a positive power. Already we see sign of this new haptism; and we, who all need some fresh elixir of God to rectify and electrify our Spirit-blood, shall come to an inmost guickening. Then dawns in individual life and organic form the does any region of Spiritualism. the deep soul-region of Spiritualism L. JUDD PARDER

 $(1 \in p)$

Written for the Banner of Light. GOOD-MOBNING. BY E. C. ODIOBNE.

"Say not to me good-night, but in some brighter, sunnier time, say unto me, " Good Morning."-J. M. P. Oh! beauteous thought! how glorious, divine! The night has passed, eternal morning dawns. "Good-morning," weary soul, thy toil is o'er, And in this realm of Purity and Truth, All earthly care has vanished evermore; "Good-morning!" how it echoes through the air, As bands celestial welcome darling ones, And parents clasp their children to their hearts. Eternal Deity, with humble souls, We thank thee for this glorious higher life! Oh! may we all with nationce labor here. Until our work is well and wholly done: Teach us to feel the blessedness of woe. Teach us to be resigned to toil and pain. Who bears the cross with patience, sooner gains The crown immortal in the Morning-Land; Where cometh not bereavement or despair, Where love celestial never dying reigns; 'T is but a few short years, and we will pass Unto our higher, more progressive homes, May we so live, that when we also join Those bright and beauteous ones, we too can say, With warm and loving clasp, of heart to heart, A never dying and serene, "Good-Morning!" Philadelphia, 1867.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

Mr. Moses Hull, of the Temperance Clarion of Milwaukce, arrived in town on Wedneadsy of last week, and delivered a temperance lecture on Thursday evening of the same week. Binoe then he has been lecturing on Spiritualism to crowded houses at Bhoemaker's Hall. We have not learned how many converta he has made to the faith, but have promised to be-come a believer when all Spiritualists shall understand their doctrine alike, and when Mr. Hull shall perform a real genuins apostolic miracle on the paralyzed arm of Mr. Kelly who may frequently be seen at our office. Mr. Kelly has received the initiatory manipulations from Mr. Hull, and says his for-gers begin to 'wrigele' already.' If Mr. Hull should succeed in curing the arm, he will have a greater difficulty to sur-mount in reconciling the thousand and one different and con-flicting principles entertained by his followers. When they antiliate, let us know.-Mankato Union, March 8th. THE FACTS.

THE FACTS.

After quoting the above from the Union, I will now give you the facts in the case. On Sunday, March 3d, while waiting for the BANNER, which the landlord of the Clifton House told me I could have as soon as the gentleman who was then read-ing it was through with the Lind no idea who the the Indians at Sand Creek by Shivington, to which he evidently refers."

He stood with his right side turned toward me, and I noticed what I thought was an empty coat sleeve hanging from the left shoulder. It seems that the arm was much shrunken, and the way he stood the hand fell so that I did not see it, and when I saw him next, he put out his left hand to shake hands with me, to show me that he could use it. I was very much surprised, you may be sure, for as I have said, I thought he had but one arm, and consequently when Mr. Flowers was telling me, a short time before, that Moses Hull had healed a paralyzed arm, I did not think of its being the gentleman who had recognized the combeing the gentleman who had recognized the com-

paralyzed by a polsoned Indian arrow striking him on the wrist some six months before, in New Mexico. Sores resulting from the poison had broken out upon it in several places, and it was broken out upon it in several pinces, and it was not only perfectly useless, but much shrunken. Now he can raise it to his head, move it about in other directions, the same as the other, the flesh is coming back again, and it is gaining strength so fast that he thinks, should he go to Montana in the spring, as he now intends, he will be able, if necessary, to swing a pick in the mines.

INFIDELITY.

The Chicago Tribune's Manchester, England correspondent, in an article dated Feb. 19th, says: "English society, in all its various ramifications, is now dis-integrating, and faith is hiding itself in unknown corners, or flying away to other shores, " and we already hear the distant reverberations of the thunder from Sinal. " " Every condition of English society is affected by this festering ulcer of infidelity. Parliament, the Church-all the churches, more or less-the Army and Navy, the Bench and Bar, the commercial world, and the laboring classes themselves, aro impregnated by this destroying virus. I would, fift were pos-sible, except our lower orders from the damning charge, but when I and English workingmen supporting such vile organs of the press as the Daily Telegraph, and the scarcely less nox-lous Weekly Times. Roynolds is Newspaper, and Punch's bas-lard, Funci and compelled to own that they too are on the correspondent, in an article dated Feb. 19th, says tard, run, i am compelled to own that they too are on the downward road. It is awful to think of the teachings of the Telegraph, with its daily circulation of one hundred and forty thousand copies, and its probable million readers; but, thank God, such teachings and such fruits bear with them their cer-tein ours. What the teachings are that our English corre-What the teachings are that our English corre-spondent thinks so awful, I do not know; I can only infer from the tone of his article; but if they are worse than "total depravity," "eternal dam-nation," "Bible infallibility," "vicarious atone-ment," and the like, or if they produce any worse results, then God pity the English people. It needs a pen of more eloquence than mine to por-tray the horrors of their reign, and the opposite extreme is no hetter. A rational Snirthualism unextreme is no better. A rational Spiritualism up-held by the right hand of science, is the true reli-gion that will bring the happy medium between these destructive extremes; it is our only hope. After giving various facts in relation to the re-form question, and the condition of the workingworkingmen in England, our correspondent continues: men in England, our correspondent continues: "The employers have carried the question into an arena where the workingmen will find it hard to follow; and it is difficult to find any further solution to the question, other than an appeal to absolute force. The Lord Chief Justice of the Queen's Bench, the highest common law authority in the kingdom, has just decided that Trades Unions are not legal bodies; and our workingmen are naturally asionished at such an unexpected decision, one which practically breaks up their completions." rganizations. A Judge Taney in England, after the experience of the United States for them to profit by i Well, the tighter the cords are drawn, the sconer they will snap, and then kingcraft and priestcraft must take the consequences. But leaving lawful, or rather unlawful deci-

for home. Father tried in vain to make him stop, for home. Father tried in vain to make him stop, or to pay him any attention whatever; he then started on a run to overtake him, but finding that would not do, he took one of the horses from the harness, and without waiting to put on a saddle, he mounted, and, hatless and coatless, determined to overtake the impurterbable Daniel. We stood and watched the progress of the race. For a half a mile or more the road was in plain view; then a hollow which hid about half that distance from sight, then another half mile where we could see all that transpired. On, on went Daniel, keeping just so far shead—disappearing in the hollow, and then coming in sight again on the other side. "After passing the second half mile, I of course could see them no longer, but there were enough After passing the second half mile, I of course could see them no longer, but there were enough to testify, for as they came to the village lying between our house and Mr. Clement's, father called out, 'Stop himi stop himi' The people, however, who were on the street, were so sur-prised to see father in such a plight, that he could not make them comprehend who it was, or that he wanted them to stop Daniel, till it was too late; they all saw Daniel, but had no idea that he could be the one referred to. Still the pursuit was kept up; on, on, till they reached Mr. Clem-ent's house, a mile beyond the village; father saw Daniel go through the gate, and into the house, and following him in as quickly as possible, found him on the bed, with his father, mother and sister in the room, who declared that ho had not been able to be out since he came home sick, and had able to be out since he came home sick, and had not been off the bed that day. This occurred on and be be of the bed that day. This occurred on Tuesday or Wednesday, I am not certain which; on the following Sunday there was a meeting held in a barn about eighty rods from our house, and toward the village. During the meeting, a man by the name of Fish, who lived about the same distance beyond the barn, came in and whis-pered to father, telling him that Daniel Clement was lying in a ditch under a wagon by his house; that he was lying upon one side, and had his face tied up. Father got up and went out with him, repaired to the spot designated, and found it just as Mr. Fish had said; but on their approach, Dan-iel got up and started for home again. There was a horse and wagon standing close by; father took the horse 'from the harness and followed him home again, with the same success as before. They passed an Irish meeting-house on the way, and meeting was just out as Daniel and father went by. Daniel passed right through the crowd, went by. Daniel passed right through the crowd, they seeing him as plainly as they did my father. It created such an excitement at the meeting in the barn, seeing father get up and go out as ho did, and knowing of the strange circumstance that had occurred but a few days before, that one after another left, till the meeting was broken up. They also saw some one moving off, and father in pursuit, but were not near enough to say posi-tivaly who it was This thing was known all pursuit, but were not near enough to say posi-tively who it was. This thing was known all through the country, and caused a great deal of wonderment, but the prevailing idea was, that Daniel Clement was going to die. He lived for many years afterward, however, to my certain knowledge, and may be living yet, for aught I know; but if so, he must be about seventy-five years old now "

So much for Mr. Bangs's story; and as he is a man to be believed in other things, why not in

years old now.

First Impressions of A. J. Davis.

A member of one of the strictest Orthodox sects, and fully imbued with the idea that all departure therefrom was infidelity, you can imagine, Mr. Editor, with what prejudice I had been taught to look upon Andrew J. Davis.

But this is the force of education. There is innately a longing for truth, and a willingness to receive it, whether it comes from despised Nazareth or aristocratic Jerusalem-from a little chapel in Cumberland street, Brooklyn, or Grace Church, Broadway.

When, therefore, the papers informed me that A. J. Davis was to lecture on Sunday evening, I turned aside from the stately church, where I love to worship, and, like a certain well-known character in Scripture, I went by night to see and hear this exponent of new and strange doctrines.

I recognized him, when he entered, from his resemblance to his likeness in his published works. He has a marked head, high, with, according to phrenology, benevolence and reverence fully developed. (His opponents may dispute the latter assertion.) His countenance does not indicate the enthusiast. I should, were I to meet him in a crowd, give him a second look, assured that the man was somewhat of a study. He might be taken as a college professor, a student loving close analysis and the use of technical phrases, surely not given to seeing visions and dreaming dreams. I expected a severe attack upon the churches

and a few sarcastic flings at Orthodoxy. With "eve and ear attentive lent." I w

often been impelled to declare.

First, then, notwithstanding the present anspicious look of political affairs-a wide and deep surit. It will and must come-a politicol-social-roll- philosophic, metaphysic, religious, political or so- I

. .

Burger

6,200 . Circles in the place a visit of sions, let us come to facts in reference to the phenomenon of what is called

THE DOUBLE.

The following facts, as they occurred over fifty years ago, were given to me by E. K. Bangs, of So. Bend, Blue Earth Co., Minn. Mr. Bangs is a nephew of Dr. Nathan Bangs, of New York city nephew of Dr. Nathan Bangs, of New York City and of Heman Bangs, for some time pastor of John-street Church. His father, John Bangs, lived in Kortright, Delaware Co., N. Y., and was at the time referred to a local Methodist preacher, and carried on farming, and blacksmithing, also but afterward became a circuit preacher. The whole family were intensely Methodist, and are yet, for aught I know, with the exception of E. K. Bangs, of this place. He is a Spiritualist now. I will relate his story as near in his words as possible: "I was somewhere between nine and ten years

of age, but it made such an impression upon me of age, but it made such an impression upon me, that I remember everything as distinctly as if it had occurred but yesterday; and beside, I heard it talked of so much in the family and neighbor-hood, for years afterward, that I could not have forgotten it, even if it had not been so firmly fixed in my mind at the time. A young man by the name of Daniel Clement had been working for my father for some time, but had been taken with my father for some time, but had been taken with what was then called ague in the face, and went my father for some time, but had been taken with
what was then called ague in the face, and went
home a few days before, being too sick to work.
for Our folks were at dinner, and I went out to get
an armful of wood, when I saw Daniel Cloment
atting on a pile of boards. It was a large square in
pile of boards, and I can see just how he looked
now, as he sat there with his feet hanging down
tagainst the lumber. I spoke to him, and asked to
him why he did not come in. He looked at me,
but did not answer me. I repeated the question,
to get an answer, I went into the house and told
father that Daniel Clement was out there on that
guess I can make him speak,' said father, and t
getting up from the basement) and called out,
Y Daniel, why do h' you come in?' Daniel made

the "railing accusations"; but there came, instead, an earnest appeal to his hearers to live on a higher plane, to subdue evil, leaving the things which are behind, and press on to better deeds.

He told us that life was a struggle, that it should be an ascent-a growth. Then he spoke most tenderly and lovingly of children, and the importance of training them in the right way while the mind was susceptible of right impressions.

It was a plain, practical address, leaving the impression that his hearers had a work to perform themselves; that they were not to lie passive, trusting to the merits of another, but that there was a ladder for them to climb, the ascent of which was often slow and laborious. It was good doctrine, and should be preached more frequently.

He asked his wife to speak. There was in his manner a simple acknowledgment of woman's equality, and her capacity too, worth more than all the fine lectures I have heard this year upon the subject. Why cannot men do this-taking us by the hand and permitting us to stand side by side with them in life.and cease calling us angels or devils?

But more of this another time. To return to 'Mary." She rose modestly, and without any apparent vanity, spoke briefly and to the purpose, in a clear, sweet, well-modulated voice.

It was as pleasant to my ear to hear her read the beautiful hymn which she selected, as to listen to the rise and fall, the trills, swelling cadences and wonderful vocal gymnastics of Maretzek's opera troupe, which I have done my duty in trying to enjoy and admire the past winter.

Such are my first impressions of A. J. Davis and wife. What a more thorough acquaintance with his works and public teaching might produce, HOPE MILTON. I cannot say. Brooklyn, N. Y., 1867.

Matters in Buffalo, N. Y.

Dr. P. Clark, of your city, is with us. He delivered, last Sunday, two lectures to good congregations, who apparently were much pleased and had a "glorious and good time." We confidently anticipate a similar enjoyment next Sunday, when the doctor has promised to address us again. Last night he gave an interesting lecture on phrenology and its grand mission in the field of reform, and is to hold forth on the same subject

Friday next. We have engaged a hall, on the corner of Main and Eagle streets, for thirteen months, paid one quarter's rent, and have nearly the balance for the whole term subscribed. We have the use of the hall through the Sabbath and two nights of the week. With a good speaker to labor among us for two or three months, we think Spiritualism would increase and our Lycoum he a credit to would increase and our Lycoum he a credit to the glorious Gospel of Truth. We hope soon to hear from able and sound locturers. The friends here all say: "Come; we long for food; give us of your good things." Remember, our city is one of the healthiest in the Union." We would like to make engagements with speakers for the fall and winter. Please address the undersigned on this subject. J. SWAIN. No. 44 Niagara street, Bugalo, N. T,

Banner of Light. BOSTON, SATUBDAY, MAY 4, 1867.

	BHINGTON STREET
ROOM NO. 3, UF BTAIRS. WILLIAM WHITEE & CO., FUBLISHERS AND PROPRIATORS.	
LUTHER COLBY LEWIS B. WILSON	

All letters and communications intended for the Edito-rial Department of this paper should be addressed to Luther Colby.

BPIRTUALISM is based on the cardinal fact of spirit-commun-ion and infins; 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 recor-nizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which covern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual work. It is thus cathelic and progressive, leading to the true religion as at one with the highest philosophy.—[Lon-don Spiritual Magarge.]

Spiritual Missionarying.

The letter published in the BANNER of April 20th from Mrs. Waisbrooker, on the subject of speakers at the West, and particularly in Minnesota, will not have escaped the attention or failed to challenge the reflection of all true Spiritualists, who have our holy cause at heart. She gave, freely and frankly, of her own experience as a self-sacrificing and devoted teacher of the truths to which we all hold. Her narrative did not fail to touch every heart to which it appealed. It is not easy to read of her toil and expense, with but a scanty supply of means herself, and not resolve that such cases shall not be allowed much longer to be written down.

The trouble in the matter is, that the people in the far West, especially in Minnesota, have preachers furnished to their hand without cost. They are employed by parent societies and churches at the East, which thus labor to spread denominational influence and power. It is a regular system of proselyting, and people will gladly go to a meeting on Sunday, if they will go at all. when their seats and preaching are provided free. And being accustomed to no other way than this, of course they crowd to hear Spiritualists when they come among them, but never think of paying a dollar when told that the speakers have no other resource but to beg as they go. Considered on one side, perhaps we might be willing to admit that it would in the long run be better for the people if they were led to take a deeper personal interest in what they heard by reason of being pecuniarily involved. That may be called the lowest view of so high a subject, and still it may be a perfectly sound one. We are by no means disposed to disparage the efforts which an eager community of hearers make in order to provide themselves with speakers. On the contrary, we believe that it is far better for them to make such efforts for themselves, on account of the greatly heightened interest which they feel in the subject, rather than lean altogether on foreign aid and thus draw in their nourishment with no more trouble than that of simply swallowing it.

But then, it is highly important for us to consider that until a cause like Spiritualism gets at least a hearing before the people, and they begin to manifest an interest in it of a personal nature, it is almost absolutely necessary to sustain it without calling on the people who are flually to be benefited. The missionary or seed sowing work must precede the harvest. A capital must have accumulated somewhere, on which to draw for the sustenance of spiritual laborers until their work shall become self-sustaining.

Spiritualists should take a hint from this, and lay seriously to heart the words of so devoted a worker in the vineyard as Mrs. Waisbrooker. What is required is simply this: that speakers who go out among a people accustomed to be preached to by the church organizations, without being at present called upon to defray the cost, shall be assured of a like provision for their comfort and labor with that made for the denominational preachers whom they are called on to confront. Spiritualists at the East should take up this matter at once, and lose neither time nor advantage in a work which they will find themselves obliged to do at last.

The War on the Indians.

The flat has at length gone forth from Washington that the Indians within the boundaries of the United States must be exterminated! That this was to be their final doom the red men have known for years; and now in self-defence they have banded together, many of them, to resist as a last extremity their common foe, the "pale faces." But we are thankful there are a few true men among us who are willing to raise their voices against the great wrong; who hold that we should be just to all, whether their Creator gave them white, red, or black skins-whether He endowed them with intelligence and wisdom, or enveloped them in the dark mantle of ignorance and its attendant evils. Therefore, we repeat, it gives us great pleasure to record the fact that, even at this late hour, a few true-hearted souls are moving in this important matter, to stay the bloody hand of war just being inaugurated on our western

frontier. Commissioner Bogy writes to the daily press that if the war against the Indians is once started, it will cost millions of dollars, thousands of lives, and the probable destruction of the railroads now building on the Plains. He further says that the only method government can adopt to avert a great Indian war, is to keep their reservations intact for them; and he calls upon the press to urge upon the Washington authorities the necessity of doing this. He is right. We have advocated this measure for years.

Because we have counseled forbearance on the part of the whites toward the Indians, and desired that justice should be done them, many of our friends have accused us of having "Indian on the brain." But, thank God, the press generally is waking up to the importance of the subject, and condemning the policy inaugurated to exterminate the Indian race within our boundaries. Here are the truthful utterances of the New York Herald. They cover the whole ground:

"If Cleonatra's nose had been shorter, said Pascal, the fate of the world might have been differ-ent. That epigram is the epitome of many his-tories. To the greater or less length of a nose or a chin-to the greater or less circumference of some skull-we may trace war or peace, the de-struction or preservation of nations, the happiness or obliteration of whole branches of the human race. We are likely to have an immediate application of this practical paraphrase in the war now perhaps already raging between our troops and certain Indian tribes. There is good reason to believe that the present state of Indian relato beneve that the present sate of linthan rela-tions was brought on by the acts of blundering incompetency. A war whose least result will be the spending of some millions, that will cost many lives, and arrest for two or three years the magni-ficent trans-Mississippi march of American pro-gress, may come upon us, having no better or present are a back the thet meet compare fact as had appointment made at the national capital-the pointment of a man of rather less than average liscretion to a point that indeed did not seem to

the authorities of great importance. We had agreements with the Indians, in virtue of which we were able to live on tolerable terms as neighbors. In pursuance of such agreements certain parties were authorized to sell them am-numition. If it is a had policy to sell powder and ball to the red men we ought not to agree to do so, or we ought to annul the agreement in a No, or we ought to annul the agreement in a proper manner, and as becomes a people respect-ing law—at least laws of their own making. Somebody thought it was a bad policy, and, dressed in his brief authority, ready enough to play magnate and dictator, ordered in panic haste the discontinuance of such sale. So the Indians had no means to kill buffalo, and were distressed had no means to kill buffalo, and were distressed and exasperated, and the cause of trouble was an encroachment on their hunting grounds by the new route to Virginia City. They did not, how-ever, plunge into war. So many Midshipman Easys could not have been more disposed to argue the points in a pacific way. Argument, explana-tion, good temper, would have settled all the trouble. Argument could not be had; good tem-per was not to be wasted on 'savages'. Parties enger to be heard for their rights showed them-selves in sight of Fort Phil Kearny and held up their blankets as signals. They ware shelled and blunder! Shall we explate this blunder by a war with all the Indians we can force to fight us? Shall we save the pride of the author of this blunder at the expense of the equipment of an army? We hope not. There was a time when war was the only possible result of accidental collision. If two or three men of Megara murdered an Athenian in a drunken bout, the Athenians murdered any Medrunken bout, the Athenians murdered any Me-garean they could lay hands on; and so from mur-der to murder men drifted into war. It is the advantage of higher civilization that we act less blindly. We single out particular delinquents and do not retort indiscriminately on a rave the crimes even of certain of its members. Let us control of the memory of the memory. Let us not give way to passions and prejudices, but pause and inquire calruly whether there is not a better way for the settlement of our Indian diffi-cultice than the costly one of extirpation; whether, indeed, a properly established system of stocked resorvations may not make the savage his own antitode, and make him even contribute toward our progress across the plains."

appreciating rights and deprecating wrongs, should share in such control over the homestead and the appropriated do-main as is granted to others, located on other sections, terri-tories or flattes of our country, and that fair and proper re-preentation from their own people, chosen by themsives, is in the spirit of equal justice and our republican institutions-this representation to be present in the Councils of the Na-tion, receiving compensation, and appearing in behalf of the needs, the aufferings, and the demands of the different tribes. Third-That care should be exercised in sending among them such agents as are free from selfash and avaricious motives. They should be persons of known intregrity of heart and pur-pose, prohibited from trading in fire-arms and intoxicating liquors, but seeing to it that the funds voted the indians shall be faithfully appropriated. Fourth-That teachers should be offered them, not forced upon them, and schools established at every available point, with the view of more inlimet association, as well as instruc-tion in all the branches of industry and the customs and com-forts of civilized life, and while keeping aloof from sectarian teachings and respecting as far as possible their sincere reli-gious devolton, opening the avenues of a kind, fraterni inter-ful citizenship. - MyXA-That, accommunication and correspondence be opened .

OF

BANNER OI

teachings and respecting at far as possible their sincere reli-gious devolton, opening the avenues of a kind, fraternal inter-course and reciprocal commerce, and thus preparing them for full citizenship. AytA-That a communication and correspondence be opened . with such tribes as can be reached, and a suitable delegation of true and carnest friends be sent out as way may open, to visit among them, carrying these and similar messages of love, peace and good will unto them : CHRCLAR LETTER TO THE INDIANS OF THE UNITED STATES OF AMENICA: Dear friends, neighbors and children of the same Heavenly Father, in the spirit of love, sympathy and peace, we now address you. Thinking you may not fully understand that there is a deep abiding interess in your wei-fare and happiness existing in the hearts of at least a portion of the American people, we as Thiladelphians, enjoying the scurity and renose of a home, vouchsafed to us by theffiend-ly treaties of William Penn, desire to make known to you that we harbor no animosity; that we wish to give you of our knowledee, growth, happiness and shunder, so far as the sit may be in our power to bestow and in yours to receive. We would have you know that our Government is from the people, by the people, and for the people, and a participation increase you may cater tile councils of the nation and set forth your grievances, your sufferings, yrur requirements, and thus mold public opinion, and obtain that assistance which will make you happier, and give to us of your wisdom, endurance and bravery, and thus subserve the common wel-fare of kumanity. If good and true teachers offer to come among you, we would have you accept them; they will not seek to disturb your sincere religibus faith in the Great Shirit, to whom we all how with reverence, but will give you the means whereby the borelectual faculties may be cultivated, and thus ald yoon materially in a closer assimilation with the Republic, which will have you happier, and give you the means whereby the borelectual faculties may

tended with suffering, and falls to establish the blessings of amity and peace. In the present perploxed condition of your affairs, we enter with the desire to satisfy all. If there are wrongs to be re-dressed or rights to be vindicated, we can better settle thom before than after a war, and we urge you to desist and let us meet together in a representative council, and agree upon a plan mutually acceptable—silke fair, kind and just. Will you accept of a delegation of true and earnest friends to visit among you, as way may open for them, to leave their homes and carry from us the faith and affection in our hearts for you which we feel to be from our Heavenly spirit, the common and loving Father of us all? He has animated us with a desire to thus communicate with you, and lie will, we feel, keep our affections warm toward you—for His love 'knoweth no distinction of nation, tongue or people, and ex-tendeth to the remotest parts of the arth. On motion, a committee of sk was appointed to collect one thousand dollars in prosecution of the plan proposed; and further.

urther, Resolved, That a copy of these resolutions be sent with the accompanying letter to as many tribes as it will be possible to reach, and also to the committee of the Benate of the United States, about to start on a visit to the Indians in Kansas. The meeting then adjourned a little after 10 o'clock, to meet again at the call of the President."

The "Little Wanderers' Home."

We have noticed the reports respecting this excellent institution only because we thought it a pity that a benevolent plan like this should be ritiated by any mismanagement or neglect whatover. What we had to remark upon it in a previous article was based upon what we considered good authority. If those statements had any vestige of truth in them, they deserved instant and thorough investigation. Our own remarks rested mainly on the published opinions, too, of physicians who had viewed the children concerned in the case. We said we should look into the matter further, and have done so, mainly because it would have been a gross wrong to the community that so worthy an institution should be turned into a machinery for tyranny, or anything less than unqualified benevolence.

As to the Hoyt Children, their mother has made the accompanying attested affidavit, which we have received from the Superintendent of the Home"; we publish it in justice to all sides. The reader will readily see from it on what foundations our remarks were based. Our purpose is selves in sight of Fort Phil Kearny and held up their blankets as signals. They were shelled and driven away. Soldiers went out shooting at them 'on their own hook,' whenever they came near. They hovered around, however; they assembled in larger numbers—three hundred, it is said; three in larger numbers—three hundred, it is said; three thousand, others say—and Indians present in the party, of tribes that have always been friendly which we called public attention, and weare glad party, of tribes that have always been friendly and boast they never slew a white man-such In-dians declare most firmly that the intention was not hostile. But there was a panic. A party was out cutting wood; the Indians might destroy it! Another party was sont to see to its safety. This latter party saw Indians and opened fire. The Indians retreated, the soldiers pursued, were drawn into an ambuscade and slaughtered to a man. Such is the plain story on the judgment of experts of the Fort Phil Kearny massacre, all, there is too much reason to fear, a most terrible which we called public attention, and we are glad were caused by their being allowed to eat too freely and promiscuously on returning home.

Mercantile Hall Meetings.

LIGHT.

On Sunday afternoon, April 21st, the hall was crowded to hear Miss Lizzie Doten's lecture and noem. Among the audience we noticed George Thompson, the noted English lecturer, William Lloyd Garrison and Oliver Johnson, Esq., one of the editors of the New York Independent. The subject of the discourse was "Demetrius, the Silversmith," which is to be found in Acts, 19th chapter, 23d to 28th verses, and in its elucidation the speaker with terseness mingled with a pleasant vein of satire pointedly brought to view parallel cases where modern Demetriuses figured conspicuously and uttered the cry, "our craft is in danger!"

The services were interspersed with singing of several pieces in fine style by the choir.

At the close of the lecture, the following grand sermon in poetry was given. And here we take occasion to thank Miss Doten for the fine poems she has given inspirationally, which have appeared in our paper from time to time, much to the edification of the reader. To Dr. Gardner, also, we owe thanks for his kindness in acting as amanuensis, thus securing these gems for publication.

WILL IT PAY?

AN INSPIRATIONAL POEM BY MISS LIZZIE DOTEN.

[Reported for the Banner of Light by M. F. Gardner, M. D.]

Men may say what they will Of the Author of Ill, And the wiles of the Devil that tempt them astray, But there 's something far worse-

A more terrible curse-It is selling the Truth for the sake of the pay.

Like Judas of old,

For silver or gold, Man often has bartered his conscience away, Has walked in disguise, And has trafficed in lies

If the prospect was good that the business would pay.

By cheating in trade,

- It is seldom if ever men question the way;
- Who strives to make justice and honesty pay.

An example more clear.

Could never appear, Than was seen in the life of old Nicholas Gray,

Who ne'er made a move, In religion or love,

Unless he was sure that the venture would pay.

- He built him a house That would scarce hold a mouse,
- Where he managed to live in a miserly way,
- Till he said-" On my life, I will take me a wife.
- It is running a risk—but I think it will pay."
- Then he opened a store, Whose fair, tempting door, Led sure and direct to destruction's broad way.
- For liquor he sold, To the young and the old,
- To the poor and the wretched and all who could
 - pay. A woman once came.
 - And in God's holy name,
- She prayed him his terrible traffic to stay, That her husband might not
- Be a poor drunken sot, And spend all his wages for what would not pay.
 - Old Nicholas laughed,
 - As his whiskey he quaffed,
- And he said, "If your husband comes hither to day, I will sell him his dram,
- And I do n't care a-clam How you are supported if I get my pay."
- So he prospered in sin.

MAY 4, 1867.

- MAY 4 1867.

A Building Project.

We invite especial attention to the following proposition of Mr. Dyott, and hope some of our moneved friends will cooperate, with him in so laudable, and at the same time safe an undertaking. Mr. Dyott is an enterprising merchant, and a gentleman of unimpeachable integrity; and his successful experience in building, particularly, qualifies him to be a competent judge in such matters. Our friends in Philadelphia are much in need of a place in which to hold meetings and for the use of the Children's Lyceum; and now a splendid opportunity offers to purchase such a building, with land sufficient to build a number of stores, on one of the best business streets in that city, that would sell at once for a large profit.

AN OPPORTUNITY FOR A SPLENDID INVEST-MENT, one for which unincumbered real estate security will be given for the whole amount, and guarantee of the return of principal and interest within three years, if desired.

This investment will repay the person or persons who have the privilege of making it with an immortal fame, and a fund of happiness that the price of a kingdom would be dross in comparison with. This is no chimerical or visionary scheme, but a clearly demonstrable fact, and contemplates merely the loan of One Hundred Thousand Dollars for from two to three years, the money being secured upon real estate. The object is to furnish a Hall or Building for the Children's Progressive Lyceum, the maintenance of Lectures upon Spiritual, Religious, Scientific, Philosophical, Educational and Humanitarian subjects, where a thorough and Scientific Musical Education may be acquired; where physical culture and the laws of health shall be taught; where the reasoning faculties of the young shall be educated and developed; where Elocution, Rhetoric and Oratory shall be cultivated, and where a free Library and Reading Room shall be established.

The benefits conferred by this investment are too numerous to speak of in this article. I would, however, say, the privilege of conferring so great a blessing upon the Children's Progressive Lyceum and the cause of Spiritualism, is not confined to a resident of this or any other city, but is open to any gentleman or lady of Philadelphia, New York, Boston, or other cities, and will involve the person or persons who furnish the means in no responsibility, labor or care in the carrying out of the design. Particulars will be furnished to any one desiring them, either by letter or in person, by M. B. DYOTT, 114 South Second street, Philadelphia,

Personal.

J. M. Peebles speaks in Worcester, Mass., the first two Sundays in May; and in Providence, R. L. the two last.

Warren Chase speaks in Washington Hall. Charlestown, Mass., the first Sunday in May.

William Lloyd Garrison and George Thompson sail in the steamer this week for England.

Mrs. Emma Hardinge's return to Europe being delayed until the 20th of July next, she will be happy to speak in the East during the first two Sundays in July. She can be addressed according to the directions in the lecturers' column.

'Andrew Jackson Davis speaks in Bangor, Me., the first two Sundays in May. He will also organize a Children's Progressive Lyceum there.

S. C. Hayford, who has been laboring in the cause of Spiritualism successfully in Washington, D. C., Pennsylvania, New York, &c., during the winter, intends to spend the summer in Maine. Those wishing his services can address him at Bangor. Keep him at work, friends, for he is a true man, and ready to do battle at all times in defence of our glorious cause.

Abraham James lectured in the Universalist Church at Titusville, Penn., on Sunday evening, April 14th, taking for his subject, "The Biblepast and present, natural and spiritual."

The clairvoyant, Cora James, claims.\$10,000 against the County Marshal of St. Louis, for false imprisonment in causing her arrest on an unfounded charge of arson. She acts as her own lawyer, having already written and filed a petition. Miss Kate Bateman (Mrs. Crow), the actress, is now rapidly recovering from a dangerous illness. caused by a poison which had infused itself into her system some months ago when having a tooth filled. Mrs. Avonia Brooke, née Jones, the American actress, now in Scotland, is always attended by a very large Newfoundland dog, endowed with wonderful intelligence. He is admitted into the salons which his mistress graces; in railway carriages and steamboats he holds his place by her side, in defiance of rules: he sleeps beneath her bed, sits in a private box with her at the theatre, and watches over her at rehearsals.

If a fortune is made, But they make it a rule That a man is a fool,

Spiritualism and Sectarianism.

We cut the following paragraph from the Springfield Republican:

"The Spiritualists started on the basis of abso-inte individualism, and scouted all ecclestastical organizations as so much slavery, but they are already fulfilling the prediction that they would already fulfilling the prediction that they would yield to the universal tendency and become a sect, like the rest. They have got so far as to talk about yearly settlements of their lecturers on reg-ular salaries. They have Sabbath schools, and all the denominational machinery in full operation, oply under different names. They also begin to feel that they have too much neglected worship. The Boston BANNER OF LIGHT, the most intelli-cent organ of the new sect save: "I to seems to us The Boston BANNER OF LIGHT, the most intelli-gent organ of the new sect, says: 'It seems to us that many Spiritualists greatly lack the reveren-tial element. They need a more thorough culti-vation of the spiritual, the religious faculties, the devotional feelings. Worship is beautiful. Prayer is exalting. We have no prayer and con-ference meetings, corresponding to the Orthodox churches, where they meet to exercise their gifts. Our religious natures are not satisfied with flights of forme or cold philoscopy. The aparties of the of fancy, or cold philosophy. The apostles of the new faith seem to forget our deep-seated devotional sympathies, neither do they portray, as they ought, the sad effects of a life of crime and sin upon the future of life. True holiness must ever precede happiness."

What is quoted above is true enough. But we fail to comprehend how it commits Spiritualism to the interests of sectarianism. There are onponents who find it the caslest to overthrow you by assuming what you never admitted, and assailing that. It is called setting up a man of straw, so as to demolish it the easier. We presume the Republican would like to be thought to convey the impression that Spiritualists never pray-do not believe in prayer; and hence, when the subject is called up by one of them, as in the present instance, the inference is made with the greatest readiness, that, because sectarians pray, Spiritaalists by praying become sectarians. It is a short cut to the establishment of prejudice which has no'right to an existence. Papers like the Springfield Republican manifest no lack of zeal in de-Conding the sects, because they find it pays; now, if one of them really thinks Spiritualists are becoming sectarian, why does it not turn and court them as it does the other sects, and leave off slander and ridicule?

Splendid Portrait of Dr. Newton.

We have received a supply of a very fine lithograph portrait of Dr. J. B. Newton, the renowned healer. The card is eighteen by fifteen inches, and makes a grand picture. The doctor is one of the finest looking men to be seep, and it is worth the price of the portrait (50 cents) to have a look at him.

SPIRETUALISM has dono more for the liberation of humanity from the bondage and soul-oramping power of theological creeds than all other instrumentalities combined.

The citizens of Philadelphia have also raised their voices in public meeting in behalf of the Indian. All honor to Dr. H. T. Child for inaugurating the movement. We give below a synopsis of the proceedings:

"A large number of citizens answered the call for the Indian meeting last Tuesday evening, April 16. Notwithstanding the absence of the Chippe-wa Indian, who left for the West that night, in consequence of a telegram from his tribe that his daughter was dying, the meeting proved highly interesting and important. It was organized by appointing Henry T. Child, M. D., President, Mrs Barah T. Rodgers, Secretary, and Joshua Clende non, Treasurer.

non, Treasurer. Addresses were delivered by Alfred H. Love, Dr. Child, Rev. Thomas S. Malcom, and Edwin H. Coates. Their remarks covered the principles represented in the following resolutions and cir-cular letter. Mr. Love, in offering them, referred to the short-sighted policy of driving off the In-dians, establishing standing armies and forts among them, and trying to herd them together, rether then allowing them to mingle with us for rather than allowing them to mingle with us, for we required certain elements which they possess in the blood and the body politic of the nation; and that it was as injudicious as unjust to retain in the Constitution the words 'Indians not tax ed'; for when the ability exists to pay a tax for a good cause, it becomes a pleasure and cements the national interest, and the cause of equalrights and absolute justice must comprehend this ques-tion. No nation in the world treats its aborigines worse than we have done.

The following resolutions and circular were then unanimonsly adopted:

HAVEBHILL, April 18, 1867. To whom it may Concern: I, Mary S. Hoyt, when I took my children from the Home for Little Wanderers, Ira Dana had been sick with the varioloid and James W. with the measles; they looked as well as any children could that had gone through such sickness, and were dressed well when I took them. Do not think they were any more lows than they would have were arressen wen when i took them. Do not think they were any more lousy than they would have been had they been at home after such aft of sick-ness-did not see any lice on their bodies--saw but one louse on James's shirt, which no doubt came from his head. Think James took cold coming from Boston. The day after, he ate some custard and apple pie and a piece of pickle, which made him very sick, and I had to call in Dr. Love-joy, who brought with him Dr. Howe on his second visit. They looked at the swelled body of the child; did not state that they saw any lice on the body, nor did any one else to my knowledge-have not cut their hair nor used any means to exhave not cut their hair nor used any means to ex-tract the fits. The stories published in the pa-pers were uncalled for, and examperated almost be-yond measure. I visited my children at the Home five times, and found them cheerful and happy, and wish that I had never removed them. My son James says he had hash or something else in the morning with a big slice of bread and a mug of coffee; for dinner, rice, soup, hash or roast meat with bread and water; for supper, three slices of bread and butter and coffee. The above statement I have made of my own

free will and accord, not being biased by any one, and all stories to the contrary are false. MARY S. HOYT.

Witnesses :

R. B. GRAHAM, ELIZABETH FELLOWS,

Essex, ss. Sworn to and signed in the pres-ence of Edwin P. Hill, Justice of the Peace for the county of Essex, this eighteenth day of April, EDWIN P. HILL.

We have visited the Home in Baldwin Place, since our last issue. It is the recipient of a large number of young and helpless children, who are well cared for, so far as our observations extend. The sleeping apartments are airy, neat and clean, as is, in fact, every part of the premises. The little ones whom we accosted said they had plenty to eat and were contented, and their looks gave evidence that they spoke the truth.

The Little Bouquet.

then unanimonaly adopted: Wherves, The reports from our Western frontier are filled with alarm because of the threatening condition of our Indian affairs, and an Indian war sceme imminent, we feel it our duty as Philadelphians, enjoying the sectrity and repose of a home vouchsafed to us by the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of William Penn, to give expression to the friendly treatles of the subject of the Under the editorial management of Mrs. H. F.

And continued to win The wages of death in this terrible way, Till a Constable's raid. Put an end to his trade. And closed up his business as well as the pay. To church he then went, With a plous intent Of "getting religion "-as some people say-For he said-" It comes cheap, And costs nothing to keep,

And from close observation I think it will pay."

But the tax and the tithe, Made old Nicholas writhe,

And he thought that "the plate" came too often

his way, ...

So he soon fell from grace,

And made vacant his place, For he said—" I perceive that religion do n't pay."

Still striving to thrive. And thriving to strive. His attention was turned a political way: But he could not decide, Which party or side, Would be the most likely to prosper or pay.

He was puzzled, and hence He sat on the fence, Prepared in an instant to jump either way, But it fell to his fate, To jump just too late. Nor even a Post Office get for his pay.

Year passed after year, And there did not appear A spark of improvement in Nicholas Gray, For his morals grew worse, With the weight of his purse As he managed to make his rascality pay.

At length he fell ill, So he drew up his will, Just in time to depart from his mansion of clay, And he said to old Death, With his last gasp of breath-Don't hunt for my soul, for I know it won't pay."

Oh 't is sad to rehearse, In prose or in verse, The faults and the follies that lead men astray. For gold is but dross, And a terrible loss. When conscience and manhood are given in pay.

Then be not deceived. Though men have believed That 't is lawful to sin in a general way, But stick to the right With all of your might, For Truth is eternal and always will pay,

Healing the Sick.

Dr. J. R. Newton, the healer, opened an office in this city, at 20 Boylston street, last Monday. His rooms are and have been crowded with patients.

Whipping in the public schools has been abol-ished in New Jersey. How strauge that any. State should be able to set Massachusetts an example in this respect!

Success in Brooklyn, N. Y.

It is gratifying to notice the harmony and good feeling which prevails among our friends in Brooklyn. By the following extract from a letter written by Mrs. M. J. Wilcoxson, who has been speaking there for the last month, it will be seen that she has been secured for a longer period. She is a noble and true woman, and a good lecturer. In speaking of the Society she says: "I am truly grateful for the token of appreciation yesterday tendered me by the Board, in a voluntary increase of my salary and continuation of my services through May. With a severe and most impoverishing experience in the itinerating and pioneer field, my ever faithful guides have at last borne me through the furnace-fires of hostile power, to land me where they have ever promised to place me, above the reach of earthly foe. To-day the upper skies are bathed in new glories, and I see over the heights the incoming new era of Spiritualism winged with celestial attributes.

We have some of the best minds of the city in . our congregations, and the harmony of our meetings is certainly most auspicious. We are uniting on a platform of mutual good-will, and becoming a law to ourselves, scorning to demean ourselves by petty rivalries and unworthy distinctions-in a word, we are reaching for the Golden Rule. The Brooklyn Spiritualists, in their provision for my personal comfort, are a pattern Society. God and angels bless their noble, generous souls, and feed them with the holy communion of angelic life, evermore."

Appointments for Spiritual Meetings.

MRS. SABAH A. HOBTON, Missionary sent out by the Massachusetts Spiritualist Association, will speak in Kingston, Thursday, May 2. East Ablugton, Sunday, May 5. South Ablington, Tuesday, May 5. South Hanson, (Bryantville,) Saturday, May 11. Plympton, Sunday, May 12. Middleborough, Tuesday, May 14. Bridgewater, Sunday, May 19. North Bridgewater, Tuesday, May 23. East Stoughton, Thursday, May 23. Bandolph, Sunday, May 20. South Braintree, Tuesday, May 23. Bonth Braintree, Tuesday, May 28. Stoughton, Thursday, May 28. North Braintree, Tuesday, May 28. North Braintree, Tuesday, May 28. Stoughton, Thursday, May 29. North Braintree, Tuesday, May 28. Stoughton, Thursday, May 29. North Braintree, Tuesday, May 29. will speak in (1, 1, 1)Circles in the places visited. શે તે અને 😱 છે.

A CAR AND A COM

Message Department.

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

Mrs. J. H. Conant,

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

nounce their names.

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

The Circle Room.

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

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

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

Invocation.

"I saw a new heaven and a new earth, for the first heaven and the first earth had passed away." Our Father, thou Great Spirit of Heaven and Earth, we thank thee that an era of religious superstition and image-worship is passing away. We thank thee that even now the hill-tops of mind are being gilded by the rising sun of rightcousness, whose beams shall shine on a new heaven and a new earth. We thank thee that the songs of thy angels are heard over all the land. We thank thee that they find admittance within the cottage, within the palace, and all high and low places, in the byways and highways, on the wild ocean and the sandy desert. Everywhere the voices of thine angels are heard. And however loud the voice of bigotry and superstition may be raised against them, still their sounds of opposition cannot hush the angels' song of "peace on earth, good will to men."

Our Father, thou who art the Spirit of all Righteousness and Truth, we praise thee, in behalf of all nations, for the glory of thy truth with which thou art flooding the earth. It comes not like the tempest, but it comes silently, knocking softly at the door of every heart, and whispering peace to the downtrodden of earth, and justice to those who tread upon the downtrodden everywhere.

Oh Father, thy angels are doing thy bidding; and soon a new heaven and a new earth shall rise from the ashes of the old, wherein thy children shall worship thee divinely and truly.

Oh our Father, while we see nations tremble in the midst of war, while we see discord here and there in the land, at the same time we know that out of all discord thou wilt bring peace; out of all war thou canst bring the olive branch of peace.

Also, Father, thy children praise thee for the gift of life, and laying upon the altar of their being their highest aspirations, their divinest thoughts, ask thee to bless them. Oh, enter with thy Holy Spirit into the conscious life of all souls. and teach them that thou art ever near them. Teach them that they are never away from thee, that thy loving arm is ever around them, thy tender mercy is about them.

Unto thee, oh Spirit of Heaven and Earth, we dedicate the simple utterances of this hour; and in thy name we ask, oh Spirit of all Blessings, that thou will bless them. Amen. March 26.

Questions and Answers.

CONTROLLING SPIRIT .-- We are ready to consider your propositions, Mr. Chairman. J. F. Snipes, of Richn

devilish spirits. There are many spirits in the back as soon after death as I should please. But body that you call evil-which is but the lesser | I have been five years waiting. good-that are such in consequence, perhaps, of before remarked, from pre-natal causes. Yet no devilish spirits. You never can bring that which is of God down to man's conception of evil. Now as we believe that the soul had its origin in are as many different kinds of spirits as there is a necessity in the universe for different kinds. No two can be alike, by virtue of the cause from which they came. Oh, we would that humanity fer. I feel it very sensibly. had more faith in itself. We would that you would do away with the idea that mankind is evil. Root it out as fast as possible. Teach mankind that mankind is very good, and instead of they are angelic. Certainly this is the better course. If you teach a child that there is only back, but it has been five years, you see. evil in him, no good, can he rise? No. Will he not for a long time remain upon a low plane of morality? Certainly. Teach him that he is of soon that angelic spirit will plume its wings and

soar to a higher plane of life. CHAIRMAN .- Will you answer the question directed to Dr. William Ellery Channing, if I read it now?

SPIRIT .-- I will answer, or will try to.

BOSTON, MASS., March 14, 1867.

DEAR DOCTOR CHANNING-It is stated in the BANNER OF LIGHT that these seances are controlled by you, Theodore Parker and Frederick T. Gray. That may be, as this is a public Boston interest, and you were all Boston men. But one thing, my dear sir, has troubled me much in regard to these spiritual communications. It is the almost universal testimony of the communicating spirits concerning the mere humanity of Jesus. In other words, they nearly all seem to be "Humanitarians." You were not one when on earth. Mr. Parker may not have outgrown his errors yet. So I come to you, and, in the name of our Lord and Saviour, Jesus Christ, I would, my respected sir, solemnly adjure you to answer me correctly, as you now think and believe. Was Jesus the natural son of Joseph, or was he born. of two human parents, or only of one, as the Bible informs us? Because, if he was born of only one human parent-that is, the Virgin Mary-he must | there's nothing like trying. I said so when I was be more than mere man, however pure and highly inspired. And I desire to know your belief, friends asked me what I was going to do, I said you are associated, on this momentous subject, try, and I got along nicely. And I tried to come all theological opinions, but in consequence of

the almost universal humanitarianism of the spirits who communicate by these external means, I seek to know the reason and the mystery of it. And this question and these remarks I desire to have published in the BANNER OF LIGHT, with your answer. In all sincerity,

A MINISTER OF THE GOSPEL.

understand or faithfully and truly worship a God that is outside of itself. I do firmly believe that Jesus was both human and divine. I do lieve-since I entered upon the realities of this believe that the Great Spirit that was his Fa- spirit-world, and the remembrance of that time ther, and my Father also, did not step aside from produces not the most pleasant sensations. But I the great natural law in life in his case, any more than in the case of any other individual. I believe that the law-giver has the fullest respect for from Norfolk, Virginia. I was Lieutenant-Colonel the law. My belief is founded upon the knowl- in the 3d Virginia Cavalry. So you see, sir, I was edge of those who were present at the time when in arms against you folks here. But being in-Jesus the Christ made his appearance upon earth, formed that would make no difference, I have who were interested in bringing about that event, ventured to intrude myself upon your notice. who labored earnestly to give to earth a physical [You are welcome.] I thank you, and will enform, an individual whose perfect life should serve deavor to return your kindness. as an example for others; for the time had come when a new era was to be born, and I believe that | and half-brother I have in Virginia; my half-broera commenced with the birth of Jesus. I believe ther James, and my brother Aleck. I want to that Jesus the Christ was the natural son of talk with them just as I do here. Now how shall Calphas and Mary, not of Joseph and Mary. It I do it? [You must ask them to furnish you with

I was born in Henniker, New Hampshire, but I their external surroundings, and perhaps, as we died in Princeton, Illinois. My name was Symonds-Mary E. Symonds-you will spell it with when resolved back to a primal cause, there are |y-that is, before I was married that was my name; Goodwin since marriage.

I had suffered so much, I had nearly lost the use of my voice. I had a cancer on the right side God, so we believe it is good, not devilish. There of my throat, and I suppose that is one reason why I could not come sooner. I lost the use of my right arm; yes, and I feel it now. I could n't help thinking, when I got here, how I used to suf-

I want my son Joseph to know that I come. And I want him to know that there's a great deal of truth in this Spiritualism. I said if there was, I'd come back; and I've come. I'm just as sure believing that souls are devilish, rather believe I can come again, as I'm sure I'm here to-day. I don't know why I thought I could come right

Richard, tell Joseph, is differently situated from what he used to be. You see it's like this: One boy settled South, and the other West. And my God, that he has an angelic spirit within him, and boy that is South, he turned against his country. It was a bad thing for Richard to turn against bis country. Joe said he never would recognize him again as long as he lived. I think it was wicked, was wicked. He ought to take that back altogether.

Tell 'em, too-the boys-their father is in the spirit-world with me. He's here with me, and would be glad to communicate. Joseph has said if there was "any truth in that humbug." would n't father come? He'd be very glad to come, but nobody likes to suffer. I don't like to do it, do n't like to do it; but I made up my mind if I had to suffer ever so much, I'd certainly come. But he always had a great fear of suffering when he was here, and he has n't got entirely rid of the feeling yet, though he's been much longer in the spiritworld than I have. When I met him, "Why," said I, "Joseph, why have n't you been back and told us about things in the spirit-world?" "Well, I did n't know," said he, "did n't know but that I might have to suffer a great deal; so I thought I'd remain where I was." "Why," I said, "but you ought to have got rid of that long ago." know it," he says, " but I can't seem to."

So you tell the boys that's the reason he did n't come. But I think he will come, now he sees how well I've got along. Oh yes indeed; yes indeed; left with two little boys to support. When my and the general belief of the society with which I should try and do the best I could. And I did and what you make of the Scriptural account of it. back, and I did. God is good to everybody that I know that love and a pure life are better than tries to help themselves. Remember that, won't you? Good-day, good-day. [Come again, if you choose.] Yes, I shall. March 26.

Lieut.-Col. William A. Hamilton.

Hearing, my good sir, that the way was open by which we might come back, I thought it might not be amiss to try my luck in coming here. I have a great many friends still remaining on earth A .- It is my belief that humanity can never | that I should be right glad to open correspondence with, since I have the power to do so.

It is three years this month-it is March, I beshall get along with them as best I can.

My name was William A. Hamilton, I am

I am exceedingly anxious to reach a brother is a well known fact that no High Priest was a medium.] Well, then, I will invite them to allowed to enter the bonds of wedlock at that furnish me with a good medium, through which I

[We wish to save you all the trouble we can.] Thank you; thank you. Well, as I am determined to push shead, I will avail myself of your kindness. [Are your brothers in Norfolk now?] I believe they are; yes, sir; trying to square up some crooked accounts.

[Shall we direct a paper containing your message to them specially?]

I am rather inclined to believe they will get it. And if I thought it best, I would give you my reason for thinking so; but I do not deem it best. But I shall watch it closely, and in case they do not, will you be kind enough, in case I ask the favor of you, to direct a paper to them? [Certainly.] Thank you. I'll pay you some day, but when, I cannot now say. March 26.

Mary Jane Holmes,

My mother called me Mary Jane Holmes, but I was called by my companions Jenny Holmes. I shall be known by that name in Lawrence. I wish to let my mother, in Bath, Maine, and also my friends in Lawrence, know I can come.

I coughed so much for weeks before I died, that I feel it now. I took a severe cold, had a lung fever, and died of consumption. I was nineteen years old, in my twentieth year. I had a sister Laura. She is in the spirit-world with me, and she died of consumption. She came there before me. She died at home.

Oh I want my mother to know how happy we are in the spirit-world, and how there is nothing that would induce us to return to stay. I am sure that God is very good to all his children, because he has surrounded us with everything we need for our happiness.

I told the friends before I died that I was satisfied, was ready to go to God, if he was ready to take me. I believe that God is good and kind, and will take care of me in the future, even though I did not experience a change of heart before death. My mother felt very sorry to hear it, but I want to tell her not to sorrow, for I'm very, very happy indeed; and if I had been guarded by all the churches in the world, I certainly could not have been any happier. And I see a great many in the spirit-world who were professors of religion when here, who are not so happy as I am to-day. I do n't mean to say anything against religions or churches; I only want you to know that if you try to do right here, only do as well as you can, and strive to obey the highest God you can understand, that is all God ever requires of his children.

Laura says she's tried a great many times to come back, and once did come, but she could n't make them understand very clearly. All I come for is to let my friends in Lawrence know that I'm happy and satisfied, and can come back; and that I want-if they're willing-I want to talk to them as I talk here. [You'd better give their names.] Mary Everetts-I mean the young lady I gave a plain gold ring to, and asked her to wear it for my sake. She was a room-mate with me, and is a good girl. But oh, she's terribly superstitious. She believes in the doctrine of the resurrection, as taught in the Bible. ' And Fannie Jarvis, too; I would like to come to her. She rarely ever thinks of spiritual things, but she is good. I want to talk to her, let her know I can come and watch over her. I know it will make her better, and happier too.

(To the Chairman.) If I could, I'd stay longer, sir: but I feel sensibly the troubles I experienced here, so you'll excuse me if I leave now. [The next time you come you'll not be so troubled.] March 26. I suppose not.

Séance opened by William E. Channing; letters answered by Andrew Lincoln.

MESSAGES TO BE PUBLISHED.

Thursday, March 28. — 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; Aunie Prince, of East Boston, to her parents and Aunt Eliza; Michael Sweeney, of the 55th Mass., Co. I, to his wife; — Parker, to his Irlend Charlie Hiscock; Mary Anderson, of New York, to her mother. Monday, April 1.—Invocation; Questions and Answers; Betsey Soule, of candwich, Mass., to her son Joseph; Wil-liam Commings, of Histoher's Run, Ya., to his mother; George

will soon see their way clear to the reorganiza

will soon see their way diear to the reorganiza-tion of their Lyceum. The "Forest City" is being very rapidly rebuilt in the burnt district, and after some years will perhaps be even more beautiful than before the fearful visitation of the Fire-God. I am busily occupied this week instructing a. class of twenty in the new Shorthand. Young and old seem interested, and ready to take the first steps in the grand march of Universal Al-phabetic Reform. This is my third class—the first was at the

phabetic Reform. This is my third class—the first was at the East Jersey Normal Institute, the second at the promising Spiritual Settlement (toward which the attention of the Nation may soon be directed as the probable future centre of the Spiritual: Movement in America), Blue Anchor, N. J. 'My next will be wherevor the friends feel to demand it. But here is the "clipping": Duarie of Dr. Wayner, -Dr. Kendell Wight, one of our

it. But here is the "clipping": DRATH OF DE. WRIGHT.-Dr. Kendall Wripht, one of our-best physicians, died at his realdence in this city last Wednes-day night, after a brief illness from spotted fever. He was born in East Wilton. His parents, being poor, were unable to give him the education he deaired; but he, by his own az-ertions, worked his way through Darimouth College, grad-uating in 1844, and receiving his diploma of M. D. He came to this city eleven years since, and by the skill manifested in his profession, secured a good share of practice here. His patients all speak of him in the highest terms, and mourn his death as one of their best friends. The disease of which Dr. Wright died, was probably contracted during his close attend-ance upon patients afflicted with it. After he was taken sick he was called ont by some of his patients, and according to his rule, obeyed the call, notwithstanding he should not have-left his residence. In truth it might be said, 'he died with the harness on.'

left his residence. In truth it might besaid, 'he died with the harness on.' Mr. W. was emphatically an honest man, free from bigotry or supersition. The desire for acquiring knowledge, which characterized his youth, induced him to examine the claims of Spiritualism, and this resulted in his becoming a full be-llever in its facts and philosophy, but rejecting its follies and fanaticism. He was among its most earnest and able advo-cates, and contributed largely to the success of the Spiritual Sasociation of this city, of which he was a member, and that Boclety, as well as his family and the community generally. He leaves a wife and three children.'' Portland, Mc., April 11, 1867.

Correspondence.

The Lycoum Missionary Fund-Letter from A. J. Davis.

DEAR BANNER READERS—You have probably read a few sentences from correspondents propos-ing to raise a missionary fund to support A. J. and Mary F. Davis in their accepted work for the

and Mary F. Davis in their accepted work for the present year of giving all their time to traveling and organizing Children's Progressive Lyceums. On this subject a few explanatory words may not be deemed out of order. My health is not yet firm enough for devotion to writing, even if I felt the "call," (which at present I do not,) but all things seem to favor the proposition above ex-pressed, and in this I have the full concurrence of my companion, Mary, who is ready to leave home and bestow her heartiest influence upon the Ly-ceum enterprise.

ceum enterprise. These Lyceums we regard in the light of found-ation stones in the temple of a true and natural ation stones in the temple of a true and natural system of Education; and whenever one of these-prosperous schools is inaugurated we feel assured that another "stone" has been "hewn out of the mountain," adapted to the harmonial superstruc-

motintain," manpies to the narmonial superstate ture of the future. In starting a Children's Lyceum, it is of 'he first-importance that it be as perfectly organized 'and the officers and leaders as harmoniously drilled as possible; and we feel that we can greatly as-sist Spiritualists in accomplishing these results in from two to three Sundays, if they will them-selves take hold.

In many places full of intelligent Spiritualists. there are no organized societies, no responsible officers, and therefore no one authorized to act, to procure a hall, and to send for Lyceum organizers and speakers; and thus, however much individual fathers and mothers may secretly desire a Childfathers and mothers may secretly desire a Child-ren's Lyceum, nothing practically is done from month to month, except to sink lower and lower in "lukewarmness," and to cultivate culpable-"indifference" toward one another; and finally many such turn a "cold shoulder" to the divine-ideas conveyed to the world through the agend of Spiritualism. We feel that a Lyceum in such chaotic localities would be to the families of Spir-itualists a "Salvation"; but unless we, or some others, go to them as missionaries, not waiting till invited by an organized society, and plant the-true standard, the field will soon be overgrown by the weeds of Orthodox ignorance and superstiton. Spiritualists, in many places, are timid on the the weeds of Orthodox ignorance and superstition. Spiritualists, in many places, are timid on the score of incurring expense in starting Lyceums. They consequently order a *few* targets, a *few* badges, and a *few* Manuals, and omit equipments, not by them deemed essential to the successful working of the school, and thus they "fail" in the very inception of the work; while if they could be induced to put \$150 and their whole hearts into the effort, they could not know any such thing as fail-ure, except from selfishness and unworthy contro-versies among themselves. It seems to be a pe-culiarity of the American portion of mankind, (and Smith and its are as human as most reached) and Spiritualists are as human as most to want and to demand a leader, financial and otherwise, until they get organized and perfectly under way, then they are selzed with a mania to overthrow and utterly discard the pioneer workoverthrow and utterly discard the pioneer work-er, and almost every one is at the same moment tempted with the self-conceited ambition to "boss-the job." Of course nothing but certain disor-gunization can occur, and that too before the end of the organization is accomplished. In this de-partment of human selfishness and spiritual weakness we feel that we can labor with "healing the one winers" and without exciting the one officient in our wings," and without exciting the opposition which most conspicuous workers unfortunately encounter. And we also feel that we can, under the blessings of the Summer-Land, encourage fath-ers and mothers and the friends of children to liberally and cheerfully sustain the Lyceum movement. Now as to our wages: We will go into the field in the manner and for the objects named, and will labor where and as long as the way seems open, for the sum of \$25.00 per Sunday, or at the rate of \$1200 per annum, over and above our traveling expenses, which we promise shall be as econom-ical as possible. (We will not charge for Sundays not given to this work.) We will faithfully credit this "Lyceum Missionary Fund" with all moneys. given us by individuals or societies for the pur-pose, and will debit our traveling expenses and the \$25.00 per Sunday and publish a monthly statement in the BANNER OF LIGHT and the SPIRITUAL REPUBLIC. We trust this volunteer proposition will be acceptable, and that liberal persons in the vast fam-ily of Spiritualists will materially aid the new educational movement; so that the bodies as well as the scalls of children may be educated and har-monized with the laws of Nature. The Lyceum brings out the intuitions and reasoning powers. of children, and prepares the little boys and girls of your homes for the great voyage of life not only, but also saves them from the foolishness of fashionable Orthodoxy, and makes of them true, patriotic, and harmonious friends of universal progress. Your friends. progress.

What is the difference between angels and spirits?

ANS .- They are synonymous terms, meaning, we believe, one and the same thing. Spirit has been defined to be simply breath. This is a mistake. It is something more. And an angel has been supposed to be a very pure and exalted being, who has ever dwelt near the throne of God. This is also a mistake. We believe all souls to be angelic. That which is the opposite belongs to the imperfections of its exterior being. That which is of God is necessarily perfect and very good, therefore is angelic.

Q .-- By the same: If, as Spiritualists teach, men have the same tastes, dispositions and occupations in the spirit-land as when in the body, when we remember the superiority in numbers and influence for evil the world has had and has, what encouragement have men for regarding the advice of departed spirits?

A .- Some persons are what you are pleased to term evil by virtue of their earthly surroundings. Remove those earthly surroundings, and they cease to exhibit those evil qualities. And again, there are some who exhibit what you call evil qualities in consequence of pre-natal characteristics. These carry a certain portion of this imperfection or evil with them to the spirit-land, and it remains with them until they outgrow it, pass beyond it. Every returning soul reveals only its own experiences, not the experiences of any other soul. And as all souls differ in manifestation, if not in essence, so then their experiences must also differ. No two can return giving you precisely the same revealments. That is impossible. You should not expect it, and if you understood yourselves and the world, you would not expect it. You are to give no more reliance to what one says that has thrown off the body, than to one in it. Many Spiritualists are inclined to look upon all spirits as either very good or very evil. They admit of no medium state. This is a very great mistake. You should judge of the intelligences communicating by the intelligence given. If a spirit returns advising you from a course of duty, leading you away from your highest knowledge of right, then by all means ignore the teachings of that spirit, however high they may be. If you do not understand them, wait till you do understand them, but never accept as truth that which your own conscience does not approve. You all have an inward monitor, which, if you will heed, will never lead you astray. I have the utmost faith in the goodness of humanity now, as I always did have when here. I believe that God has placed enough of good in every soul to save it. That good has power to speak out for itself, to dictate good to the individual at all times. Though it be an imperfect good, though the expression may be very weak, exceedingly deformed, yet it is the highest good the individual has, or ever will have. Therefore if it is the highest light, it will lead to the highest amount of truth, and will lead at last the individual to all truth; will give it admittance into heaven.

Q .- By the same: What is the difference be tween the spirits that tear men now, and those devilish spirits cast out by Christ?

novem ale da fan 1949. Er de la genet is genete namme fan de line en sekter in het en 1999 - Andre Mandel Marke, fan 1989 Marke, fan Britter en de la genete fan de le sekter fan de line fan de leit

particular period, and, because of this law, the may speak or write to them. circumstances existing between the High Priest and Mary were not made public, but, on the contrary, were secluded from the world, and particu- that you peered into heaven at last, not at all larly from the Church.

The smallest particle of knowledge is far better than a great deal of belief. And those from whom that's very commendable. We certainly ought to I have received my information, tell me it is knowledge to them. Therefore, respecting them as high, holy intelligences, I must believe them also. My dear good brother mistakes me when he says I was no humanitarian when here. I certainly was. I believed in the divinity of Christ, and I believed also in his humanity. I believed that the God-principle dwelt in humanity, and I still believe it. I believed in that supreme, allpowerful love of God for the salvation of all the world. All those intelligences who return communicating concerning Jesus, the Christ, have doubtless received vague intimations of the same knowledge that I have received; have perhaps drank from the same fountain; and, therefore, if they would return giving truth, they must ignore that which is untrue. It were very natural that the people who existed on earth at the time of Jesus should believe as they did. They did not know of his having a natural father. That story was told them, which the Christian world believes to-day, which was that the virgin had been overshadowed by the Great Spirit of all things, and that Jesus was the result. They believed this, and his historians have handed it down. You believe it to day. But the time will soon come when my good brother and all other earnest seekers for truth will stand where I do. He cannot do otherwise. He is an earnest seeker of truth. He demands to know the truth, and, because that demand is earnest and legitimate, the answer will surely come, and from the great Soul of Truth, I believe. No soul ever prayed honestly to God for light, that it did not come.

CHAIRMAN .- The same inquirer writes to Dr. Channing as follows: "I should like for you to state your views of the Swedenborgian Christology also."

A .- Swedenborg received very many truthful ideas from his guardian angels. And he received, also, many that were not in themselves untrue. but he received an untruthful delineation of them. He did not attain the right idea, did not see the highest light, perceive the greatest truth. But what he did receive he gave to the world. In that he did right. Swedenborg was a seer of great merit, and although he entertained certain strange ideas concerning Christ, yet he had many correct

A .-- We do not believe in the existence of any , should come back. But I supposed I could come a la Yankee, push alead.

You Yankees have the fashion of peering into all sorts of places, and I'm not at all surprised surprised. [We are ready to shed the good light we have gained, upon others.] I see you are; render you a vote of thanks for opening the way between the spirit-world and your world; for bringing the two into a consciousness of each other; and I, for one, would vote that the whole universe offer thanks to the North, for your Yankee spirits have thought out this latest and best invention, after all.

I don't want my friends to feel badly because I come here. I want them to know that I come here because this was the only platform that was open to me to speak from, and I'm just as ready to defend it, and thank God for it, as though the platform had been on Virginia soll,

I believed the Southern States did right in dissolving their connection with the Northern States, for I believed that the North had done them injustice. A man's belief here is ofttimes changed upon coming to the spirit-world; but he would be worse than a coward if he did not defend that that was belief to him.

Now, you see, I've various little accounts I am anxious to settle off here; and if we've got an unsettled will, or an estate, we would like to go this way and straighten affairs if we could.

For my own part, I thank you for the way you have opened for our return. I'm not going to kick against wisdom, but I'm going to return and take advantage of it, by inviting my friends to furnish me with a medium. And if I fail ninety times, perhaps the ninety-first I shall be victorious.

I remember very well what our beloved General Jackson said to his troops when reviewing them one day. It was just after a most terrible defeat, and he says, "Boys, although we are defeated ninety times, although the clouds roll dark as midnight over us, perhaps the ninety-first time victory may be ours. Is not that worth fighting for?" Why, he infused such a spirit into his army, that his men would have laid down their lives for him at any moment.

Well, I'm not here to preach a political sermon, or any sermon at all. And, as I remarked before. I wish to reach my half-brother James, and brother Aleck in this way. I am alive, and there's no dodging it. I used to think sometimes, when I was very weary, and when things would go hard against me, I do hope there is no such thing as life after death. But you cannot kill the spirit.

Monday, April 1.—Invocation; Questions and Answers; Betaey Boule, of Sandwich, Mass., to her son Joseph; Wil-liam Commings, of Hatcher's Bun, Ya., to his mother; George Perkins, of Caryaville, Va., to his mother, sister and brothers; Lillan Harnes, of Cherry Valley, N. Y., to her father, in Ham-liton, C. W. *Tuesday, April* 2.—Invocation; Questions and Answers; N. P. Willis, of New York; Annie Mears, of Philadelphia, Pa., to finda's; Barmel Davis, to his son, Andrew Jackson Davis, of Orange, N. J.; Margaret Agin, of Lowell, Mass., to her sister Mary; Harry Sullivan, of Boston, to her mother. *Monday, April* 8.—Invocation; Questions and Answers; Ned, salave of Jefferson Davis, to his master; Jalis V. Graves, an actress, to Lizzle Bobinson and other; Charlle Sherburne, to his Aunt Olive, and friends in Exeter, N. H.; Bufus G. Brown, formerly of this city, to the Chairman. *Tuesday, April* 8.—Invocation; Questions and Answers; Jdd, Stevens, to her daughter, Lydia Florence Stevens, in New York City; John Burke, to his wife, formerly residing in South Boston; Patrick Moriarty, to James and Charlie; Blanche Freeman, to her father, in Charleston, S.C. *Thuriday, April* 1.—Invocation; Questions and Answers; Joel Nason, of this city, to her parenta; Charles Hall, of the 10th Maine regiment, to friends in Augueta, Me. *Monday, April* 15.—Invocation; Questions and Answers; Joel Nason, of this city, to her parenta; Charles Hall, of the 10th Maine regiment, to friends in Augueta, Me. *Monday, April* 15.—Invocation; Questions and Answers; Captain Josiah Taylor, to Leonard Cavendish and to friends; Margar

ITEMS BY THE WAY. NUMBER SIX.

BY J. MADISON ALLYN.

As an illustration of the cheering progress which is being made in general public sentiment toward our beautiful faith, I have clipped for the BANNER a brief article which appeared in the Portland Daily Press of Monday last. To my mind it speaks volumes. Everywhere is the mighty under-current of spirituality surging through the mysticisms and prejudices of the clergy and people, and preparing the way for the entire downfall and submergence of the Institu-tionalisms of the Past. Public opinion liberalizes each day. Each day the masses are moving to ward the light of the New Dispensation, and shaking off the fetters which have so long bound them in slavish submission to pricetly dictation. And what shall we say when the press, so prone

And what shall we say when the press, so prone heretofore to truckle to a deprayed and besotted public sentiment, dares to utter the truth ? "Em-phatically an honest man," "one of our best phy-sicians," "full believer in Spiritualism," "com-munity generally have sustained a serious loss in his removal to the other life" !! Very well done for a journal not in the interests of Spiritualism, and but recently belowing to the "respective" and but recently belonging to the "respectable" company of those who take every occasion to villify and twistify the adherents and teachings of our common sense Religion . Verily the world does move-and will continue to, no doubt! And we shall yet see the whole press become liberal and just—an inspirational and impartial Teacher of the People. In Portland our cause seems at present flour-

ishing. ishing. There is a legal organization, and an in-creasing interest. A full-to-overflowing hall greet-ed me at my last lecture on Sunday last. They have a most excellent choir, and a good social feeling seems to prevail. I see no reason why the Society may not become one of the most pros-

Your friends, A. J. and M. F. DAVIS.

P. S. All communications may be sent to our permanent address, Orange, N. J.

BRO. A. J. DAVIS:-I see by the BANNER OF BRO, A. J. DAVIS:--1 see by the BANNER OF LIGHT that you and your companion, Mary, have generously offered to devote your time and ser-vices to the establishing of Progressive Lyce-ums throughout our country. Now as I desire to see this opportunity em-braced by *all* the Spiritual societies, I would sug-gest that each one open a subscription to raise a sufficient fund to carry on the glorious work. Popular education is an expression of the

a sufficient fund to carry on the giorious work. Popular education is an expression of the spirit of onr age, and it rests with more ad-vanced minds to give it a direction in harmouy with our new Spiritual Philosophy; and to this-end Progressive Lyceums seem to be especially adapted. I subscribe \$5.00. Yours for the Cause, New York; April 17, 1807. H. J. H.

A Note from Mrs. Townsend.

Muss. Due the new onuron have yet to learn what their leader was. Thoy, do not know him to day, any more than the Ohristian Church knows just on the letter, and the spirit of all his sayings they on the letter, and the spirit of all his sayings they in the detries of the same with regard to Jesus and the Ohristian Ohurch.
Mary E. Goodwin.
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I said if there was any truth in these things I
I was here there are an earthing the truth in these things I
I was here the subject or the truth the truth the truth in these things I
I was here there are an earthing there are are are and the truth the tru

1.45

MAY 4, 1867

7333 S. 15. 5

village which I desire to communicate to you, for it hath a moral. Two poor pigs had escaped from their prison, and got into the street. I should sup-pose a dozen men and as many boys commenced chasing them with all their might, finally calling on all the dogs in the neighborhood. Poor piggies ran, one way and another, but of course avoided the entrance to their prison. The men swore, threw stones and clubs, the boys ran, soreamed and swore too, while the dogs added their bow-wows to the general din, until tired nature could not longer support the poor fugitives, and they

wows to the general din, data thed haddre could not longer support the poor fugitives, and they dropped, to be dragged mercilessly to the slanghter. A few ears of corn or a dish of swill held before them would very soon have called them to their pen, according to my knowledge of pigology, and I am a farmer's daughter, and ought to know some-

thing of it. Well, I thought, how many human pigs there are driven about just so-swearing, barking and abus-ing, until nature can endure no more, and then ing, until nuture can endure ho more, and then sent to another sphere of existence, as a fearful testimony of human ignorance. I assure you, my dear friends, there is *pig* enough in my nature to make me quite contrary, when *tyrants* try to rule. But love, gentleness, and kindly dealing will lead me anywhere where my principles admit of my coing.

going. So I conclude the human heart, the animal heart, and all hearts, are more easily controlled by love than force.

After this month address me at Bridgewater,
 Vt., until further notice.
 Morrisanía, N. Y., April 13th, 1867.

Notes from W. B. B.

So far as spirituality or spiritual growth is con-cerned, the "Garden City of the West" has noth-ing to boast of. There is a kind of external growth in Spiritualism, but the evidences of spirituality are painfully meagre and unsatisfactory. The two societies seem to be fairly, if not well sup-ported. The society which meets at Washington

two societies seem to be fairly, if not well sup-ported. The society which meets at Washington Hall still keeps up its organization, but the evi-dences of its stability and permanency are not all that one would wish them to be. Charles A. Hayden has been speaking for this society for many weeks, and is to continue through this month, and perhaps still longer. Last Sunday evening Bro. J. O. Barrett gave us a thrilling discourse, most admirably suited to the times and present state of things. Surely, in this case "he builded better than he knew." The evils and bad results which are inseparable from the condition of inharmony and discord so painthe condition of inharmony and discord so pain-fully manifest among Spiritualists, were most earnestly and eloquently set forth. At the close of his discourse, at the suggestion of Seth Paine, the audience unanimously requested the speaker to furnish his address for publication. The Children's Lyceum is in a healthy, growing

ondition. The Sunday afternoon conference at Crosby's

At present the "woman question" is up for dis-cussion, and is exciting unusual interest.

[We omit the larger portion of our correspondent's letter in regard to the Ferris mediums, as another writer had anticipated him.]

But how utterly wretched is this attempt exposure of the Ferris mediums, when viewed in connection with the multitude of the most convincing manifestations which have been given to hundreds of people, while the mediums have been securely held by the most skeptical and determined

subjects that can be found. It is claimed for Mr. Jamieson that he is honest and sincere in the course he pursues in this mat-ter. So was Paul honest and sincere before his conversion, while persecuting the mediums of old. So were the magistrates who condemned the me-diums to be hung and burned in the "Salem witchcraft" times.

There are many things about these "physical mediums" hard to be understood. They annoy, puzzle, confound, and astouish us times without number. But they are more a riddle to themselves than to us.

We shall understand this whole matter by-andby. With the exercise of that "charity that never faileth" and by having our zeal *always* according to knowledge, we shall be just, both to ourselves

and others. I cannot close these "notes" without saying a I cannot close these "notes" without saying a word for a good and true woman, under whose kind care and tender nursing I have been for some weeks—Mrs. S. O. Dickinson, a physician practicing in this city, 286 South Clark street. Our noble "boys in blue" know her, and love her as a sister and mother, which she was to many of them for three years in the army.

them for three years in the army. Mrs. Dickinson uses the magnetic treatment, and gives her own medicines only, which are pre-pared entirely by herself, purely from vegetables. God bless her, and give her the success she so justly merits, and she cannot wish for more. *Chicago, April* 14, 1867. W. B. B.

BANNER

counsel in our work. By the strength of unity we believe we can do more for ourselves and for humanity, than we can in our present disintegrated condition. S. MAXWELL,

A Capital Inducement to Subscribe for the Banner.

the Banner. Until June 30, 1867, we will send to the address of any person who will furnish us new sub-soribers to the BANNER OF LIGHT, accompanied with the money (\$3), one copy of either of the following popular works, viz: "Spiritual Sunday School Manual," by Uriah Clark; or "A B C of Life," by A. B. Child, M. D. For new subscribers, with \$6 accompanying, we will send to one address one copy of either of the following useful books, viz: "Hymns of Progress," by Dr. L. K. Coonley; "Poems," by A. P. McCombs; or the "Gist of Spiritualism," by Hon. Warren Chase. For new subscribers, with \$9 accompanying.

by Hon. Warren Chase. For new subscribers, with \$9 accompanying, we will send to one address one of either of the following works: "Dealings with the Dead," by Dr. P. B. Randolph: "The Wildfire Club," by Emma Hardinge; "Blossoms of Our Spring," by Hudson and Emma Tuttle; "Whatever Is, is Bight," by A. B. Child, M. D.; the second volume of "Arcana of Nature;" "Incidents in My Life," by D. D. Home; or a carte de visite photograph of each of the publishers of the BANNEB, the editor, and Mrs. J. H. Conant. For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew

For new subscribers, with \$12 accompanying, we will send to one address one copy of Andrew Jackson Davis's "Morning Lectures." For new subscribers, with \$15 accompanying we will send to one address one copy of "Supra-mundane Facts in the Life of Rev. Jesse Bab-cock Ferguson, A. M., L.L. D., including Twenty Years' Observation of Preternatural Phenom-ena," edited by T. L. Nichols, M. D. English edition. The price of this work is \$2.50, and twenty cents nostage. twenty cents postage. The above named books are all valuable, and

bound in good style. Persons sending money as above, will observe that we only offer the premiums on new subscrib-ers-not renewals-and all money for subscrip-tions as above described, must be sent at one

time, Send only Post-Office Orders or National Currency.

Obituary.

Passed from the mortal to immortality, to join her loved ones that had gone before, from the residence of her son, Bev. J. A. Dean, in Dighton, Mass., Mrs. Mary Dean, wife of Luke

J. A. Dean, in Dighton, Mass., Mrs. Mary Dean, wife of Luke Dean, after a week of severe sickness. The gate was opened, and the beautiful spirit escaped from its prison to the embrace of her loved ones, that she had often expressed a desire to be with. On the lith of January, 1816, Luke Dean and Mary Thomas were united in the holy bonds of wedlock, and pronounced husband and wife; and from that time to the evening of April 24, 1867, they walked this stormy world together, sharing each other's Joys and sorrows. Then the mortal bond was severed, but in spirit they are still united with increased strength. She was the mother of five children-one daughter and four sons-and she had the pleasure of seeing them all reared to adult age, and occupying respectable positions in society. Three of them preceded her to spirit-life, the daughter and two sons. One of her sons foll a victim to typhold fover, induced by the severe sufferings through which he passed in the second battle of Bull Run, while in the service of his country as surgeon of the bad at aready failed, and he followed his brother to the tom bust threed mother. The health of the other son, who had received a thorough classical as well as medical education, had already failed, and he followed his brother to the tom by Just free monthes afterward. The blow was so se-vers on the father and mother that they never fully recovered from it.

verson the father and mother that they never fully recovered from it. Language would fail to set forth the worth of this noble wo-man. Suffice it to say that her husband praises her, her chil-dren praise her, and her neighbor praise her; her chil-dren praise her, and her neighbor praise her and a li who have ever been inmates of her household—and these were very many—uniformity praised her. She held daily commun-ion with loved once that had passed away. Miany distin-guished personages—Father Wesley, as she called him, and many others—often came to comfort and cheer her in time of trouble and affliction. How often have her eyes brightened, and her countenance been lighted with a smile, while listening to the cheering and beautiful words from the unseen visitors. She has often said, "I guess you flatter me; I don't see how these things can bo." Her bereaved husband still lingers on the shores of mortality, waiting for the day when he shall receive the call to join those who have gone before.

WOODBURN GRANGE. A Story of English Country Life.

(Three Volumes in One.)

BY WILLIAM HOWITT.

BT WILLIAM MOWITT. R. SHELTON MACKENZIZ, ESQ., the literary editor of this Book, that Mr. Howitt's belief in Spiritualism and the Supernatural has greatly helped him. Let no one presume to scoff at the idea of the truth beling rovealed in dreams. There are many anthenticated instances of it. In the novel this dream leads to the purjuit of the actual offender, (who cheats the gallows by committing suicide), and the conviction and punishment of his accessory. This, occupying a large portion of the third volume, is equal, in power of marrative, to the marratives.

Miscellaneous. DR. HALL'S **VOLTAIC ARMOR.**

建苯基乙基 法法法 医结束 网络白色

 \mathbf{OF}

LIGHT.

port:

ralgis.

Miscellaneous.

THE GBEAT

SPIRITUAL REMEDY!

MRS. SPENCE'S

POSITIVE AND NECATIVE

POWDERS.

Washington City, D. C., October 19th, 1866.

PROF. PAYTON SPENCE, M. D. : Sir-I received

a letter three weeks since from my mother who resides in Plattsburgh, New York. She had the **Dyspepsia** very bad, and has been cured by your Powders, and has cured others. She wrote me about the good results. I have been a great suf-

the first powder. J. W. BRADFORD. No. 3 East Capitol street.

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

"One Box of your **Powders** cured David Willington of a **pain** in his stomach of 8 years'

standing. Mrs. E. F. Claffin was cured by the Powders of

The Powders cured Mrs. H. Claffin of Neu-

They also cured a lady of Painful Men-

strnation, when given up as past cure; but I am not at liberty to give her name. In cases of **Parturition** (Confinement) I

Jamestown, Stuben Co., Ind., Sept. 24, 1866.

DR. SPENCE: Sir-I have been so deaf in one

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 an-other. 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 Negative Powders**;

and as my wife had taken one box for Numb-ness and was helped by them, she persuaded

me to try them. So I sent has spring, for five dollars' worth of the Negatives. I took and kept

taking them until now I can hear as well with both éars as I ever could. Very respectfully, WARREN WHEATON.

WARREN WHEATON. Willon, N. Hampshire, Feb. 18, 1867. PROF. PAYTON SPENCE, M. D.: Dear Sir-I sent to the BANNER OF LIGHT office, Boston, for a box of your Positive Powders for Kidney Complaint of long standing. They proved all they were recommended to be, and more, too, doing me more good than any other medicine that I have ever taken. I have also been troubled for a long time with what the doctors call the Heart Disease, sometimes very distressing, and all the time a very disagreeable feeling. I

and all the time a very disagreeable feeling. It took the Powders for my Kidney Complaint, with-out a thought of any other benefit. But since tak-ing them my Heart Disease has also vanished. I don't know where, and I have not feit it since

New Orleans, Louisiana, July 4, 1866.

DANIBL DUTTON.

DAVID WATERS.

consider them of great value."

MAGNETIC BANDS AND SOLES.

THE GREAT SCIENTIFIC BEMEDY FOR the EFFECTUAL OURE of all those diseases which originate in a disturbed condition of the electrical or si falling forces of the system, such as

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

AND ALL NERVOUS DISORDERS

There is but one grand cause for all such discases, viz., a loss of balance of the two (positive and negative) forces of electricity in the part or parts discased. "We are a machine made to live. Do not counteract the lev-ing principle by your drugs." THE PHILOSOPHY OF CURE is simply to restore the equilib-trium of electric action in the system. This Dr. Hall's Veriato Armor will positively accomplish, without the least possibility of harm to the sufforer. The Soles and Eands are so con-structed that they are perfectly flexible, and can be worn un-der the feet, or on any part of the body, without the least in-convenience. The convenience. The

the Onlice States Capitol Extension. I am a con-tractor 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. Ho had the Chills every day. He has not had a chill since taking **MAGNETIC INNER SOLES** Can be depended on as a positive remedy for

COLD FEET. ARD

· IMPERFECT CIRCULATION,

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

They will be jound of great Annual MAGNETIO SUSCEPTIBILITY. PRICE:

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.

Bent to any address on receipt of price. Descriptive Circulars, with testimonials and directions for

use, mailed free.

MANUFACTURED AND SOLD BY THE

VOLTAIC ARMOR ASSOCIATION. 132 Washington Street,

BOSTON.

Also for sale by Druggists throughout the United States. April 6.

DR. J. R. NEWTON CURES IN MOST CASES INSTANTANEOUSLY

20 Boylston street, Boston, Mass, Office Honrs, 9 A. M. until 5 P. M., Mondays,

Tuesdays, Wednesdays and Thursdays.

PROF. PAYTON SPENCE: Sir—The **Positive Powders** are the powders for **Neuralgia**; they are death on **aches** and **pains**, and send them begging at short notice. I would almost as soon think of trying to live without breathing as being without your Positive and Negative Powders. Truly yours. DAVID WATERS. without price." Letters must be as short as telegraphic dispatches, or they cannot be answered. Dr. N. cannot tell if he can cure until he sees the pa-tiont. May 4.

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

Yours truly,

"I cannot do without your **Positive and** Negative Powders on any consideration for BELVIDERE SEMINARY, BCARDING AND DAY SCHOOL for young lades, will This Bochool is pleasanty located ou an eminence overloat. This Bochool is pleasanty located ou an eminence overloat. If us the unrouting country for several miles. No health-are built in the "italian Vills" style, are pleasant and com-modious, and well supplied with all the necessary appurto-nances for teaching. It is the intention of the Principals of the Bchool to make every department comfortable and pleasant for their pupils, and to this end special care will be taken to proserve strict the pupils happy. No sectarian or party spirit will be introduced into the school, but every pupilwill be received and treated in accord-ance with the secter of necipies of equality, justice and liberty of conscience. It will only be required of each pupil to con-duct herestelin a sidy-like maner and attend faithfully to her studies. PARTICULAR ATTENTION WILL BE PAID TO THE BELVIDERE SEMINARY.

Mediums in Boston.

NEW UNFOLDING OF SPIRIT-POWER ! DR. GEORGE B. EMERSON,

PSYCHOMETBIO AND MAGNETIC PHYSICIAN, PSTOHOMETRIO AND MAGHETIC PHYSICIAN, DEVELOPED TO CURE DISEASES BY DRAWING the disease upon himself, at any distance; can exam ine persons; tell how they feel, where and what their disease is, at the same time. One examination \$1. Thirty exercises to draw diseases at a distance \$10. Manipulations, \$2 each. Treat patients at a distance \$10. Manipulations, \$2 each. giving your name and address. Address Post-office box 1659, Boston, Mass. Office No. 48 Bedford street. Hours from \$4. M. to 5 F. M.

DR. MAIN'S HEALTH INSTITUTE.

AT NO. 230 HARBISON 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 sge. 13w-April 6.

MRS. A. C. LATHAM, MEDICAL CLAIBVOYANT AND IJEALING MEDIUM 292 Washington street, Boston, Mrs. Latham is eminent-ly successful in treating Humora, Rheumatism, discases of the Lungs, Ridneys, and all Billous Complaints. Partica at a dis-tance examined by a lock of hair. Price \$1,00. April 13.

MRS. R. COLLINS

STILL continues to heal the sick, at No. 19 Fine street Boston, Mass. Ju-April 6.

MR. and MRS. KIMBALL, Magnetic and M. E. Briti MACS, KARABALL, Magnetic and scriptions given; also examinations from lock of bair. Pri-vate sittings for dovelopment. Hours from 9 A. M. to 12 M., from 2 till 5 r. M. No. 4 Pine street, Hoston. Will go out to give examinations in town or vicinity. 4w°-April 13. J. H. OURRIER, Medical Clairvoyant and J. Healing Medium. Office, 199 Cambridge atreet, Boston. Patients visited, as usual, at their residences, when desired. Office hours from 10 A. M. to 6 F. M. Im^{*}-Mar. 30. DR. WM. B. WHITE, Sympathetic Clairvoyant, Magnetic and Electric Physician, No. 4 Jefferson Place. Ieading from South Bennet St., Boston. 6m^{*}-Dec. 8.

MISS F. A. JONES, (totally blind,) Clairvey-street, Boston. Hours from 9 A. M. to 3 P. M. April 27.

MRS. L. PARMELEE, Medical and Business Clairvoyant, 1179 Washington St., Boston. 13w-Mh 2.

MRS. EWELL, Spirit Medium, 11 Dix place.

SAMUEL GROVER, HEALING MEDIUM, No. B DIX PLACE, (opposite Harvard street.) April 6.

SOUL READING, Or Psychometrical Delineation of Character. Or Psychometrical Delinosition of Obaracter. MR. AND MRS. A. B. SEVERANCE would respectivily them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what busineas they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in-tending marriage; and hints to the inharmeniously married, whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by tolling what fuculties should be restrained and what cultivated. Seven years' experience warrants them in saying that they oan do what they advertise will be promptly attended to by either one or the other. Address, MR. AND MRS. A. B. SEVERANCE, April 6. DRS. GREEER & BLACHMON.

DRS. GREER & BLACKMON.

SPIRITUAL PHYSICIANS.

DOSSESSING REMARKABLE HEALING POWERS. offor their services to THE BICK AND AFFLICTED.

THE SICK AND AFFLICTED, Inviting the very worst cases, especially those considered in-curable by other physicians. Terms reasonable, and accommodated to circumstances. The poor invited "without money and without price." Dr. G. & H. will be in DECATUR, ILL., ten days from April 26th; SPENDOTELD, ILL., fourteen days from May 8th; JACK-fourteen days from June 3d; ALTON, ILL., ten days from June 18th; ST. LOURS, Mo., one month from July 1st; always stop-ping at the principal hotels. Dist. Control Mo., one month from July 1st; always stop-ping at the principal hotels. Dist. F. GARVIN, Nt. D., MAS opened rooms at 69 W. 19th street, corner 6th Avenne, New York, for Clairvoyant Examinations and treatment of all forms of disease every day in the week except Mon-days. Dr. G. from tils chemical examinations has discovered the first and only process for dissolving tar, by which means he pow makes the most successful treatment, hown for Colds, uung. Throat, Stomach and Heart Discase, which is a spe-cific.

CINC. Hend for circulars. Physicians instructed in the use of this new mode of treatment, and furnished the means to practice in this speciality in their own locality. Address as showe till Misy lst; then at 462 Sixth Avenue, New York. Sw-Mar. 18.

DR. J. VOLLAND. DR. J. VOLLAND. DR. VOLLAND, MAGNETIC HEALER, will treat all 6 Haron street, opposite the Court House, Ann Arbor, Mich. Feb. 16.-5m

MRS. H. S. SEYMOUR, Business and Test Medium, No. 1 Carroll Place, corner bloccker and Lau-roms atracts, third floor, New York. Hours from 2 to 6 and from 7 to 9 F. M. Circles Tuesday and Thursday evenings. April 27.-6w

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



(Discovered and put up by direction of spirit-physicians,)

AN INFALLIBLE REMEDY FOR ALL

Northport, Long Island.

Some three weeks ago I went to Northport Long Island, and delivered two lectures on week day evenings. There are about twenty Spirit-ualists in the place, (including, of course, the childaren.) My lectures were the first public ones of the kind ever given there. The Spiritualists have held circles occasionally for quite a length of time. Mr. and Mrs. Jarvis were among the first to inves-tigate and avow their helief in the subject. They met with much opposition from outsidera. Mrs. Jarvis soon became a medium; and amid her trials and household cares, she has developed rapidly in her gifts. Many come to her for light and assistance who do not as yet profess belief in Spiritualism. Her chief gift is healing, in which she excels. She has helped persons whom she has never seen. I cannot but hope that she may enter some larger field, where her powers may be used more extensively. Long Island is noted for its conservatism in

everything. My expectations were more than met in finding an audience at each lecture of more than a hundred. I hope some other speakers may find it convenient to make a visit to this place. Yours truly, 8. C. HAYFORD.

April 13, 1867.

Dr. Whipple.

Dr. Whipple. Permit me, through the medium of your valua-ble and widely circulated BANNER OF LIGHT, again to call the attention of its readers to the olaims of Dr. Jonathan Whipple, Jr., as a healing medium. After a very successful tour through Pennsylvania and New York during the past winter, he again paid this place a visit, and during his stay here of several weeks past, has accom-plished much good, and through his strong mag-netic powers performed some remarkable cures. The doctor purposes remaining with us until the first of May when he leaves for Willimantfo first of May, when he leaves for Willimantic, Conn., in company with Mr. Daniel Stevens, who has recently been developed, and, I have been in-formed, has given some remarkable tests. To those in search of health, or tests of spirit presence and power, we most cordially and cheerfully recommend these two gentlemen. Haverhill, Mass., April 15, 1867.

Gloversville, N. Y.

I wish Laura V. Ellis would visit this place. Von Vicek has been here, and shaken the faith of Von Vieck has been here, and shaken the faith of some of our almost Spiritualists, and we need something to strengthen them again. This is one of the finest villages in the State, numbering about five thousand inhabitants; young, enterpris-ing and naturally progressive. We have a fine hall now open, a few firm believers; and I think this a splendid field for labor. We also have a plenty of fine churches, but no medium; little rum, plenty of radicalism, &c. Please send us some good medium to labor with us a while. I think a good lecturer could get a fair hearing now; but the great erv is for the phenomenal phase of

narratives.

•• The American edition of this work is complete in one large Duodecimo Volume. Price \$1,59 in paper, or \$2,00 in

cloth. For sale at the BANNER OF LIGHT BOOKSTORE, 189 Washington street, Boston; and at our BRANCH BOOK-STORE, 544 Broadway, New York. tf-Feb. 22.

SECOND ABRIDGED EDITION OF THE

MANUAL FOR CHILDREN'S PROGRESSIVE LYCEUNS. BY ANDREW JACKSON DAVIS.

DRICE, per copy, 44 cents, and 4 cents mostage if sent by mall: for 12 copies, \$4,56; and for 100 copies, \$34,00. Address the Publisher, BELA MARSH, 14 IBOWIELD ST., Boortow.

JUST PUBLISHED,



Hon. E. D. MOEGAN, U. S. Senator from New York, FROM

JUDGE EDMONDS.

Price 50 cents; nostage free. Forsale at this Office; also at ur Branch Office, 514 Broadway, New York. April 18. RECOND EDITION.

THE BOOK OF RELIGIONS: COMPRISING THE

VIEWS, CREEDS, SENTIMENTS OR OPINIONS, OF all the PBINGIPAL RELIGIOUS SECTS IN THE WOBLD, particularly of all Christian Denominations in Europe and America; to which are added Church and Mis-sionary Statistics, together with Biographical Sketches. By JOHN HATWARD

Price \$1,75; postage free. For sale at this office; also at our Branch Office, 544 Broadway, New York. April 13.

THE EARLY PHYSICAL DEGENERACT OF THE AMERICAN PEOPLE. A GREAT BOOK FOR YOUTH. Send two red stamps and obtain it. Address. DE. ANDREW STONE. 96 Finh street. Troy N. Y

THEAL, TROY N. Y M April 6. THED SPIRITUAL INVENTION: OR, AUTOBIOGRAPHIC SCENES AND SKETCHES. BY DRANK CHASE. Price 25 cents. For salo at the Banner of Light Office, 149 Washington street. Boston. and 646 Broadway New York

STARTLING AND IMPORTANT DISCOVERY. Oil burns from a wick, without light, smoke or bad odor. in

MORRILL'S NEW OIL STOVE. THE best and cheapest Stove for all kinds of cooking, heat-ing and mechanical purpos.s. Price from \$3 to \$30. Will sell everywhere. Agents wanted. Dealers supplied. Send tor illustrated catalogue. "Come and see." MORHILL PETROLEUM STOVE CO., April 13.-4w 46 Congress street, Boston.

A Almanac, and Circular for 1887, sent free.
A Almanac, and constance of the above named character within the State will be entitled to two delegates, or a commission from which twice the ame in here in the sent free.
All organizations of the above named character ropresent them.
A

whom it is desired the societies shall nominate to represent them. Friends in localities where no society exists, are earnestly requested to organize in a business Hoboken, R. J.

an the second

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. OSBOBINE,

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 HEAVENLY GOOD. DEVOTED TO

Liberal New-Ohurch Views.

Liboral Now-Ohurch Views. The efforts and energies will be expended zealously in pre-paring all minds for charged Charity and Liberal Ideas, chies 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 create those conditions and aurounding most favorable for this perfect development of true Christian character-the strong holping the weak with this God-like end. We carnetity plead for the support of ev-ery lover of our race, and will try to merit confidence, which ther we get it or not, heing a man of our own intuitions, and be-longing to no sectionalisms or prejudices, so destructive to in-vestigation of Religious Truth. Nothing thour must enter here--

vesigation of Religious Train. Nothing impure must entor here---"Our Fatter's Love," to be our shield, Embrace a world, dry every icar. Then sorrows arc, through augels, healed i This is the ladder Jacob saw, And Truth is governed by fixed Law ! Alas! that crows cry. "Craw! I caw !" April 27.-Ewt "KALUPTONONA."

ORIENT SPRINCS HOUSE.

AMHERST, MASS.

AMILERST, MASS. THIS celebrated House has been newly furnished and re-paired, and will be opened for guests on May lst, by C. O. HEEKH, M. D., assisted by gentlemen who understand keep-ing a *first-clast house*. Connected with this delightful place are the well known and justly celebrated MINERAL SPEINOS, which have given health to so many after all other means had failed—which are indersed by the Faculty of Amherst College as not inferior to any other on this continent. The managers intend to have it the public's favorite summer "Home." The beauty of the surrounding scenery, its commanding prospect, its mountain air and health giving waters are not equaled in this country. For further particulars send for circular. April 20.-iw WILLARD O. LANE, MANAORE.

THE PEN AND PENCIL."

A NEW ILLUBTRATED WEEKLY. Every purchaser of A No. 1 will be presented with a ticket giving an equal chance of getting a Cash present varying from \$1000 to \$1. See Arst number-price 10 cents, with ticket free. Sold by News Dealers. T. R. DAWLEY & CO., Pubs., New York. April 20.-4w

April 20--WW Celebrated Portable and Sta-ionary ionary and Sta-All sizes, and superior to all others. Write for Circular. April 29 - 4W H. M. AMES, Oswego, N. Y.

WANTED.-Any person having copies of "The Arcana of Christianity." or "Wisdom of Angels," by T. L. Harris, that they are willing to sell, will please address Box 74, Station A, New York Post Office, stating price. April 37.-4*

duct herself in a lady-like manner and attend faithfully to her studies. PARTICULAR ATTENTION WILL BE PAID TO THE MEALTIL OF EACH PUPIL. and gymnastic exercises will constitute a part of each day's duty during the Fail and Winter Terms. A teacher having tho new system ast aught by Dr. Dio Lewis, of Boston. A ORADUATING CLASS will be formed at the commence ment of the Fail Term, and all desiring to enter it this year should signify the same to the Principals, on making applica-tion for admission should be made a erly as possible. For Circulars, containing further particulars, adfores. MISBES BUSH. April 6-2mt April 6-2mt

der, Biomach, Prostate Gland; Catarrh, Consump-tion, Bronchilis, Oorgans, Colds; Scrofula, Nervousnes, Sloeplessness, &c. THE NEGATIVE POWDERS OURE Pa-ralysis, or Palay; Amaurosis and Deafness from paraly-sis of the nerves of the eye and of the err, or of their nervous centres; Double Vision, Catalepsy; all Low Fevers, such as the Typhoid and the Typhus; extreme Nervous or Macular Frostration or Relaxation. For the curs of Chills and Fever, and for the prevention and cure of Cholers, both the Positive and Negative Pow-ders are needed. The Pesitive and Negative Powders do no vio-lence to the system; they cause no purging, no marses, ne vomiting, no narcotizing; yet, in the language of S. W. Richmond, of Chenos, Ill., "They are a most wonderful medicine, so silent and yet so effections." As a Family Medicine, there is not now, and never has been, anything equal to Mrs. Spence's Positive and Negative Fowders. They are adapted to all ages and both sexes, and to every variety of sickness likely to occur in a family of adults and children. In most cases, the Powders, if given in time, will cure all ordinary attacks of dis case before a physician can reach the Patient. In these re-spects, as well as in all others, the Positive and Nega-tive Powders are

THE GREATEST FAMILY MEDI-

THE GREATEST FAMILY MEDI-OINE OF THE AGE! In the cure of Chills and Fover, and of all other kinds of Fover, the Positive and Negative Powders know no such thing as fail. To AGENTS, male and remale, we give the Sole Agency of entire counties, and large and liberal profits. FILY STOLANS of all schools of medicine are now using the Positive and Negative Powders extensively in their practice, and with the most gratifying success. There-fore we say, confidently, to the entire Medical Profession, "Twe Powders."

Try the Powders." Printed terms to Agents, Physicians and Druggists, sent

Finite terms to second, so diseases, and complete explana-Circulars with fuller lists of diseases, and complete explana-tions and directions sent free postpaid. Those who prefer special writien 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.

Mailed, postpaid, on receipt of price.

One box Positives, \$1. PRICID (One box Negatives, \$1. One box Noth kinds, \$1. (One box both kinds, \$1. (Six box both kinds, \$1. Six boxes, \$5; twelve boxes, \$9.

Burns of 85 or over, sont by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or else the letters should be registered. Money mailed to us is a dowr rist.

OFFICE, 571 St. MARKS PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, NEW YORK CITY.

For sale also at the Banner of Light Office, No. 158 Washington St., Boston, Mass., and by Bruggists generally. April 20.

DRUNKARD, STOP I THE BALTOWARD has looked in mercy on scenes of suffer Ing from the use of strong drink, and given A answer that takes away all desire for it. More than three thousend have been redermed by its use within the last three years. Bend for a Cinguit. If you cannot, call and read what it has done for thousands of others. Enolose stamp. M. H.-It can be given without the knowledge of the patient. Address, C. OLINTON BEERS, M. D., No. 970 Washington street, Hesten. iw-May 4.

A. 19. OHILLD, M. D., DENTIST, 50 Sebeel Stret next door East of Parker House.

HUMORS AND SKIN DISEASES; Plies, Catarrh, Rheumatism, Worms, Burns, Sores, and all Diseases of the Throat Bores, and all Diseases of the Threat and Bronchial Tubes. Price, 50 cents and \$1,00 per Bottie. For sale by all Druggists, and at the Offices of the BANNER or Light in New York and Boston; also, A Janks, No. 53 Keynolis Block, Chicago; T. D. MILLER, No. 4 Kennett Building, Nt. Louis, No. April 6. 7 DOANS ATERNT, HONTON. SPIRITUAL PUBLICATIONS.

TALLMADGE & CO., CHICAGO, ILL. GREAT WESTERN DEPOT FOR ALL

SPIRITUAL AND REFORMATORY BOOKS AND PERIODICALS.

Agents for the "Banner of Light."

These Publications will be furnished to pairons in Chi-cago at Boston prices, at No. 167 Nouth Clarks street. Address, TALLMADUE & CU., June 24. Box 2222 Chicago, HI. J. H. CONANT, DRALWS IN

DRALER IN PIANO FORTES, ORGAN HARMONIONS, AND MELODICONS OF THE BEST QUALITY, and WARRANTED in every par-ticular to be the best made instruments in the country. They are fally endorsed by the Musical Profession. Our Plano vary in price from \$250 to \$800, according to style of finish. All in want of sny of the above instruments, are invited to call and examine our stock before purchasing. OFFICE, 158 WASHINGTON STREET, Room No. 3. N. B.-Spiritualist Nocieties in want of instruminors or Melo deons for their meetings, are respectfully invited to call and examine before purchasing. April 7.

RING'S VEGETABLE AMBROSIA,

RESTORING GREY HAIR,

E. M. TUBBS & CO., Peterborough, N. H., Proprietors.

E. M. TUBBS & UU., Foreroorougn, N. H., Proprietors. THIS popular article, so well known to many of our read ers, is having, as it deserves, an extensive and rapid sails. Hundreds of living witnesses will testify that it restores failed and decayed hair to its original color and vigor, and that it keeps the scalp free from dandruff and cutaneous eruptions. It is the becat article in use for these purposes. Try it, before you injure the scalp with poisonous proparations. For sails at our office in New York, 544 livedway. Price 61 per bottle.

CARTE DE VISITE PHOTOGRAPHS

OF the following named persons can be obtained at this office, for 25 CRNTR & AOH: REV. JOHN PHERPONT, JUDGE J. W. EDMONDS, EMMA HARDINGE, ABRAHAM JAMES, CHAN, H. CROWELL, ANDREW JACKNON DAVIS, J. M. PEEHLES, MRS, J. H. CONVELL, MRS, J. M. CONVEL

OOTAVIUS KING, M. D., Eclectic and Botanic Druggist, 654 WASHINGTON STREET, BOSTON.

654 WASHINGTON STRIET, BOBTON. **ROOTS**, Herbs, Extracts, Oils, Tinctures, Concentrated Medicines, Fure Wines and Liquors, Proprietory and Pop-ular Medicines, *unranicel* pure and genuine. The Anti-Scrof ula Panacea, Moher's Coritial, Invalues, Concert Tonic, Ac., are Medicines prepared by himself, and unsurpassed by any other preparations. N. B.- "articular attention paid to putting np Brisituza and other Prescriptions. April 5.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW,

SA COURT STREET,

DB. J. T. GILMAN PIKE, Hancook House, - - Court Square, Boston.

April 16.

BOSTON, House, 18 Webster street, Somerville.

BANNER OF LIGHT.



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. PEERLES. Local matters from the West requiring immediate attention, and long arti-cles 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 sumark them. Persons writing us this month, will direct to Worcester, Mass., till the 11th inst; after that, Providence, It. I.

Letters and Items of Interest.

What episodes of human life are contained in letters! How much of love and blame, wit and sentiment, joy and sadness, according to the intarior state and magnetic forces of the writers, do they bring to us. Few are aware that they send away with each epistle portions of themselves. Psychometry demonstrates such to be the case.

V. B. POST, SAN FRANCISCO, CAL, writing the 1st of March, says: "Spiritualism was never more substantially prosperous in this State than at present. Mrs. Cuppy is doing her work nobly here upon the Pacific coast. Her platform is both broad and comprehensive. She discards this hobby-riding business, and confines herself to the beautiful truths and world-wide principles connected with the Spiritual Philosophy. She enforces them too, in regard to the practical affairs of daily life. She is now filling an engagement in Sacramento."

ELVIRA WHEELOCK, JANESVILLE, WIS., after speaking in highest praise of the BANNER OF LIGHT, assures us, that seeing the whitening harvest-fields, and listening to the inspirational whisperings of the angels, she can no longer hold her peace. Her soul is strong and willing for the work. To the diffusion of the truths underlying this spiritual movement she consecrates her future life-purposes. There are waiting crowns for such.

ZACHARY MONG, MUNCIE, IND.

This worthy youth, with "clean hands and pure heart," to speak scripturally, informs us in a recently written letter, that the truth is moving onward in that vicinity, the Spiritualists having just taken possession of their newly-fitted hall. Their Sociables are interesting and profitable. They expect the State Convention of Spiritualists to meet there in June. Open hearts, hands and houses await visiting friends and strangers. In soul and spirit we shall be with them.

CHARLIE A. ANDRUS, GRAND RAPIDS, MICH. Here, this young brother, full of zeal and selfsacrifice, has been speaking and healing to excellent acceptance. In Oxford he entered into an arrangement to hold a discussion upon the merits of spirit-communion, its phenomena and philosophy, with a clergyman; but he failed to meet the "youthful David." Large audiences listened to his course of lectures during the week. He has also given several lectures in Eaton Rapids, Mich., to highly appreciative congregations. Our brother's sincerity, earnestness and daily deport ment are worthy of all imitation.

M. S. TOWNSEND, NEW LONDON, CT., may speak to hearts in her own, heart-language, at once musical, tender and true:

"Our Pence Meeting at P---- was a success was it not? Could we not almost see the white wings of the angel as she passed from one soul to when strong men and earnest women, so thor-oughly individualized as our leading ones were there, can meet in harmonial discussion, parting with more lore and respect for each other than when they met, what may we not hope for as re-sults of such Pentecostal seasons? I thank God that I have lived to see such a day, and may my life be such, in relation to this movement, as to make the world better that I have lived in it, though one of the humblest."

E. WARNER, BERLIN, WIS.,

says that Bro. Chas. A. Hayden gave them three splendid lectures last month. He further writes; "His eloquent style, unassuming manner, and

longed to the first and highest domons. Accordingly Socrates was most perfect, being governed by such a presiding power, and conducting himself by the will of such a leader and guardian of his life. This, then, was the illustrious prerogative of the diemon of Socrates.

This sage further says he perceived a certain voice proceeding from his damon. This is asserted by him in the Theatetus and in the Phadrus. This voice was also the signal from the domon, which he referred to in the Theages. And again in the Phædras, when he was about to pass over the river. • • • Socrates through his diametic power and his science of things, enjoyed the inspiration of his dæmon, who continually recalled him to divine love." And Plato in Phædo says the "diemon of each person which was allotted to him while living, endeavors to lead each to a certain place, or hastens souls into that condition which he himself is allotted."

Furthermore, Olympiodorus, in his manuscript commentary, assures us that "our guardian dæmons belong to that order of damons which is arranged under the gods that preside over the descent and ascent of souls. These domons endeavor to lead souls by exciting their conceptions and imaginations; at the same time, however, they yield to the inclinations or self-motive power of their souls." What the Jews considered "familiars," and the Greeks domons, we call spirits. What the Grecians termed "divine domons" and gods, we in this nineteenth century should term ministering spirit-guides, and those higher angels of love and wisdom that delight to do the will of the Infinite.

The Spiritualism of Victor Hugo.

Over the ocean, in night visions, we have talked with this inspired genius of France. Our theme was philanthropy. He is humanity's brotherthe advocate of the poor. Charity and sympathy drop from his tongue and pen. There's warmth in his hand and a present Heaven in his soul His heart is tender as a child's. Listen to the love-rhythm of this sentence—" Promise to kiss me on the forehead when I am dead—I shall feel it." Hugo's life has been a strange one - weird as the poems and prophecies of India's seers; yet so rich, so radiant. All Nature seems to have noured into and around him her tributary streams of imagery, kindness, beauty and poetry. Thus organized, it were impossible for him to be other than a Spiritualist. In his "Toilers of the Sea," he says: "There is a time when the unknown reveals itself in a mysterious way to the spirit of man. A sudden rent in the veil of darkness will make manifest things hitherto unseen and then close again upon the mysteries within. Such visions have occasionally the power to effect a transfiguration in those whom they visit. They convert a poor camel-driver into a Mahomet: a peasant girl tending her goats into a Joan of Arc. Solitude generates a certain amount of sublime exaltation. * * * A mysterious lucidity of mind results, which converts the student into a seer, and the poet into a prophet; herein we find a key to the mysteries of Horeb, and Elron, and Ombos; to the intexication of Castalian laurels, the revelations of the month Busion. Hence, too, we have Pelcia at Dodona; Phemonæ at Delphos;

Trophonius in Zebadea; Ezekiel on the Chebar; and Jerome in the Thepais. * * * Luther holding converse with devils in his garret at Wittenburgh; Pascal shutting out the view of the infernal regions with the screen of his cabinet; the African Obi conversing with the white-faced God Bossum, are each and all the same phenomena, diversely interpreted by the minds in which they manifest themselves, according to their capacity and power. Luther and Pascal were grand, and are grand still."

In an address delivered a few months since at the interment of Emily De Putron, an intimate friend of this French poet, Victor Hugo, he said, The soul, the marvel of this great celestial departure which we call death, is here. Those who thus depart still remain near us — they are in a world of light, but they as tender witnesses hover about our world of darkness. * * * The dead are invisible, but they are not absent." Here

who am I? Nothing. But I am wrong, I am something. I am a proscript. Yesterday exiled by violence, to-day a voluntary exile. A pro-script is a vanquished, a calumniated, a persecuted man, a man wounded by fate. A proscript is an innocent man, weighed down by malediction. His blessing ought to have virtue in it. I bless this grave. I bless the noble, gracious being that lies there. In the desert we find the oasis; if exie we meet with souls. Emily De Patron has been one of the lovely souls we have met. 'I come to pay her the debt owed by a proscript, whom ahe has consoled. I bless her in the dark profound; In the name of the sorrow, whereon she gently beamed; in the name of the trials of destiny, which for her are ended, but which continue for us; in the name of terrestrial things, which once she hoped for, and of celestial things, which she now obtains; in the name of all she loved, I bless this lifeless being; I bless her in her heauty, in her youth, in her innocence, in her life, and in her death. I bless her in her white sepulchral robes; in her home, which she has left desolate; in her coffin, which her mother has filled with flowers, and which God is about to fill with stars."

The Providence Journal of the Monday preceding the Peace Meeting, gave a list of the sundry amounts raised in the various religious societies in behalf of the "Southern Relief Fund." The collection from the Spiritualists was \$83,37, more than from any Church organization in the city save one.

This Providence paper of the following Thursday says, "There are ninety-two divorce petitions pending in the Supreme Court for Providence County. All but twenty of the petitioners are women. The editor asks, " Can all Indiana show such a docket?" We ask, can all heathen lands show such a docket as Christian Providence, with its Christian churches and Christian influences?

Michigan State Convention.

There seems to be a feeling existing that Lansing is not the place for our coming "October Convention." We were very anxious to have it here, and would have done all in our power toward entertaining strangers, &c.; but as this seems to be the feeling, and as some changes have taken place since, not expected at the time it was appointed here, we deem it advisable to have this published thus early in order that another place may be selected. C. B. FOBES.

Member of Executive Committee. Lansing, Mich., April 15, 1867.

Spiritual Meeting.

The next regular meeting of the Northern Spirtual Association will be held at the village of Omro, Wis., on the third Saturday and Sunday of May, 1867. Good speakers will be in attendance, and all are invited. J. P. GALLUP, Sec'y.

Pittsburgh, Pa.

By the following report it will be seen that our friends in Pittsburgh are moving earnestly in the good work of obtaining more light on the subject of Spiritualism. We thank friend Dake for furnishing us with the nucleus of a Spiritual Organization in the "Iron City"-so deeply vailed by the smoke of a thousand furnaces, as well as the tall mountains which surround it-around which we hope strong hearts and willing hands, backed by the spirit-world, will unite to do noble work for the cause of spiritual truth, justice and humanity.

In response to a Call, published in two daily papers in the city of Pittsburgh, Pa., several per-sons convened April 21st, 1867, for the purpose set forth in the Call, and the following officers set forth in the Call, and the following officers were duly elected: D. C. Ripley, President; D. C. Dake, Secretary. Whereupon the President stated the object of the meeting to be the organization of a Religious Society of Progressive Spiritualists for the city of Pittsburgh, Pa. On motion to or-ganize, a vote was had, and resulted unanimously in the affirmative. Whereupon, on motion and after some discussion, the Chair appointed a com-mittee of three to draft a Constitution and Code mittee of three to draft a Constitution and Code mittee of three to draft a Constitution and Code of By-Laws for the regulation of said Society, and the following persons were duly elected: Dr. C. M. Dake, E. Jones, John K. Lemon, On motion, the following persons were unani-mously elected to procure a hall for the pext and future meetings, viz: Mr. Kinkaid, Geo. Rodie and Geo. Weightbright. On motion adjourned

On motion, adjourned. D. C. DAKE, Secretary.

LYNN, MASS.—The Spiritualists of Lynn hold meetings ev-ery Sunday, ancencon and evening, at Essex Hall. SALBN, MASS.—Meetings are held in Lyceum Hall regular-ly overy Sunday afternoon and evening, hes to all.

sy every summary atternoon and evening, free to all. **PROVIDENCE, R. I. - Meetingsare holdin Prati's Hall, Wey-**bosset street, bundays, afternoons at 3 and evenings at 74 o'diock. Progressive Lycouth meets at 124 o'clock. Lycourn Conductor, L. K. Josiyn; Guardian, Mrs. Abbie H. Potter. Speaker engraged:--Adin Ballou, May 5; Henry C. Wright, May 12; J. M. Peebles, May 19 and 26; Miss Nettle Colburn during June.

PUTNAM, CONN .- Meetings are held at Central Hall every Sunday afternion at 1M o'clock. Progressive Lyceum at 10% in the forenoon.

BANGOR, MB .- Meetings are held in Pioneer Chapel every Bunday. Speakers engaged :- Henry C. Wright, May 19 and 26; Hev. S. C. Hayford, June 2 and 8; Miss Lizzie Doten dur-ing July.

Ing July. Dover AND FOXOROFT, MS.—The Spiritualists hold regular meetings every Sunday, forenoon and evening, in the Univer-salistchurch. A successful Sabbath School is in operation. NEW YOUR CITY.—The First Society of Spiritualists hold meetings every Sunday in Dodworth's Hall, 806 Broadway.

mostings every Sunday in Dodworth's Hall, 500 Drowway. Beats free. Meetings are held at Ebbitt Hall, 33d street, near Broadway, on Sundays, at 10⁴ A. M. and 7⁵ F M. Lecturors should address, H. B. Storer, Secretary. Speakers engaged :- Mirs. E. A. Billis during May; Dr. George Dutton during June. Chil-dren's Lyceum meets at 2⁵ F. M. every Sunday. P. E. Farns-worth, Conductor. BROOKLYN, N. Y.-The Spiritualists hold meetings at Cum-berland-street Lecture Room, near DoKalb avenue, every Sunday, at 3 and 7⁵ F. M. Children's Progressive Lyceum meets at 10⁵ A. M. J. A. Barilett, Conductor; Mrs. B. A. Bradord, Guardian of Groups. Taov N. Y.-Progressive Spiritualists hold meetings in Har-

TROY, N. Y. .-Progressive Spiritualists hold meetings in Har-mony Hall, comer of Third and River streets, at 10% A. M. and 7% F. M. Children's Lycenm at 2% F. M. Monroe J. Keith, Con-ductor; Mirs. Louisa Keith, Guardian.

BUFFALO, N. Y .- Meetings are held in hall corner of Main and Eagle streets.

and Eagle streets. JEREST CITT, N.J.-Spiritual meetings are holden at the Church of the Holy Spirit, 244 York street. Lecture in the morning at 10 Å. M., upon Natural Science and Philosophy as basic to a graune Theology, with scientific experiments and illustrations with philosophical apparatus. Lyccum in the afternoon. Lectur in the evening, at 74 o'clock, by volunteer speakers, upon the Science of Spiritual Philosophy. Newsyn N.J.-Spiritualize and Friends of Progress hold

Speakers, upon the Science of Spiritual Filliosophy. New Ask, N. J. - Spiritualists and Friends of Progress hold mestings in Music Hail, No. 4 Bank street, at 24 and 74 r. N. The afternoon is devoted wholly to the Uhidren's Progressive Lyceum. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian of Groups. VINELAND, N. J. - Friends of Progress meetings are held in the now hall every Sunday at 104 A. M. Children's Progressive Lyceum holds Sunday session at 1 o'clock r. M. Mr. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian. Hawkoron N. J. - Meetings hold acarery Sunday at 10

HAMMONTON, N. J.-Meetings held every Sunday at 10} A. M. and 7 F. M., at Ellis Hall, Belleview Avenue.

A.M. and 7 P.M., at. Ellis Hall, Belleview Avenue. PHILADELPHIA, PA.-Meetings are held in the new hall in Phœnix street every Sunday afternoon at 3 o'clock. Chil-dren's Progressive Lyceum every Sunday forenoon at 10 o'clock. Prof. I. Rehn, Conductor. The meetings formerly held at Sansom-street Hall, are now held at Washington Hall, corner of 6th and Spring Garden streets, every Sunday. The morning lecture is preceded by the Children's Lyceum meeting, which is held at 10 o'clock, the lecture commercing at 114 A.M. Evening lecture at 73. The meetings for the street of Philadelphia hold regular mootings at No. 337 South Second street, at 103 A.M. and 73 P.M., and on Wedreaday evening at 8 o'clock. BALTINORE, MD.-The "First Spiritualist Congregation of Baltimore" hold regular meetings on Sundays, at Baratoga Hall, southeast corner of Caivert and Saratoga streets, at the usual hours of worship. Mrs. F. O. Hyzer will speak till fur-then notice.

ther notice. ChicAco, ILL.—Regular morning and evening meetings are held by the First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, entrance on State street. Hours of meeting 10% a. M. and 74 P. M. STIRITUAL MERTINOS, for Intellectual, scientific and spirit-ual improvement, are held every Sunday at 10% A. M. and Tucaday at 74 P. M. South Clark street, (Room 9, third floor,) Chicago, Ill. Perions interested in this subject out of the city expécting to vial it, had better note this, as they will be continued till fur-ther notice. Beats free.

SAN FRANCISCO, CAL.-MIRS, LAURA Cuppy lectures for the Friends of Progress in their hall, corner of 4th and Jessie streets, San Francisco, every Sunday, at 11 A. M. and 7K P. M. Admission free. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SACRAMENTO, CAL.—The Spiritualists hold regular Sunday meetings in Turn Verein IIall, at 11 o'clock A. M., and a lec-ture at 7% F. M. Children's Lyceum meets at 2 F. M. 11. Bow-man, Conductor; Miss G. A. Brewster, Leader of Groups.

LECTUREBS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY RVERY WEEK.

Arranged Alphabetically.

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

to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.1 J. MADISON ALLYN, trance and inspirational speaker, author of the l'anophonic System of Printing and Writing, will lecture Sundays on Spiritualism, and where desired give week-even-ing instruction in the new Shorthand. Address, care Banner of Light, Boston. Npeaks in Fortland, Me., May 6 and 12, and during June; in Lowell, Mass., May 19 and 26.

and ourney some; in Lowell, ARSS., May 19 and 26. C. FANNIE ALLTN will speak in Hanson, Mass., May 5 and 12, and June 2 and 9; in Stoneham, May 19 and 26; in Chelsea, June 16 and 23; in Londonderry, Vt., during July. Partles in Vermont desiring her services during the summer season, address as per appointments.

MRS. N. K. ANDROSS, trance speaker, Delton, Wis

DR. J. T. ANOS will answer calls to lecture upon Physiology and Spiritualism. Address, box 2001, Rochester, N. Y. CHARLES A. ANDRUS, Flushing, Mich., will attend funerals and lecture upon reforms.

and lecture upon reforms. Mns. SARAH A. BTRNES will speak in Lynn, Mass., May 5, 12 and 19; in Jindson, May 26; in Lowell during June. Would like to make further engagements. Address, 87 Spring street, East Cambridge, Mass. Mzs. A. P. BROWN will lecture in Lowell. Vt., 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 South Reading, June 9. Address, St. Johnsbury Centre, Vt. MISS NETTIE M. PEASE, trance speaker and test medium, Detroit, Mich. MRS. H. F. M. BROWN, P. O. drawer 6325, Chicago, 111., care of Spiritual Republic. MRS. EMMA F. JAT BULLENE. 151 West 12th st., New York. MBS. E. A. BLISS will speak in New York City during May. Address, 250 North Second street, Troy, N. Y.

REV. J. FRANCIS may be addressed by those wishing his ser-rices in Southern Iowa and Missouri, at Nevada, Iowa, till further notice.

Miss. CLARA A. FIELD will answer calls to lecture. Ad-dress, Newport, Me. Is AAC P. GRENIEAP will lecture in Ohelsea during May. Address as above, or Kenduskess, Me.

Address as above, or Kenduskesg, Me. Mrs. LAURA DE FORGE GORDON will receive calls to lec-tare in Colorado Terrilory until paring, when she designs visit-ing California. Friends on the Facilic coast who desire her services as a lecturer, will please write st their earliest con-venience. Permanent address, Denver City, Col. Ter.

Mas. C. L. GADE, (formerly Mrs. Morris,) trance speaker, 7 Cedar street, Room 8, New York. N. S. GREENLEAF, Lowell, Mass.

DR. L. P. GRIGGS, inspirational speaker, will answer calls o lecture Sundays during May and June. Address, Fort Yayne, Ind.

wayne, 1nd. MRS. EMMA HARDINOE lectures in Cincinnati, O., during May-address caro of A. W. Pugh, F. O. box 2185; in Wor-cester, Mass., during Juno-address care of Mrs. Martha Jacobs, Vorcester, or care of Thomas Ranney, 50 Federal street, Boston, Mass.

DR. M. HENNY HOUGHTON WIll remain in West Paris, Me., until further noice. Address as above. W. A. D. HUNE will lecture in Poinam, Conn., May 5 and 12; in Springfield, Mass., May 19 and 26. Address as above.

LYMAN C. HOWE, inspirational speaker, New Albion, N. Y. Mas. SUBIE A. HUTCHINSON will speak in Willimantic, Conn. during May; in Somers, during August; in Cleveland, O., during Beptember, October and November. Will receive proposals for June and July.

B. C. HATFORD will answer calls to lecture, and organize Children's Lycoums, if desired. Address, Bangor, Me. CHARLES A. HATEEN, 82 Monroe street, Chicago, 111., will receive calls to lecture in the West. Sundays engaged for the resent.

J. D. HASCALL, M. D., will answer calls to lecture in Wis-consin. Address, Waterloo, Wis. commin. Augress, waternoo, wis. D. H. Hawiltrowlectures on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N.J.

J. HACKER, Portland, Me.

J. HACKER, POTIANO, Me. MBS. ANNA E. HILL, inspirational medium and psychometri-cal reader, Whitesboro', Oneida Co., N. Y: JOS. J. HATLINGER, M. D., inspirational speaker, will an-swer calls to lecture in the West, Suvidays and week evenings. Address, 25 Court street, Now Haven, Conn. Miss NELLIS HATDER will receive calls to lecture in Massa-chusetts. Address, No. 20 Wilmot street, Worcester, Mass. MES. S. A. HORTON, Brandon, Vt.

M155 JULIA J. HUBBARD, box 2, Greenwood, Mass.

MRS. F. O. HYEER, 50 South Green street, Baltimore, Md. DR. E. B. HOLDEN, No. Clarendon, Vt. MOSES HULL, Milwaukee, Wis.

MISS SUSIE M. JOHNSON will lecture in Havana, Ill., dur-ing May. Permanent address, Milliord, Mass.

DE. P. T. JOHNSON, lecturer, Ypsilanti, Mich. W. F. JAMIBSON, inspirational speaker, cars of the Spir-itual Republic, P. O. drawer 6325, Chicago, 11.

S. S. JONES, ESQ.,'s address is 12 Methodist Church Block, South Clark street, Chicago, III.

Bouin Cintx Street, Unicago, 11. HARVEY A. JONES, ESQ., can occasionally speak on Sundays for the friends in the vicinity of Sycamore, 11., on the Spirit-ual Philosophy and reform movements of the day.

WE. H. JOHNSTON, COTTY, Pa. O. P. KELLOOG, lecturer, East Trumbull, Ashtabula Co., O. will speak in Monroe Centre the first Sunday of every month. GEOBOR F. KITTRIDGE, Buffalo, N. Y.

CEPHAS B. LYNN, inspirational and semi-conscious trance peaker. Address, 567 Main street, Charlestown, Mass.

J. S. LOYELAND, Chicago, 111., care Spiritual Republic.

MRS. E. K. LADD, trance lecturer, 179 Court street. Boston. MISS. F. A. LOGAN will answer calls to awake an interest in, and to aid in establishing Children's Progressive Lyceums. Address, Station D, New York, care of Walter Hydo. B. M. LAWERNCR, M. D., will answer calls to lecture. Ad-dress. 54 Hudson street, Boston, Mass.

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

MISS MART M. LTONS, inspirational speaker-present ad-iress, 98 East Jefferson street, Syracuse, N. Y .- will answer dress, 98 East Jour calls to lecture.

Jons A. Lows will answer calls to lecture wherever the friends may desire. Address, box 17, Sutton, Mass. Dr. G. W. Monstur, Jz., trance and inspirational speaker, will lecture and attend funerals. Address, Boston, Mass. LORING MOODT, MaMen, Mass.

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

DE. LEO MILLER is permanently located in Chicago, III., and will answer calls to speak Sundays within a reasonable distance of that city. Address P. O. box 2226, Chicago, III.

MES. ANNA M. MIDDLEBROOK, box 778, Bridgeport, Conn. MES. SARAH HELEN MATTHEWS will speak in Weston, Vt., May 5 and 12; in Westmoreland, May 19. Address, East Westmoreland, N. H.

DR. JOHN MATHEW'S present address is 50 Monigomery street, Jersey City, N. J. He will answer calls to lociure in the East until September.

DR. JAMES MORRISON, lecturer, McHenry, Ill.

ME. & MES. H. M. MILLER, Elmira, N. Y., care W. B. Hatch. Prof. R. M. M'CORD, Centralia, Ill. EHMA M. MARTIN, inspirational spraker, Birmingham. Mich

LEMMA DI. DIARTIN, INSPIRATIONAI SPEAKER, Birmingham. Mich CHARLES S MARSU, semi-trance speaker. Address, Wone woc, Junesu Co., Wis. MRS. MARY A. NITCHELL, inspirational speaker, will an-swer calls to lecture upon Spiritualism, Sundays and week-day evenings, in lillinois, Wicconsin and Miscouri. Will at-tend Conventions when desired. Address, care of box 221, Chicago, 111. Muss Rapan A Nerry will speak in Yawaana Farmana

MISS BARAH A. NUTT will speak in Lawrence, Kansas, one-third, Topeka one-third, and Wyandotte one-third of the time for the present. Address as above.

C. NORWOOD, Ottawa, 111., impressional and inspirational speaker.

MRS. ANNA M. L. POTTS, M. D., lecturer, Adrian, Mich.

MRS. J. PUFFER, trance speaker, South Hanover, Mass.

LYDIA ANN PRARBALL, inspirational speaker, Disco. Mich.

J. L. POTTER, tranco speaker, West Salem, Wis.

DR. D. A. PEASE, JR., Detroit, Mich.

L. JUDD PARDEE, Philadelphia, Pa.

GEOBGE A. PRIBOE, Auburn, Me.

the truly Christian sentiments he uttered, made a profound impression on the community."

The Wisconsin State Convention of Spiritualists meets in Beloit, the 14th of June. J. S. Loveland and Mrs. S. E. Warner are the speakers engaged by the Committee.

ABRAHAM JAMES, CORRY, PA .-- A WARNING. Just before leaving New York, this mediam-istic brother, being "in the spirit," had a vision portending evil to us-a railroad disaster. Beautiful was the prayer offered by one of his guardians for our safety. 'On our journey westward, though thinking of, we treated the matter rather lightly. But nearing the Cattaraugus Creek, the bridge had just been swept away; passengers were being transferred; baggage was lying around; countenances were familiar; in fact, everything was verified as he had previously seen in the vision. Writing from Corry, our brother says, "This has taught me again to hereafter pay more attention to the foreshadowings of my immortal guides." How true the hymn of Charles Wesley, the brother of John Wesley:

> "Angels where'er we go attend Our steps, whate'er betide, With watchful care their charge defend, And evil turn aside.

Our lives the holy angels keep From every hostile power And unconcerned we sweetly sleep, As Adam in his bower."

DR. HENRY SLADE, PONTIAC, MICH. Wonderful, absolutely wonderful are the tests and proofs of spirit-power through this medium. He sits in no dark circles, but when the rooms , are lighted, bells are rung' and musical instruments played. Whole communications are written upon a slate in the light, he holding it with thumb and finger. All present may see Mr. Slade-see the slate-hear the pencil move, and then get mental tests of the most extraordinary character. Hundreds and hundreds will testify to this-ourself among the number. What is it? that's the question. Is it God, devil, or spirits? It certainly is no conscious mortal power.

Proclus on the Dæmon of Socrates.

This erudite Platonist commenced his fortythird chapter on the "Theology of Plato," thus: "Let us speak concerning the domons who are allotted the superintendence of mankind. * * * The highest genus of domons as being proximate to the gods is uniform and divine. The next to these in order are these domons who possess a higher intellectual nature and preside over the ascent and descent of souls."

Dæmons, therefore, as Diotima also says. "being many and all various," the highest of them conjoin sonls proceeding from their father to their leading gods. This is a part of the work of the more divine demons. The most perfect souls choose a life conformable to their presiding god, and live according to a divine damon. Hence the Egyptian priest admired Platinus as being governed (on account of the purity of his life) by a divine demon. And with great propriety, also, does Bocrates call his downon a god, for he be-

The ball grow life is a second of the second of the second s

المالحا الأرافي المرأ والقبغ وفاجر رفوقن

follows the full translation of the funeral oration, from an American lady spending the winter in Dresden, the capital of Saxony:

"Within a few weeks we have been occupied with two sisters—the one we have married, and now we are burying the other. Such is the perpetual agitation of life. Let us bow, my brethren, before inflexible destiny, and let us how with hope. Our eyes are made to weep, but they are made to see. Our heart is made to suffer, but it is also made to believe. Faith in another existence springs from the faculty of loving. Let us not forget that in this inquiet life, which is controlled by love, it is the heart that believes. The son hopes to find again his father. The mother will not consent to again his father. The mother will not consent to lose her child forever. This revolt against annihi-lation is the grandeur of man. The heart can never err. The flesh is a dream, which fades away. This trance, were it the end of man, would take from our existence every sauction. We can-not content ourselves with this vapor, which is mere matter; we must have certainty. Who ever loves, knows and feels that the prospects of man are not upon this earth; to love it to live a feer life Without this faith, no deep gift of the heart were possible. To love, which is the aim of man, would be his punishment; paradise would be a hell. No; let it be declared the loving creature de-mands the immortal creature. The heart must have a sun. There is a heart in this coffin, and that heart lives. At this very moment it listens to my words. Emily De Putron was the gentle pride of a respectable family. Her friends and to my words. Emily De Putron was the gentle pride of a respectable family. Her friends and neighbors found enchantment in her graces and pleasure in her smile. She was like a full-blown flower of joy in the house. She is gone. Whither is she gone? Into darkness? No! It is we who are in the darkness; she is in the dawning light. She is in the light, in the truth, in the reality, in the recompense. These early dead, who have done no ill, are the blessed of the grave, and their heads rise gently from the tomb toward a myste-rious crown. Emily De Putron has gone to seek rious crown. Emily De Putron has gone to seek on high everlasting sincerity-the compliment of

beauty of death is its presence. Inexpressible presence of a soul which smiles upon our tearful eyes. The being that we mourn has disappeared, but has not departed. We no longer see its gentle face, but we feel that wave beneath its wings. The dead are invisible, but they are not absent. Let us be just to death. Let us not be ungrateful to death. It is not, as has been said, a ruin and a snare. It is an error to think that here in the darkness of the open grave, all is lost to us. There everything is found again. The grave is a place of restitution; there the soul resumes the unfailt there it become its placefully. place of restitution; there the soul resumes the infinite, there it recovers its plenitude. There it reanters on the possession of all its mysterious nature; it is set free from the hody, from want, from its hurthen, from fatality. Death is the greatest of liberties; it is also the furthest pro-gress. Death is a higher step for all who have lived upon its height. Dazzling and holy every one receives his increase, everything is transfig-ured in the light and by the light. He who has been no more than virtuous on earth becomes beauteous; he who has only been beauteous bebeauteous; he who has only bean beauteous be-comes sublime, and he who has only been sublime becomes good, Aud now I who am speaking, why am I hear? What brings me to this grave, and by what right do I address the doul? and

1.14

11.1.14

W. W. Walt

And Alexandre

Pittsburgh, Pa., April 21, 1867.

To Correspondents.

[We cannot engage to return rejected manuscripts.] A SUBSCRIBER .- We do not know. Write to Mrs. M. M. Wood, 11 Dewey street, Worcester, Mass., and you can obtain all particulars.

Donations in Aid of our Public Free Circles.

 Friend,
 \$1.00

 Mrs. M. E. Baum, Montroso, Iowa.
 25

 Friend,
 50

 J. Boutchle, Wrentham, Mass.
 1.00

 Wm. M Donald, Gienn Falls, N. Y.
 1.00

 Friend,
 15

Donations to Aid the Poor.

SPIBITUALIST MEETINGS.

Bostow, -- Miss Lizzle Doten will lecture each Sunday after-noon in May in Mercantile Hall, 16 Summer street, com-mencing at 2% o'clock. Admittance 15 cents. The Progressive Bible Society hold meetings every Sunday in No. 3 Tremont Row, Hall 35. Free discussion on the Chris-tian Atonement at 10% A. M. Lecture followed by conference at 3 and 7 r. M. Miss Phelps, regular lecturer. The public invited.

and the state of t

18 Maverick square. CHARLESTOWN.—The Children's Lyceum connected with the Virst Spiritual Society of Charlestown hold regular ses-sions, at Washington Hall, every Sunday forencon. A. H. Rienardson, Conductor: Mrs. M. J. Mayo, Guardian. Speak-er engaged :--Warren Chase. May 5. THE INDEPEDENT SOCIETY OF SPIRITUALISTS, Charles-town, hold meetings every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

Seats free. OITY HALL-Meetings every Sunday afternoon and evening. The Children's Lyceum meets at 18% A. M. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

on high everlasting sincerity—the compliment of an innocent existence. Youth has gone to eter-nity, beauty toward the ideal, the pearl toward the ocean, a spirit toward its God. The soul, the marvel of this great celestial departure which we call death, is here—those who thus depart still re-main near us. They are in a world of light, but they as tonder witnesses hover about our world of darkness. They are over us and near us. Oh! whoever it may be who have seen a beloved being sinking into the tomb, do not think it has left you. The beauty of death is its presence. Inexpressible presence of a soul, which smiles upon our tearful

NEWTON CORNER, MASS. -The Spiritualists and friends of progress hold meetings in Middlesex Hall, Sundays, at 23 and 7 r. M.

17. M. HAVERHILL, MASS. — The Spiritualists of Haverhill hold meetings at Music Hall overy Spinday, at 23 and 7 p. M. Chil-dren's Progressive Lyceum meets at 10 A. M. C. C. Richard-son, Conductori Mirs. E. L. Currier, Guardiau.

PLYROUTH, MASS. — The "Plymouth Spiritualisis" Frater-nity" hold meetings in Leyden Hall, three-fourths the time. Children's Progressive Lyceum meets every Sunday fore-noon at 11 o'clock.

noon at 11 o'clock. Wongstram, Mass.-Mcctings are held in Horticultural Hall every Sunday afternoon and evening. Children's Progressive Lyceum meets at 11% A. W. ovory Sunday. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stcarna, Guardian. Beakers engaged J. M. Peebles, May 5 and 12; Mrs. Anna M. Middlobrook, May 19 and 28; Mrs. Emma Hardings during June. Mrs. Martha P. Jacobs, Cor. Sec.

r'. Jacobs, Cor. Sec. . Spanworzanco, MASS.—The Fraternal Society of Spiritual-lets hold meetings every Sunday at Pallon's Hall. Progress-ive Lyceum meets at 104 A. M.; Conductor, H. S. Williame; Guardian, Mrs. Mary A. Lyman. Lectures at 9 and 7 r. M. Bpeakers engaged:-W. A. D. Hunge, May 19 and 25; A. T. Fox Burley, Mass.—Meeting, May 19 and 25; A. T. Fox Burley, Mass.—Meeting, May 19

Foxnor, Mass.-Meetings in Town Hall. Progressive Lyceum meets every Sunday at 11 A. M. QUINOT, MASS.-Biostings at 2M and T o'clock P. M. Pro-gressive Lyceum meets at 1% P. M.

Same Berthe Strate State Score and the second state

MRS. ABBY N. BURNHAM, inspirational speaker, will answer calls to lecture. Address, Aubarndale, Mass. MES. 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. BAILEY, Quincy, Ill., will answer calls to lecture. ADDIE L. BALLOU, inspirational speaker, Lansing, Mich. WARREN CHASE, 544 Broadway, New York.

DEAN CLARK, Inspirational speaker. Address, Camden, Mo., till further notice. MRS. LAUBA CUPPY is lecturing in San Francisco, Cal.

DR. L. K. CONFET Silecting in San Francisco, Cal. DR. L. K. CONFET will be in Vineland, N. J., until further notice. Will lecture in New Jersey, Pennsylvania or Dela-ware, at such places as can be reached on Saturday, and ro-turn on Mionday. Will receive subscriptions for the Banner of Light, and sell Spiritual and Reform Books.

MRS. MABJETTA F. CROSS, trancespeaker, will answer calls to lecture. Address, Hampstead, N. H., care of N. P. Cross. 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

MRS. AUGUSTAA. CURRIER will answer calls to speak in New England through the summer and fall. Address, box 815, Lowell, Mass.

Lowell, Mass. DR. J. H. CURRIER will answer calls to lecture. Address, 199 Cambridge street, Boston, Mass. ALBERT E. CARPENTER will speak in Foxcroft. Me., during May. Would like to make engagements for the iall and win-ter in the West. Address, Putnam, Conn.

MRB.JEWRETT J. CLAEK, trancespeaker, will answerdalls to lecture on Sundays in any of the towns in Connecticut. Will also attend funerals. Address, Fair Haven, Conn.

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

MRS. D. CHADWICK, trance speaker, will lecture, hold sé-ances, give tests, and prescribe for the sick. Address, box 272, Vinciand, N. J.

MRS. AMELIA H. COLBY, trance speaker, Milford, Ill. Miss NETTIE COLDUEN can be addressed at 120 Alexander atroct, Rochester, N. Y.

IRA II. CUBRISSPEAKS UPON QUESTIONS OF government. Ad-dress, Hartford, Conn.

THOMAS C. CONSTANTINE, lecturer, Lowell, Mass.

MRS. ELIZA C. CLARK, inspirational speaker. Address, Esgie Harbor, Orleans Uo., N. Y.

JUDGE A. G. W. CARTER, Cincinnati, O.

CHABLES P. OBOCKER, inspirational speaker, Fredonia, N. Y. THOS. COOK, Berlin Heights, O., lecturer on organization. DR. JAMES Coorea, Belletontaine, O., will take subscriptions for the Banner of Light.

Miss Lizzis Dorner will lecture in Mercantile Hall, Boston, during May (Sunday afternoons). Will make no further engagements. Address, Pavilion, 57 Tremont street, Boston. GEORGE DUTTON, M. D., is prepared to lecture on Physiolo-gy, Hygiene and Temperance. Address, Boom 26, Post-office building, Newburgh, N. Y.

ANDREW JACKSON DAVIS can be addressed at Grange, N. J. MRS. E. DELAMAR, trance speaker, Quincy, Mass.

DR. E. C. DUNN, lecturer and healer, Rockford, Ill.

J. T. Dow, lecturer, Cooksville, Rock Co., Wis.

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

A. T. FOSS will speak in Lowell, Mass., May 5 and 12; in Portsmouth, N. H., May 19 and 26. Will answer calls to lec-ure week-day evenings in the vicinity. Permanent address, Manchester, N. H.

MRS. MARY L. FRENOM, inspirational and trance medium, will answorcalls to lecture, attend circles or funerals. Free circles Sunday evenings. Address, Eilpry street, Washington Village, South Boston.

DR. H. P. FAIRFIELD, Greenwich Village, Mass.

S. J. FINNEY, Ann Arber, Mich.

J. G. FISH, Bed Bank, Monmouth Co., N. J.

MRS. FANSIE D. FRITON, South Maldey, Mass. O. AUGUSTA FITOR, trancespeaker, box 1985. Chicago, Ill. Miss ELISA Hown FULLER will snewer calls to leptine wherever the friends may desire. Address, LaGrange, Me. DR. WM. FIT20INBON will snewer calls to lecture on the spinote of Human Electricity, as connected with the Phyrical Manifestations of the Spiritust Philosophy. Address, Phila-delphia, Pa.

an outer second and the second second second second second second second

ner LaGrange, Boston. Mus. FARER T. YOUNG, of Hoston, france speaker, will answer bulls to lecture in the West, Sundays and week even-ings; also attend funerals and hold developing circles. Please apply soon. Present address, 2555outh Clark st., Chilosgo, Ill.

eleive voir intervention and an elevent in some Franks in hildles when no reactive wight i heading the start with the start of the

C. ROBINSON. 15 Hathorne street, awer calls to lecture. DR. W. K. RIPLEY, box 95, Foxboro', Mass.

DE. P. B. RANDOLPH, lecturer, care box 3352, Boston, Mass. G. W. RICE, trance speaking medium, Dredhead, Wis. J. H. RANDALL, irspirational speaker, Upper Lisle, N. Y., will lecture on Spiritualism and Physical Manifestations. MRS. FRANK REID, inspirational speaker, Kalamazoo, Mich.

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

MRS. FANNIE DAVIS SMITH, Milford, Mass.

MRS. NELLIE SMITH, impressional speaker, Sturgis, Mich. DR. WM. H. SALISBURT. Address, box 1313, Portsmouth, N. H.

E. SPRACUE, M. D., inspirational speaker. Permanent ad-dress, Schenectady, N. Y. BELAN VAN SICKLE, Greenbush, Mich.

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

J. W. SEAVER, inspirational speaker, Byron, N. Y., will an-swer calls to lecture or attend funerals at accessible places.

MISS LOTTE SMALL, trance speaker, will answer calls to lecture. Address, Mechanic Falls, ble. MES.C. M. Srows will answer calls to lecture in the Pacific States and Territories. Address, San José, Cal.

MRS. M. E. B. SAWYEE, Baldwinsville, Mass. MISS MARTHA S. STURTEYANT, trance speaker, Boston, Ms. ABBAN SMITH, E5Q., inspirational speaker and musical me-dium, 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. MRS. M. S. TOWESEND, Bridgewater, Vt.

MRS. CHARLOTTE F. TABER, trance speaker, New Bedford, Mass., P. O. box 394.

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

BENJAMIN TODD, San Francisco, Cal. JAMES TRASE is ready to enter the field as a lecturer on Spiritualism. Address, Kenduskess, Me.

FRANCIS P. THOMAS, M. D., lecturer, Harmonis, Kansas. MRS. MARY E. WITHER, trance speaker, 71 Williams street, Newark, N. J.

N. FRANK WHITZ will speak in Baitle Creek. Mich., dur-ing May; in Oswego, N. Y., during June. Calls for week evenings will be attended to. Address in advance as above; during July, Seymour, Conn.

Mus M. Macouber Wood, 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, box 14, Berlin, Wis.

E. V. WILSON will speak in New Boston. Ill., during May; in Rock Island during June; in Galesburg during July. Per-manent address, Babcock's Grove, Du Page Co., Ill. ALOINDA WILHELM, M. D., inspirational speaker, Detroit, Mich., care of H. N. F. Lewis,

MIGH., CATE OF A. A. & LOWIS, MISS H. MARIA WORTHING, trance speaker, Qswego, Ill. will answer calls to lecture and attend funerals.

Min answer owns to recurre and auton dunerals. Jonatha Whirpels, Jr., inspirational and trance speaker. Address, Mystic, Conn. E. S. WHERLER, inspirational speaker. Address, care this office, or 5 Columbia siteet, Boston. MRS. S. A. WILLIS, Lawrence, Mass., P. O. hox 473.

Lois WAISBROOKER can be addressed till further notice at Mankato, Blue Earth Co.; Minn., caro of the Clifton House. MES.N.J. WILLIS, trance speaker, Boston, Mass.

F. L. WADSWORTH'S address is care of the R. P. Journal, P. O. drawer 6325, Ohicago, 111.

A. A. WHERLOOK will speak in Sturgis, Mich., during Msy. Address, St. Johns, Mich.

MISS ELVIRA WHEELOOK, normal speaker, Janeaville, Wis.

HENEY C. WRIGHT will answercalls to lecture. Address care of Bela Marsh. Boston.

Care of Bela Marsh. Boston. M.B. MART J. WILCOXBON Will lecture in Brooklyn, N. Y., till June. Address, care of Dr. Larkin, 244 Fulton street. A. O. WOODEUFF, Buffalo, N. Y. M.B. JULIETTE YEAW will speak in North Uxbridge, Mass., Mars J. in Ealern. Mary 12, 19 and 26; in Hingham, June 2; in Lynn, June 9, 16 and 23. Address, Northboro', Mass. M.S. & Mas. WM. J. YOUNG will answer calls to lecture in the vicipity of their home, Boise City, Jako 7 arritory. MEB. S. J. TOUNG, trance lecture; 208 Tremont street, cor-ner LaGrange, Boston.

The second s

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